

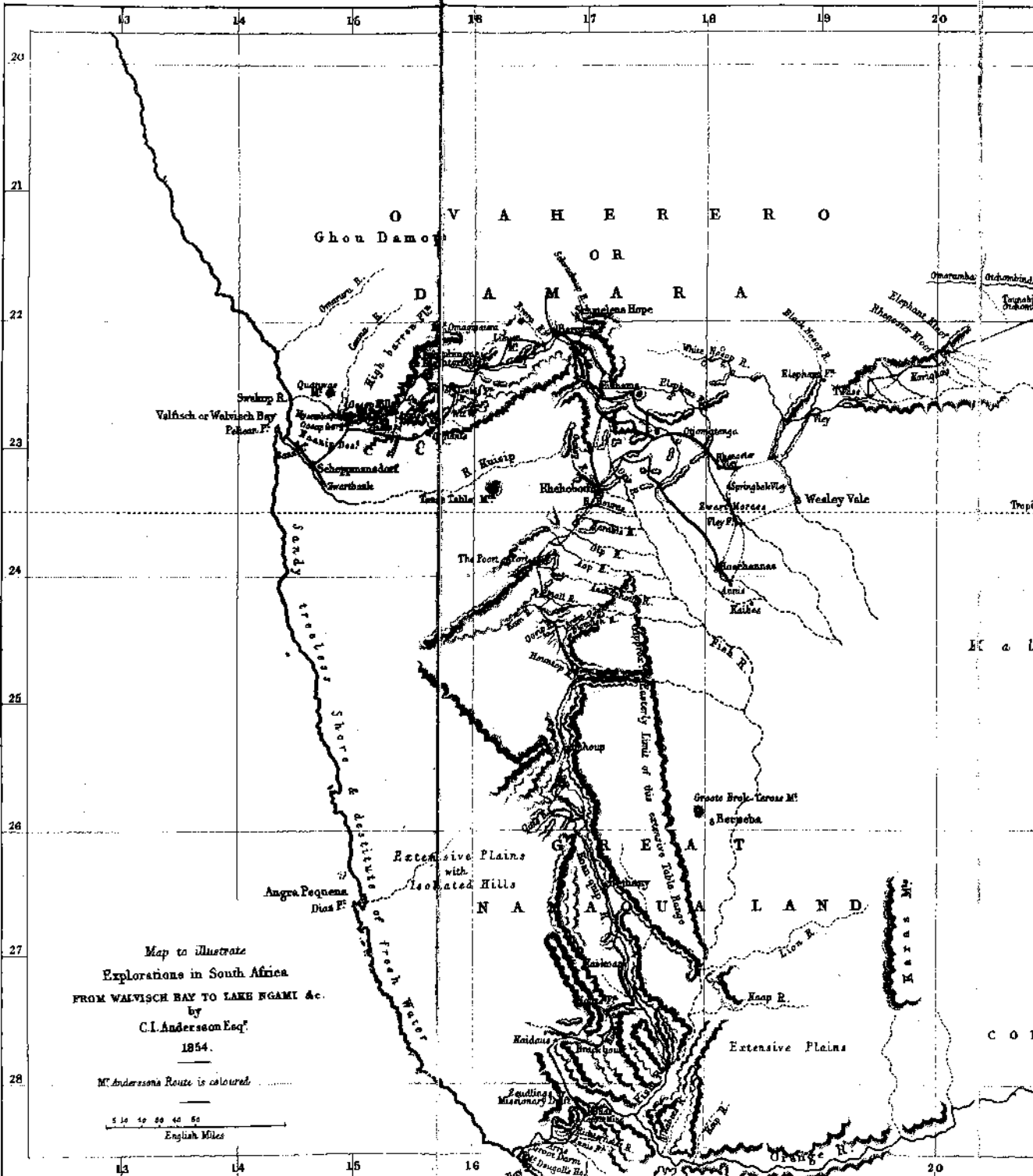
II.—*Explorations in South Africa, with Route from Walfisch Bay to Lake Ngami, and Ascent of the Tiogé River.* By CHARLES J. ANDERSSON, Esq.

Read, Nov. 27, 1854.

ON my return to Walfisch Bay in company with Mr. Galton, towards the close of 1851, I took the liberty to address a letter to the Secretary of the Royal Geographical Society, representing to him my intention of proceeding on an exploring expedition from Walfisch Bay, offering, at the same time, to make inquiry upon any geographical or other point that the Society might think worthy of their notice. I had the pleasure of receiving a very kind letter from Dr. Shaw, assuring me that the Society would be glad of any information, however small, that would tend to clear up anything relating to the as yet, imperfectly known geography of the African continent. With this assurance, therefore, I venture to lay before the Society the result of a journey to Lake Ngami, and an overland trip through Great Namaqua-land to the Cape of Good Hope. But as I laboured under peculiarly difficult and embarrassing circumstances throughout the whole of this undertaking, there is much that I must beg the Society to view with indulgence. First of all, I have to apologise for the very imperfect language used in this narrative, as I can only boast of being half Englishman.\* Secondly, my means were very inadequate for such an enterprise as the one in question, and I have had to struggle hard to enable me to accomplish it. Thirdly, the servants that I engaged for the journey, proved a most worthless set; there was not one that I could trust with any matter of importance, and consequently I was more or less dependent on myself. Indeed, from the procuring and preparing of my food, to the observations of the heavenly bodies, it was all *my* work, for when I did not actually cook the food, I was at least obliged to see that it *was* done. Again, when about half-way to the Lake, a mutiny arose among the men, and they insisted upon returning, and it was only by a good deal of inconvenience and difficulty that I succeeded in dissuading them from following their inclination; bad as they were, I could not well do without them. Fourthly, the country through which a great part of my road lay, was, at the time, in a most deplorable state, fighting, robbery, and murder being of common occurrence. In addition to which, the Namaquas viewed with jealousy and distrust every attempt that was made to open a communication with Lake Ngami through their territory, having been told by the Griquas, that such a thing would be highly injurious to their (the Namaqua)

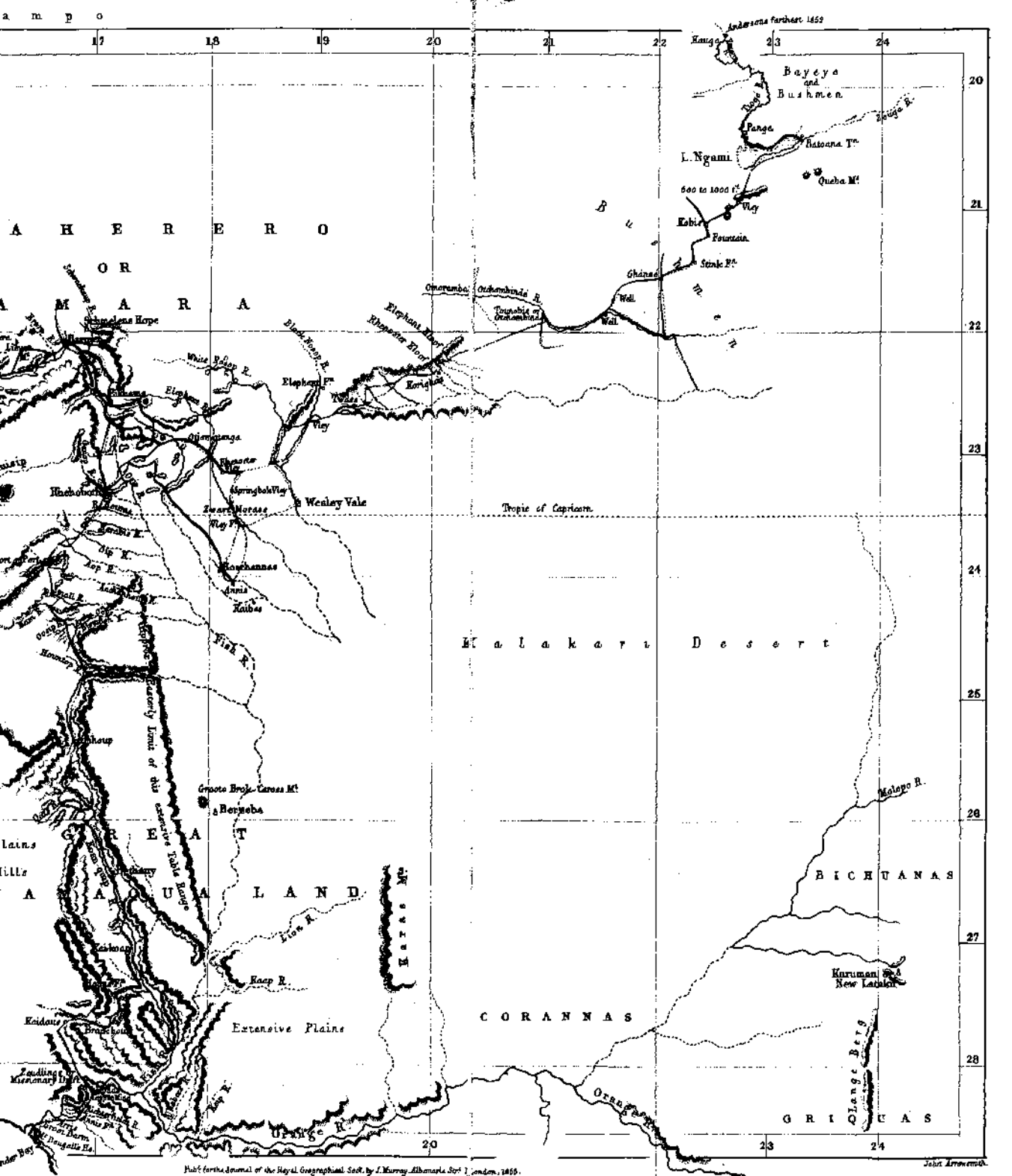
---

\* Mr. Andersson was born in Sweden.—ED.



Map to illustrate  
 Explorations in South Africa  
 FROM WALVISCH BAY TO LAKE NGAMI &c.  
 by  
 C.I. Anderson Esq.  
 1854.

M. Anderson's Route is coloured  
 5 10 20 30 40 50  
 English Miles



interest, inasmuch as the English would, in such a case, be sure to take possession, not of the Lake district alone, but also of their lands. Fifthly, at the outset of my journey I was but indifferently acquainted with the use of instruments, and much time for practice could ill be spared during my many and various occupations. Moreover (before getting half-way to the Lake) I had the misfortune to break my chronometer, and my *last* watch within a day or two of Lake Ngami; the consequence was, that I was unable to obtain a single longitude by observation. By applying myself, however, to the most careful dead reckoning, I succeeded in fixing the most important places with a very fair approximation to truth; at least I am led to believe as much, as by comparing my observations with those of Mr. Galton, wherever it could be done, I found that they never differed more than a very few miles. Adding to this, the usual difficulties that a traveller has to encounter in newly-discovered countries, and it will easily be conceived that the task I had imposed on myself, was not easy to accomplish.

In his address to the Society, Mr. Galton has stated that the object of my remaining in Africa was for the purpose of collecting specimens of natural history. Originally something of this kind was perhaps my intention, although never entirely; but I soon found that a journey of *any description*, in these parts of the world, would necessarily involve me in very considerable expense; and not being a person of independent means, I did not think there was sufficient reason for me to make the expedition on that ground alone. By uniting geographical researches with those of natural history, however, I thought the result—should the expedition prove successful—would not be without its good both to myself and to the world at large. Having once come to such a conclusion, I acted accordingly.

When parting from Mr. Galton, at Walfisch Bay, it was my full intention to have started at once for the interior, to follow up, if possible, what he had so ably begun; but at the time I was disappointed. To accomplish my object it was necessary that I should be provided with articles of exchange, &c.; but as these were not to be had at Walfisch Bay, I had no alternative but to repair to Cape Town, which was the nearest market. Mr. Galton had sailed, and as no more vessels were expected, I determined (to save time) to take the overland route. At the time I had a few indifferent instruments about me, and with these I was in hopes of being able to lay down my route, at least roughly, but again I was disappointed. Being confined to my bed in a small grass hut, erected for the occasion, it suddenly caught fire one evening, and, with the exception of a few trifling articles, such as a good pocket-compass and a pocket-sextant for measuring

angular distances, that were saved, I barely escaped with life. To these instruments I was able, through the kindness of one of the missionaries, to add a watch. Thus I should still have been able to do something, but it appeared as if I was doomed to nothing but misfortunes, for no sooner had I recovered from my wounds than I was attacked by a malignant fever, which brought me to the verge of the grave. I suffered much on this occasion, being, as I was, in an inhospitable country, without a friend, without proper food, and, what was worse, without medicines. Before I had recovered, I was in sight of the Cape of Good Hope colony, and was thus, through unforeseen circumstances, obliged to pass uselessly over a country, several hundreds of miles in extent and almost unknown to Europeans, experiencing nothing but sufferings and disappointments.

At last I reached Cape Town, where I lost no time in making preparations for a fresh start, but I had considerable difficulty in obtaining the necessary instruments. Everything was, however, happily arranged, and I set sail for Walfisch Bay, where I arrived in safety in the beginning of 1853; but some months elapsed before I was able to prosecute my journey.

As my road for some distance lay nearly over the same ground as that travelled by Mr. Galton, it would perhaps only be repetition, were I to enter into details of those parts; I think it will be sufficient to take up the narrative where Mr. Galton left off, or at Otchombindè (Tunobis), our farthest easterly point. Knowing approximately the position of the Lake, I was anxious to take as straight a course as was possible; but the bushmen assured me that if I insisted upon doing so, it would lead to certain destruction of myself, men, and cattle, as the country, through which I intended to pass, was entirely destitute of water. They strongly urged me to proceed in a southerly direction for two or three days' journey, and then to turn northward. Although I did not put entire confidence in what they said, I had no alternative but to act according to their advice. Proceeding alternately on the banks and in the dry bed of the Otchombindè river, the first day's march (June 14, 1853) took me through a partly sandy and partly hard road, and the next day, about noon, brought me to a small well, where the rains being only just over, I got sufficient water for my cattle. At this place I found some waggon tracks, which I have since learnt came from the S., and were made by a party of Griquas and English, who succeeded in crossing the Kalahari desert direct from Kuruman (the same rainy season as I passed through to the Lake), partly in search of elephants and partly with the view of bartering with the natives. Some of them found their way with great difficulty to the Lake, whilst others reached Great

Namaqua-land on horseback ; one of the latter served me afterwards as Bichuana interpreter.

Leaving the Otchombindé river to my right, I then took a more northerly direction, and a short half-day's travel brought me to a set of wells in limestone, which, from their dilapidated state, had apparently not been in use for a considerable number of years. However, by cleaning and digging we succeeded in obtaining, from one of these pits, a very fair quantity of good water. Next day's march (a *very* long one) brought me to Ghánze, a fountain in limestone. It used to be a favourite drinking place for the rhinoceros and elephant. The former of these animals are now all shot or driven away, but the latter still continue to resort to it. Ghánze, it seems, has long been known to the Bichuanas and to the Griquas. A party of the latter, I am told, reached it many years ago in a dreadfully exhausted state, having previously been obliged to abandon their waggons ; even Europeans had visited it. An English-traveller, Moyle, crossed the Kalahari, and arrived at Ghánze, the year before I did, that is in 1852, on a trading and hunting expedition ; thence he was guided by bushmen to Great Namaqua-land, whence he retraced his steps home. In 1853 he crossed the desert a second time, but less fortunate; for when within three days of the Otchombindé fountain, he lost all his oxen, and also all the horses, but two. Those of his servants, moreover, who did not die from hunger or thirst, became frightened at their desperate condition, and fled towards Namaqua-land, leaving Moyle and his companion completely destitute. With the two remaining horses they made their way, after great sufferings, to the Otchombindé fountain. Here, to add to their misfortunes, they were ill-used and partly deprived of their goods by a party of Namaquas and Griquas ; although I am inclined to think that the latter circumstance arose entirely from their own mismanagement. In this dreadful plight I met them (when on my road back from Lake Ngami), and was fortunate enough to be able to assist them. Since then no news have been received as to their whereabouts or doings. Ghánze is the permanent residence of a number of bushmen, who, on my first arrival, showed considerable reluctance to communicate with us ; but by supplying them freely with meat and tobacco, they soon became very friendly.

From Ghánze (with the exception of a little drinking-water once for ourselves, and that was of the most horrible quality) we got no water for *two entire nights and days*, and the cattle were in a very exhausted state, when we fortunately reached a small fountain. Two hours' farther travelling brought us to Kobis, a splendid watering place ; a sort of *vley*-fountain situated in limestone. The water is abundant and of excellent quality, and the grass in

great quantity. Before the Kubabis Hottentots attacked and plundered a Bichuana cattle-post, it used to be regularly resorted to by the latter with their cattle. Even the Damaras are said to have extended their wanderings to this point. It is now solely occupied by bushmen, who were here more numerous than in any *one* place that I have seen either in Namaqua or Damara-land. In a physical respect, moreover, they are far superior to their southern dwarfish brethren. Many of them have really fine features, and figures without a blemish. Although exceedingly well behaved towards myself, they nevertheless, on more than one occasion, exhibited a fierce spirit and violent temper. I have seen *their* chief exchange arrows with another bushman captain in defence of *my* property, while his people, on more than one occasion, have threatened to stab my men without the slightest provocation, simply because they were not allowed to carry away the best part of such wild animals as I might have chanced to kill. I found them very honest, for during my whole stay at Kobis (and that was a considerable time) I never missed a single article; and when I ultimately departed for the Lake, I had occasion to leave a good deal of property with the chief, and, to the best of my knowledge, I did not lose as much as a pennyworth. By judicious and kind treatment, I find that a bushman—degraded as he is—is not entirely deprived of a proper sense of gratitude; for instance, before I left Kobis, the bushmen, in a body, presented me with a fine assegai, “as a token,” as they expressed themselves, “of their gratitude for the kind treatment that they had experienced at my hands during my stay there.”

At Kobis I found an extraordinary number of wild beasts congregating nightly, chiefly rhinoceros and elephant, no doubt on account of the almost total absence of water in the neighbourhood. My stay at Kobis was prolonged far beyond my own wish, through an unforeseen accident, having, in an encounter with a mortally wounded black rhinoceros, received severe wounds and bruises. For some time I was unable to move without assistance, and fearing that a considerable period might elapse before I should be sufficiently restored to proceed on my journey, and the distance to the Lake not being great, I knew but too well that the chief would soon hear of my arrival, and, therefore, to prevent any misunderstanding, I determined upon sending some of my men to the chief of Lake Ngami, to inform him of my motive and my intention to visit him, accompanied by a few trifling presents. After a week's absence the men returned (having met with a favourable reception), with a request that I should hasten my departure; and as soon as I had recovered sufficiently to be able to mount my ox (the substitute for a horse in that part), I was but too happy to comply with his wish. My first day's march from Kobis, July

10th, lay through heavy sand, covered with an exceedingly dense hakis thorn coppice, and crossed in every direction by numerous rhinoceros' and elephant foot-paths. The second day brought us to a fine *vley* of water, where I was glad to find a number of influential Bichuanas waiting to conduct me to their chief. They had orders, moreover, to render me any assistance I might require, but whether this was done from interested motives, or from courtesy, I am unable to say. Each of these Bichuanas was provided with a shield of ox-hide and a bundle of assegais. They had Caffre features, and were generally well formed. At this place a vexatious incident occurred, which might possibly have led to a very disagreeable result. On meeting the men above mentioned we bivouacked at the *vley* in question, where a great number of bushmen happened to be encamped. Just as I had retired to rest, a little English boy that I had in my service, came in great haste, saying, "Please, sir, the Bushmen tell us that Sebituane having heard of our coming, had sent a message to the chief of the Lake, with orders to send people to waylay and kill us, and that these"—meaning the Bichuanas—"were the very people ordered to do it!" Being myself pretty well used to similarly absurd and unfounded tales, and well knowing that on this occasion I had nothing to fear, I took no notice of it, but again went to sleep with as little concern as if I had been in my own country. But this was far from the case with my men, for the following morning I learned that their anxiety had kept them awake during the greater part of the night, and that some had actually packed up their things, intending to steal away secretly! The next day proved the groundlessness of the report, the Bushmen having fabricated this story as a means of prolonging my stay among them, in anticipation of obtaining an occasional gorge from the spoils of my chase.

On leaving the *vley* we did not follow the few tracks made by the Griqua waggons, as the road appeared very circuitous, but our guides took us a straight cut across the country. Damara-land, it is true, is bad enough as regards bushes, but I am inclined to think that these parts far exceeded it. The hakis thorns were dreadfully thick, and of the worst description. Our clothes, carosses, and even pack-saddle bags, that were made of strong ox-hide, were literally torn to ribbons. From the well on the Otchombindè river to the very edge of the water of the Lake, it is one continuous mass of thorns. It was with the greatest difficulty, and after a great deal of labour, that the first Griqua waggons succeeded in effecting a passage; and although several waggons, besides my own, have since passed through, it is still anything but a good road for them.

Busily as the country is, it still affords an abundance of good



pasturage, and that it has been extensively resorted to in former times, both by Damaras and Bichuanas, the numerous old wells and pits bear ample testimony. Wherever limestone appears, there will also some of these wells be found: they closely resemble those met with throughout Damara-land, but the Bushmen say that they were dug by the Bichuanas.

A long day's journey from the *vley* brought me to some rising ground, from which I had a magnificent prospect of the Lake—at least of its western extremity, which had then all the appearance of a vast ocean, only bounded by the horizon. Whether my expectations had been raised to too high a pitch, or the grandeur of the Lake and the luxuriance of the surrounding vegetation had been somewhat embellished, I must confess that, on a closer inspection, I felt a little disappointed. It is true I visited it in the dry time of the year, a season, of course, very unfavourable for judging of its beauties, if it possessed any. The E. side is certainly, in point of beauty, far superior to the W., or where I struck it. The Lake itself is undoubtedly a noble sheet of water, but its size has been somewhat overrated, and the misconception may be accounted for. In the first instance no person, to the best of my knowledge, has ever yet been *quite* round it; secondly, the shores, with the exception of the S. and W. sides, are low and sandy, and in hazy weather cannot easily be distinguished; and lastly, I am inclined to think that the discoverers mistook its length for its breadth, for according to Cooley, “the travellers beheld with delight the fine river, and the Lake extending out of sight to the N. and W.” The whole circumference of the lake is probably 70 geographical miles, its average breadth 7 miles, and not exceeding 9 at its widest parts. From circumstances I was prevented from making a regular survey of it, but as I travelled *nearly* round the whole of it, I can speak with some confidence on this point. Its shape, moreover, is what I have represented in the map, narrow in the middle, and bulging out at the two ends; and I may add that the first reports received many years since from the natives about the Lake, and which concurred in representing it of the shape of a pair of spectacles, are correct.

I was civilly received by Letcholétébè, chief of the Lake, who has lately removed his capital to the N. bank of the Dzuga, for fear, it is said, of some of his southern neighbours. For the first day or two after my arrival Letcholétébè eyed me with suspicion, and peremptorily refused to give me the slightest information about the country, but by degrees, as he found that the real motive of my visit was merely to explore the country, he became more communicative. I seized the first favourable opportunity to ask him to allow me to proceed northward without delay, being particularly anxious to visit a place called Libébè, not so much

to see the place itself, as to be able to collect some information as to the source or sources of those mighty waters to the N., and also to ascertain whether any communication with the sea existed. Several individuals had, on former occasions, offered him valuable presents if he would bring them there, but under different pretexts he had always excused himself from complying. I was therefore somewhat surprised when he agreed to my proposal without the slightest objection or stipulation, which led me to suspect that all was not right, and the result showed that I was not mistaken in my conjecture.

A party of Griquas, whom he had also refused to assist, had already of their own accord penetrated to Libèbé, but they had paid dearly for their independence; for out of the party, which consisted at the outset of the journey of 20 souls, only *one-half* survived!—having been attacked by a malignant epidemic fever. Their horses and cattle were, moreover, bitten by the tsetse fly—that scourge of South Africa—the consequence of which was the abandonment of two of their waggons; with a third they effected a precipitate retreat to Lake Ngami, where they arrived in a dreadfully exhausted state; and there the *last* ox and horse died! It seems not improbable, however, that a road might be found free from this insect; for, strange to say, the Griquas, in going to Libèbé, did not lose a *single* horse or bullock, and therefore, had they returned by the same route, they would in all likelihood have saved the whole of their cattle, &c.

A party of English traders and hunters attempted, contrary to the advice of Letcholètébè, the same year, to reach Libèbé, but they had only proceeded a few days' journey N. of the Lake when both horses and cattle were stung by the tsetse, and they were compelled to make a hasty retreat. Warned by their failures, I determined to proceed by water, if possible; but as I had no boats myself, I requested Letcholètébè to provide me with canoes and men to guide me. This he also kindly agreed to, and after only  $3\frac{1}{2}$  days' stay at the Lake I set out. The first and second day we passed on the Lake, sleeping at night on the damp beach with but a very scanty supply of fuel. It is in reality but one long day's journey; but as the wind was rather high, we could only proceed the latter part of each day, when the wind usually abated. I observed here a rather curious phenomenon, which undoubtedly may lead many to suppose that the Lake is subject to ebb and flow, but which, I believe, is simply to be attributed to the wind, which, according to the quarter whence it blows, forces the water in a contrary direction. Every night, before retiring to rest, we always took the precaution to unload the canoes of our most important baggage, and to pull the boats as near the strand, as the shallowness of the water permitted us.

The Bayeye told me that further precautions were unnecessary, as the water (which had already begun to ebb) would shortly recede, and leave them dry on the beach. During the night it fell calm, and next morning we found that what the boatmen had predicted was fulfilled; the canoes were *as far from the water as they had on the preceding evening been far from the shore!* As soon as the wind abated the water began slowly to return, and about 9 o'clock in the morning it was at its usual height, and the canoes floated once more without any effort on our side.

On arriving at the mouth of the Tiogé, although it was fast filling at the time (August), we were obliged to drag the canoes across the bar by main force; but by going a mile or two more to the westward, where a channel is said to be navigable at all seasons, this inconvenience might have been avoided. About a mile or two from the bar, the Tiogé spreads out in several small branches, very narrow, flowing with a velocity of 3 to 4 miles per hour. Before starting from the Lake I was assured by the Bayeye (or Bakobas, as they are usually designated by the Bichuanas) that on account of the enormous and constant windings of the river, I should be some months in getting to Libèbé; but as they are well known for their deceitfulness and lying propensities, I did not give much credit to their story. In this *one* instance, however, I found that they had spoken the truth very fairly, as during *thirteen* days that I ascended it, travelling on an average 5 hours per day, and reckoning  $2\frac{1}{2}$  miles to the hour, I only made about *one degree of latitude due N.* of the Lake. Indeed, I have on more than one occasion, perhaps after a whole day's travel, been astonished to find myself close to the spot that I had left early in the morning!

For the first few days the country along the Tiogé presented a rather dreary and monotonous appearance. It is frequently flooded for miles and miles, thus converting the land on both sides into extensive reedy marshes, occasionally relieved by a pleasant group of palm-trees. Fuel was scarce, and could only be obtained from the natives, who not unfrequently brought it from a very great distance for remuneration; and the banks were thinly inhabited. On our 4th day's journey the landscape assumed a more pleasing aspect; the banks of the river became higher, and were richly covered with a rank and luxuriant vegetation. The palm, with a few exceptions, disappeared, and gave room to the black-stemmed mimosa, the wild and wide-spreading sycamore, the elegant *moshoma*, and a variety of other beautiful plants and trees, often new to me, many of the latter yielding an abundance of palatable and nourishing fruits. Some of my black servants recognised no less than six or seven different kinds of fruit-trees indigenous to the E. coast and the adjacent countries. The

animal life, as may well be supposed, was hardly less varied and numerous. The leché (a species of antelope first known on the discovery of Ngami), the redbuck, the kudo, the buffalo, the rhinoceros, &c., &c., displayed themselves to our view as we passed. The gigantic hippopotamus began now also to show itself; and though the natives dread this animal, it is not unfrequently speared to death by a sort of monster-harpoon, admirably adapted for the purpose. The encounters with the hippopotami on the Tiogé often end fatally to the harpooners. The frail canoe affords but little protection against its furious attacks: a slight blow of its gigantic head is sufficient to upset the strongest of the native craft. Having myself, when returning down stream, severely, if not mortally, wounded a huge female, accompanied by a calf, she made a bold attack upon one of the canoes, precipitating all the men, four in number, into the water. They were, however, fortunately rescued, but most of my baggage was lost. Mishaps of this kind are not always to be attributed to their wilful attacks, as, owing to the narrowness of many of the rivers, the animal, in coming to the surface to breathe, accidentally encounters the skiff, and in its fright or playful frolic upsets it. Comparatively few people, it seems, are actually killed by the sea-cow itself, but being suddenly thrown into the stream, they are either drowned or devoured by alligators, which abound in the Tiogé. The flesh of the hippopotamus is esteemed a delicacy, and is consequently much sought after by the natives.

In our first journey through Damara-land I had made such a complete collection of its birds and insects, that I almost despaired of obtaining anything new or interesting, but here I found at once an almost unexplored and unlimited field for the naturalist. Unfortunately I was not in a state to be able to benefit to any extent by its abundance and variety. The sickly and hot season was fast approaching, for it was now past the middle of August, my supplies were limited, the natives unwilling to proceed or to lend a hand, the road before me long, and my own servants tired and dispirited. The finny inhabitants of the Tiogé did not present any great variety (they are more numerous in the Lake), nor did we meet with any quantity, but all those that came under my notice proved more or less good eating, and some were of a very delicious flavour. Two or three different species were recognised by my men as inhabiting the rivers of the E. coast and of the interior W. of it. The Bayeye catch them with nets made from a sort of rush which possesses considerable tenacity, and also from the fibrous stalks of a species of aloe, which is found in abundance throughout Great Namaqua, Damara, and Ovampo-land, and the countries lying eastward of them, but which only grows to perfection here. The fibres are of great tenacity, apparently stronger and

more flexible than hemp, requiring less labour and attention in its growth and manufacture.

On the 9th day from the time that we first entered the Tiogé we left the main branch and passed into the *Omoroanga* (small river) *Vavarra*. This rivulet is merely one of those small branches of the main stream so frequently met with, and which are formed by the Tiogé overflowing its banks; they not unusually rejoin it after a day or two. The *Omoroanga Vavarra* is only navigable with canoes when the Tiogé is at its greatest height, and even then the navigation is of the most intricate description. Indeed, the boatmen, who are born and bred in its neighbourhood, constantly lose their road. We slept two nights on it, during which time we were exposed to much inconvenience and hardship.

Letcholètèbè had placed two canoes, with their complements, at my disposal, but the rascally Bakobas had by this time so filled them with their own things, that no place was left for myself, and as the country was one entire succession of swamps, lakes, rivulets, &c., I found myself early and late immersed in water, sometimes swimming, at other times wading up to my neck. But what I lost in comfort was made up in the beauty of the surrounding scenery; wherever the soil was raised a few feet above the surface of the water, it was covered by a rich and majestic vegetation. The natives frequently resort to these enchanting spots for the purpose of hunting and fishing, and to cultivate the ground.

At length we approached a large Bayeye-werft, where their great chief resided, and where I was given to understand that I was to be provided with fresh men and other boats. To save time, the day before my arrival I sent my principal guide to inform the captain of my coming, requesting him to get everything ready; but, on reaching it the following day, I found, to my utter astonishment, that he, with all his men, had set out that very morning for the purpose of hunting the sea-cow; and no one could, or rather *would*, inform me when the chief would return. I at once saw through the trick, and that he was determined not to let me proceed, probably in obedience to secret orders from Letcholètèbè; after waiting a week in vain, and finding that remonstrances were useless, and that I was entirely at their mercy as regards any farther progress, I had no alternative but to retrace my steps as quickly as possible. And though sadly disappointed at their unhand-some behaviour, which prevented the prosecution of my journey, I was nevertheless glad that I had been able to come thus far. I had learnt much in this short time, which I could not have done had I remained at the Lake, to say nothing of the beautiful, diver-

sified, and novel scenery that daily presented itself to the view, in itself a sufficient reward for my trouble.

For a considerable distance northward, the banks of the Tiogé are inhabited by a people called *Bayeye*, and a few scattered Bushmen, all acknowledging Letcholètébè as their chief. Beyond them we find the *Matsanyana*, but whether they form a distinct nation or are a mixture of Bayeye and Matsanyana, I have not been able to ascertain with certainty. N. of the Matsanyana, again, we hear of the *Bavicko* (or *Wavicko*) country, the capital of which is called *Libèbé*, from which also the chief derives his name. The Griquas, as before mentioned, with whom I conversed, say that the country about Libèbé is flat and thickly overgrown with bush, occasionally relieved by large isolated trees, and that the Tiogé is there of great breadth and studded with beautiful islands, on which the natives chiefly dwell.

Libèbé appears to be the centre of a great inland trade. The *Mambari* repair here regularly to barter for slaves, ivory, &c.; they are a tribe probably resident in the vicinity of the new Portuguese settlement at Little Fish Bay, a strong argument in favour of which, or at least that they live in the neighbourhood of the sea, is, that they are frequently visited, for the purposes of commerce, by two different white nations, as they told the Griquas, who found a party of them at Libèbé. The one, meaning probably the Portuguese, chiefly barter for slaves; whilst the other, probably the English or the Americans, only take in exchange for their manufactures ivory and other valuable productions of the country. The *Mambari* bring as articles of exchange blue and striped cotton, baize, beads, cattle, &c.

Again we find the *Ovapangari* and the *Ovapanyama* also visiting Libèbé for trading purposes. These nations occupy the country N. of the Ovampo. On our visit to the latter in the year 1851 (Galton's expedition), we found them, the *Ovapanyama* and the *Ovapangari*, engaged in trading with this tribe also. The *Bavicko* have moreover intercourse with *Sebetoane*, *Letcholètébè*, and others.

The *Bavicko* are represented as an industrious nation, strictly honest, and of agricultural habits. Their mode of dress appears closely to resemble that of the *Moviza*. They have some slight knowledge of metallurgy; the iron they procure easily and in abundance from their neighbours; but from all I can gather, it does not appear to be indigenous to their own country.

*Nineteen days of actual travel* were occupied by the Griquas in reaching Libèbé from the Lake; six of these were occupied in gaining a small running water, which was said to lose itself in a day or two. By unloading the waggons they were enabled

to pass it, although the water rose above the "bulkplank," or bottom boards. Four days and a half farther travelling, holding a N.W. course, brought them to a second river of larger dimensions, but dry at the time. This they followed for a day and a half, but as it took a westerly course, they turned more to the right. Between them and the Tiogé they distinguished a lofty mountain, which is probably "*Sorila*," mentioned by Dr. Livingston. The remaining 7 days brought them to Libèbé.

The last mentioned river presented, as it has been already said, nothing but a sandy, dry watercourse; but should the accounts given of this river, both by Bushmen and intelligent black people, prove to be true, the value of the discovery cannot be too highly appreciated. The Bushmen told the Griquas that near the source it is periodical, but in its course being fed by fountains—a phenomenon by no means uncommon in African geography—it soon increases to a *constantly* running stream, and in due time becomes a mighty river, flowing slowly through the country of several black nations, and ultimately discharges itself into the sea. I should perhaps have hesitated to give credit to their account, had it not, on more than one occasion previously, been corroborated. Some two years ago, whilst on a visit to the Ovampo, and inquiring if there were any permanently running river in their neighbourhood, they immediately and unhesitatingly replied in the affirmative. The Cunènè, they said, was only 4 or 5 days' journey from them on foot, but added, that it was not to be compared with a river that comes out of "*Matia*" or "*Ovationa*" land (clearly the Bichuana country), and of which the Cunènè is only a branch; in their trading excursions they frequently cross this river. This valuable and interesting information was confirmed by the *Glu Damop*, popularly known as the "Berg" or "Hill" Damaras, who live interspersed in the hills throughout Damara and Namaqua-land.

Again, when Mr. Galton and myself, distant only some 8 or 10 days' journey from the Lake, were obliged to retrace our steps on account of the excessive drought, we were informed by the Bushmen of the existence of a large river to the N., coming from Bichuana-land, and running westward. They further added, that another small river comes from the same direction, but is soon lost in the sand or terminates in a marsh. Now, with the exception that the latter is a branch of the Tiogé (instead of having its source in the Lake in common with the large river as they asserted), their account may be said to have been substantiated. From these statements, the existence of a river, in all probability of great magnitude and perhaps navigable to its very source, or nearly so, is so far authenticated that I have no hesitation in laying it down on my map. The Ovampo gave it the name of *Mukuru Mukovanja*, and in the map attached to Cooley's 'Inner

Africa Laid Open' we find a large river called *Achitanda*, joining the Cunenè. These, I take it, are identical; and assuming that they (the Tiogé and the Mukuru Mukovanja) run parallel, though in contrary directions, at the distance from each other of two or three days' journey, as the Griquas informed me, there exists an almost uninterrupted navigation of several hundred miles, affording an easy transport to the sea-coast of the produce of a rich and fertile interior. Thus much for the Tiogé.

The northern shore of Lake Ngami is low and sandy, and devoid of vegetation, without a tree or bush to be seen within the distance of half a mile, and more commonly a mile. The Lake must have undergone a considerable change during the last century. The old Bayeye have frequently pointed out to me places, now covered with vegetation, where they used to harpoon the sea-cow. At another period, in all likelihood before the present change took place, there are unmistakeable proofs of its having been of smaller dimensions, for submerged stumps of trees are constantly met with. The phenomenon is not, I believe, to be attributed to the upheaving or the sinking of the land, but simply to the following reason. In all probability the Lake was originally of somewhat smaller dimensions than at present, when an unusually large flood poured into it from the interior, which, from the flatness of the country, could not be drained off as quickly as it flowed in, but caused it to rise above its usual height, and remaining in that state some time, soon destroyed the vegetation. The southern side of the Lake again, is considerably elevated, and the water is fringed by extensive beds of reeds and rushes, so much so, that the water is only accessible in a few places. The W. end is also somewhat raised, though the water is very shallow, affording a favourite resort to a variety of water-fowl, but deepens considerably towards its eastern extremity, at which it finds its outlet in the fine and stately *Zouga*. A short distance from where it makes its escape from the Lake, the *Zouga* is about 200 yards wide, and from its gentle flow appears at rest, the motion of the stream being imperceptible to the eye. Indeed it is asserted by some—and should it be found correct, it certainly would be a most extraordinary phenomenon—that the waters of the *Zouga* are at one time of the year forced back into the lake by a tributary of the Tiogé,\* which thus not only feeds the Lake at its N.W. extremity, as has been already stated, but from the E. as well, which, from the very imperfect development of the water-courses in these parts, I do not think impossible. The banks of the

---

\* In Dr. Livingston's sketch of a map this tributary is called *Dzo*, and is connected with the river *Mababé*, a branch of the *Chobé*. It is possible that the latter circumstance may have something to do with the supposed refilling of the Lake.



Zouga, and its immediate neighbourhood, are inhabited by Bushmen and Bayeye, part of whom acknowledge Letcholétébè as their chief.

The people that dwell on the shores of Ngami form a small Bichuana tribe, called *Batoana*, &c., whose chief is at present Letcholétébè. They are said to have been once conquered by Sebetoane, and to have fled from his dominion under the conduct of the present chief's father (who was a great warrior), and arriving on the shores of Ngami, they dispossessed the inhabitants, and reduced them to a state of slavery, giving them a name corresponding to their capacity, viz., *Ba* or *Makoba*, or "serfs." In their own language, however, these call themselves *Ba* or *Wayeye*, that is "men."

The Batoana-Bichuanas are an idle race. The tilling of the ground, and all drudgery in general, are left entirely to their slaves, the Bakobas and the Bushmen. Hunting, however, is a favourite pastime with them, and their only *real* occupation; the remainder of their time is passed in dancing, eating and drinking, and sleeping.

These Bichuanas are rich in sheep and goats, but possess comparatively few horned cattle. Like other tribes of that nation, they are excessively fond of their oxen, but more particularly prize their *cows*, which nothing, I believe, could induce them to part with, and will readily give ivory, when plentiful, in exchange for cows.

The only marketable articles, as yet ascertained at the Lake, are ostrich feathers, skins of various sorts, rhinoceros horns, and elephant and sea-cow ivory. Beads and *ammunition* are the only staple articles of exchange. Clothing is as yet but very little in demand, the people not being sufficiently advanced in civilisation to care for this luxury.

A large variety of game is found in the neighbourhood of the Lake, and two species of antelopes, new to science, have been discovered. In the Bayeye language they are termed *Onja* (Leché in Bichuana) and *Nabo*. Its flora appeared both varied and luxuriant; but as my visit was unseasonable for observations on that head, I am unable to furnish the Society with any farther particulars than have already been mentioned in these pages.

The Bayeye, whom Mr. Cooley supposes originally came from the W. coast, have apparently been established at the Lake for a considerable period, if not from time immemorial. They are tall, and of a robust form, of a sooty complexion, and very ill-featured. The men have adopted the dress of their conquerors, which consists simply of a piece of skin, broad in front, tied round the waist, with a tassel attached to it on each side falling down over the hips; and in addition to this they wear a skin, or light caross, which

they accommodate to the body according to the state of the weather. The women again, dress very much like those of the Ovaherero, viz., with a short skin skirt.

The only weapon in use amongst the Bayeye, is a light javelin, having sometimes two or three barbs. In addition to this, the older Bayeye have a shield, made of a single fold of ox-hide; but they have only become acquainted with this means of defence since they were subdued by the Bichuanas: as to the *want of the shield* they entirely attribute their own defeat.

They are much given to habits of pilfering and lying, as suspicious as deceitful, and, like most black nations, addicted to intoxicating liquors, and fond of the dance. This is commonly a mimic representation of the playful sports and the courting of the different wild animals. They understand the art of making beer from malt, on which they frequently get intoxicated. The men are inveterate snuff-takers, and the women "dakka"-smokers. They live in large round huts, covered with matting made of rushes, and constructed on the same plan as those of the Namaquas. Polygamy prevails amongst them to almost any extent.

Their superstitious notions are numerous, and, as may well be supposed, often very ridiculous; but with regard to these, as well as their religious views, rites, &c., it is most difficult to get any information, as it requires both time and a tolerably good knowledge of the language to enable a person to acquire anything of moment. The little that I gleaned from them on these points would not be sufficient to interest the Society.

In earlier times the Bayeye possessed numerous herds of cattle, but these passed into the hands of the Bichuanas upon their assuming the mastery over the country. They are permitted, however, to rear a few goats, which they do less for the sake of the milk and flesh than for the skins, which they convert into carosses, &c. They also keep fowls, which appear to be of a very ordinary breed:

From the damp and humid nature of the country, although generally speaking they are a healthy race, the Bayeye are at times exposed to rheumatism, and other affections of a like kind. They suffer also severely from ophthalmia, and many of them bear the marks and scars of that fearful disease, the small-pox. The Lake district, in common with the surrounding country, is visited by a dangerous fever, which carries off many of the natives; and being equally dangerous to Europeans, it ought to be avoided during the hot season, or from the month of November to April.

The country inhabited by the Bayeye before their subjection, must have been of great extent, and is still of considerable size, consisting, I believe, of one continued plain, intersected by rivers, with extensive marshes. The banks of the rivers are in general

very low, but wherever they rise a few feet above the level of the water, they are shaded by a rank and wild vegetation; the trees, of a gigantic size, having their stems and branches entwined and interwoven with beautiful parasitical plants and creepers. The soil is fertile, and yields the necessaries of life in abundance with little labour. A month or two before the rainy season, the ground for cultivation is selected, cleared, and slightly worked by a small short hoe, the only agricultural implement I have seen used by the Bayeye in tilling. After the first heavy rains they begin to sow the corn, of which there are two kinds indigenous to the country, namely the common "Caffer," and another sort, very small-grained, not unlike canary-seed (akin, I am informed, to the "badjera" of India), which is more nutritious than the other, and when well ground, makes excellent flour. Tobacco, calabashes, water-melons, pumpkins, beans, small peas, are also grown, as well as different kinds of edible earth-fruits, of which the *oiengora* (motu-o-hatsi of the Bichuana, I believe) may be mentioned in particular. This is a sort of bean, having its pods under ground, well known to the Mosambiques, extensively grown by the black population in Mauritius, and is, I am informed, no uncommon article of importation at the Cape of Good Hope. Moreover, the country produces a variety of wild fruit-trees, which serve no less to beautify the scenery, than to afford good and wholesome sustenance to the inhabitants. Among the most handsome and useful trees the *moshoma* stands perhaps pre-eminent, on account of the great height, the straightness of the trunk, and the distance at which it begins to branch out. The fruit is gathered on the ground, exposed to the sun for some time, and when sufficiently dried, is put into a hollow piece of wood (a sort of mortar) and pulverised, and is fit for use at any time by simply mixing it with water. It is then not unlike honey in appearance, and has a sweet agreeable flavour, but must be cautiously used by strangers at first, for if eaten in any quantity, it is apt to derange the stomach. The *moshoma* invariably grows on the banks of rivers, or in their immediate neighbourhood, and may, with the greatest facility, be conveyed down the Tiogé to the Lake. The Bayeye use the timber extensively for canoe-building, and in the manufacture of utensils. I found the *moshoma* growing in Ovampo-land, and I am also given to understand that it is common throughout the countries W. of the Portuguese settlements on the E. coast.

The Bayeye store their corn and other products of the soil, in large baskets manufactured from palm leaves and other fibrous and tenacious materials. The labour of tilling the ground, the process of reaping, the cleaning and the grinding of the corn, fall almost exclusively on the women. The men lead generally an idle life at home, but show great activity in hunting and fishing.

In shape, feature, complexion, &c., the Bayeye appear closely

allied to the Ovampo and the Ghu Damop; but their language, on the other hand, bears considerable resemblance to that of the Ovaherero, and has, moreover, some affinity with the dialects of the East coast, but has two or three different clicks which would seem to indicate a Hottentot origin. As there are undoubtedly many members of the Society who are interested in philology, I subjoin a small vocabulary, trusting that any little errors will be excused, as my stay at the Lake was exceedingly limited, and I besides had no interpreter. The words, though necessarily few in number, have been selected with a view to their utility, and consist chiefly of numerals, those denoting family relations, names of the different parts of the body, familiar objects, &c. I have at the same time given the corresponding terms in the *Otjiherero* (Damara) and the *Chylimanse* (a tribe inhabiting the country W. of the Portuguese settlement, on the E. coast), to show the striking analogy existing between these languages. The nations here mentioned occupy a narrow strip of territory extending obliquely across from the W. coast almost to that of the E.

## COMPARATIVE TABLE OF OTJIHERERO, BAYEYE, and CHYLIMANSE WORDS.

ENGLISH.	OTJIHERERO.	BAYEYE.	CHYLIMANSE.
A.			
Arm,	Okuoko,	Engoro,	Maoko.
Arrow,	Otjiku,	Hoo,	Moriene.
Arrow-point,	Omuzi (which is al- ways fast),	Movi,	Movi.
Assagai,	Enga,	Roanga,	Mafomo.
Awl,	Otjistui, Ondongo (?),	Etongo,	—
B.			
Bag,	Ondjatu,	Eshisi,	Sapo.
Head,	Ondjendjo,	Sooll,	Ozanga.
Bead of bone,	—	Sen'gama,	Sambo, Dalira.
Bean.	Ekuude,	Memba,	Njemba.
Beard,	Orujethu,	Indezo,	Indevo.
Belly,	Eshuri,	Ora,	Mimba.
Beer,	—	Oara,	Wadoa.
Bow,	Outa,	Kota,	Outa.
Bow-string,	Omuko,	Kazenga,	Ozenga.
Boy,	Omuthandu,	Morombana,	Morombala.
Breast, woman's,	Evere (sing.), Omav- ere (pl.),	Mavere,	Mazuku.
Brother, eldest,	Erumbi,	{ Mopanga (?), Mozatnaya (?), }	Amzatsi.
Brother, younger,	Omangu,	—	Morombala.
Buffalo,	Onjati,	Onjati,	Onjati.
Bush-tick,	Ongupa,	Zenkopa,	—
Buy, to,	Okuranda,	Koora,	Kogola.
C.			
Calabash,	Ondjupa,	Kad'gava,	Fongue.
Cap, or covering for the head,	Ekori,	En'kava,	Chapeo.

COMPARATIVE TABLE of OTJIHERERO, BAYEYE, and CHYLI MANSE WORDS—*continued.*

ENGLISH.	OTJIHERERO.	BAYEYE.	CHYLI MANSE.
Cattle,	Onjanda (sheep and goats),	Dashangava wa-nume (?),	Ngombe.
Chest,	Orukoro,	Zedzuva,	Chifoa.
Child (infant),	Omuvena (male infant),	Nana,	Moana.
Chopper or hatchet,	Ekuya,	Eukakara,	Badzo.
Cold,	Ombepera,	Ompopo,	Ompopo.
Copper,	Otjiserandu,	En'koa (?),	—
Corn,	—	Mavere ("Caffer" corn),	Mabera ("Caffer" corn).
Corn (somewhat like canary-seed in shape and size,)	—	Mano'koa,	Mavere, Mafonde.
Corn-trough, or hollow piece of wood in which the corn is crushed or ground,	—	Chitona,	Noli.
Corn-grinder, crusher, or pestle, with which the corn is converted into flour,	—	Moshi,	Monsi.
Cow,	Onkompè, Onthindu,	Enkaze,	Ngombe (cattle in general).
D.			
"Dakka" (wild hemp),	—	Rovanse,	Banje.
Dog,	Omboa,	Omboa,	Omboa.
Drink, to,	Noa,	Konoa,	Konoa.
Drinking-cup,	—	Echipi On'kara,	Mokombo.
E.			
Ear,	Okutui,	Koti,	'Nsevè.
Earth-fruit, a species of bean with pods under ground,	—	Oiengora,	Nemo.
Eat, to,	Koria, riaz,	Kolia,	Kodia.
Elbow,	Ombarambanja,	Rokokona,	—
Elephant,	Ondjohu,	Ongovo,	Ondzoo.
Eye,	Esho (pl. Omesho),	Amesho,	Maso.
F.			
Fasten, to,	Pandeka, Kota,	Shimmina,	Manga.
Fat,	Omathe,	Amazi,	Mafota.
Father,	Tate (isho, your father; ishe, his father),	Tati,	Palea, Bambo.
Fig-tree (wild),	Omukuejumba,	Mokoja,	Makojo.
Finger,	Ominue,	Minoe,	Monoe.
Fire,	Omuriro,	Mongi-ro,	Moato.
Foot,	Ompathe (from vatha, to reach),	Sikondo,	Niaro.
Fowl,	Ontera (from thetha, to tremble),	Sienjeshi,	Hoko.
Fruit-tree (wild),	—	Moshoma,	Moshoma.

COMPARATIVE TABLE OF OTJIHERERO, BAYEYE, and CHYLIMANSE WORDS—*continued.*

ENGLISH.	OTJIHERERO.	BAYEYE.	CHYLIMANSE.
Fruit-tree (wild), with large oblong pods,	—	On'oro,	—
Fruit-tree (wild),	—	Se'koa,	—
Fruit-tree (wild),	—	Oi,	—
G.			
Giraffe,	Ombashe,	Ombashe,	Chipembere.
Girl,	Omukathana,	Mokana,	Mosikana.
Gnu,	Otjimburu,	Onzodzo,	Palabala.
Goat,	Onkompo,	Opuli (?),	Ombozi.
Gold,	—	Darama (?),	Dalama.
Grass,	Eshothu,	Modzodso,	Maosoa.
Gun,	Ondjamba, Otjimbari,	Tuboro,	Foti (smaller gun, perhaps pistol?),
H.			
Hair,	Onkise, Ondjse,	Seshyshi,	Sisi.
Hartebeest,	Orukambe,	Onzoro (Bastard Har- tebeest),	—
He,	E, Eje, Ie, ma, me, u, ua, etc., accord- ing to the prefix of the noun,	—	Ojo.
Head,	Otjiuru,	Mosoro,	Mosoro.
Hear, to,	Thuva,	Koiva,	Oansoa.
Heaven,	Ejuru,	Lero,	Gore, Modenga.
Hide,	Omukoba,	Engoo,	Palame.
Hippopotamus,	Ongantu,	Onvovo,	Onvoo.
Hunger,	Ondjara,	Enjara,	Onjala.
Husband,	—	Arora,	Morome Oange.
I.			
I,	Oami, Ami,	Geme (?),	Ene.
Iron,	Otjitenda,	Otari,	Otare.
Iron ring,	Onkohe,	Tugakano (?),	—
J.			
Jackal,	Ompantje,	Opokojo,	Boro.
K.			
Knife,	Oruvio,	Kaffroe,	Chipanga.
Knobstick,	Onkunja,	Kashan,	Opzimbo.
L.			
Lead,	Ohang'a (?),	Oroto,	Opula.
Leg,	Okurama,	Mon'os,	Bimbira.
Lip,	Omuna,	Suporo,	Molomo.
Listen, to,	Puratena,	Koiva,	Oansoa.
M.			
Man,	Omurumentu,	Mokorokome,	Morome.
Meat,	Onjama,	Onjama,	Njama.
Milk, sweet,	Omaisi,	Mashutia,	Kaka.
Milk, sour,	Omaire (from jera, to glitter),	—	Koava.

COMPARATIVE TABLE of OTJIHERERO, BAYEYE, and CHYLMANSE WORDS—continued.

ENGLISH.	OTJIHERERO.	BAYEYE.	CHYLMANSE.
Mother, Moon,	Mama, unjoko, Omuethe,	Má, Okoeze,	Mai. Moezi.
N.			
Nail, Neck, Nose,	Ontungo, Enkoti, Ejuru,	Zengara, Ezongo, Lero,	— Kos. Pono.
O.			
Ox, Ostrich,	Onkompontuombe, Ombó,	Oporo, Eapofó,	Ngombe (ox or cow). —
P.			
"Pheasant" (fran- colin), Pig, wild, Pot, Powder, Pull, to,	Ongoari, Ompiuta, Onjungu, Osiri, —	Ongori, Ongire, Kahoma, Moshiri, Sherapo,	— Ongulve. Karango. — —
R.			
Rain, to, Rhinoceros, Rush,	Roka, Ongava, —	Yovoraetena, Oshongodzo, Litjatsa (?), rush from which they manu- facture their mats,	Konan vola. — —
S.			
Salt, Sand, See, to, Sheep, Shoulder, Sister, Sit, to, Sleep, to, Snuff, Spoon, Stand up, to, Star, Steal, to, Stick, Sun,	Omuongua, Esheke, Muna, tara, Ontu, Otjituve, — Kara-peshi, Kara, — Orutue, Sekama, Onjose, Vaka, Okati, Ejuva (from juva to cut or divide),	Rotsoai, Movo, Komoana, Ogo (?), Zeko'aba, Mo'ganya, Sekama, { Korangara, Terangare, } Motombe, Kato, Gema, Sienjata, Koiwa (?), Kati, Leba,	Monjo. Setja. Oana. Magai. Mapeo. Bali. Kara. Kolara. Fodia. Oluko. Komera. Njeneze. Koba. Pzimbo. Dzoa.
T.			
Teeth, Thou or You, Throat, To, Tobacco, Toe, Tongue,	Omajo (sing. Ejo), Obe, ove, Omurishu, { Ku, Ko, K, Pu, Po, } { P, Mu, Mo, M, } Omakaja, Omanue, Eraka,	Ameno, Goe, Moloo, — Motombe, Zena, Rurime,	Mano. Eoe. Kolo. Oku. Fodia. Minoe. Rurime.

COMPARATIVE TABLE OF OTJIHERERO, BAYEYE, and CHYILIMANSE WORDS—*continued.*

ENGLISH.	OTJIHERERO.	BAYEYE.	CHYILIMANSE.
U.			
Understand, to,	Thuva,	Daivo,	Dafva, Oansoa.
W.			
Walk, to,	Rianga,	Rakeke,	Kofamba.
Water,	Omeva,	Ami,	Movola.
Waterbuck,	—	Onja,	—
We,	—	Sherako,	Ife.
Wolf,	Ombungo,	Omporo,	Tika.
Woman,	Omukathendu,	Mokaz,	Mokaze.
Woman, married,	Omukathendu Vaku- pua,	Vanga (?),	Mokaze Oaroraa.
Y.			
You,	Ove, obe,	Goe,	Eoe.
<i>The Numerals.</i>			
1,	Umue,	Mo'keke,	Omo.
2,	Vevari,	Vaviri,	Vaviri.
3,	Vetatu,	Vatato,	Vatato.
4,	Vane,	Vane,	Vana.
5,	Vetano,	Mauareanja,	Vashana.
6,	Hambohumue,	" Vara'ka,	Vatantato.
7,	Hambombari,	" Varasupi,	Chinomoe.
8,	Hambondatu,	Vanjenisa,	Zere.
9,	Omuvio,	Varane,	Femba.
10,	Omirongo,	Vakomiki,	Kome.
11,	" na umue	" Vara'ka,	Komina Omae.
	peshi,		
	&c., &c., &c.	&c., &c., &c.	&c., &c., &c.
20,	Omirongo Vivari,	Mavareanja Avato- vaviri,	Makome Maviri.
30,	" Vetatu,	Varaka avatovatato,	" Matate.
40,	" Vine,	—	" Mana.
50,	" Vitano,	—	" Mashana.
60,	" Hamboumue	—	" Vatantato.
	&c., &c., &c.	&c., &c., &c.	&c., &c., &c.
100,	Omirongo mirongo,	---	Mazana.

NOTE.—In the Otjiherero language, *Oku* placed before the Imperative forms the Infinitive: e. g. *Kanda*, buy, *Okwanda*, to buy. The numerals up to five are altered according to the prefixes: *Omwidi umue*, man one; *Ondjuo inue*, house one; *Ehori rimue*, cap one; *Otjitjuma tjimue*, vessel one; *Okati kumue*, stick one; *Omwio rumue*, knife one; *Ovandu Vevari*, men two; *Othondjuo intatu* or *thetatu*, houses three; *Omakorijane*, caps four; *Ovitjuma Vitano*, vessels five, &c. The letters B and P are pronounced indiscriminately. In the Chylimanse language R and L are also used indiscriminately.

(<sup>1</sup>) This sign in the Bayeye language, when placed between two letters, signifies a soft click, and an inverted Comma (') the hard click.

I have dwelt at some length on the subject of the Tiogé, the Lake, its rivers, productions, inhabitants, their peculiarities, &c.,



as no connected account in detail of the whole has yet been published. As to the country N. of the Lake, and the river Zouga, the Society must already have received, through the instrumentality of that indefatigable and energetic explorer Dr. Livingston, much more accurate and interesting information than I should be able to furnish. A few words, however, relating to the regions S. of Ngami will, I think, not be altogether out of place. I refer to the *Kalahari Desert*. This vast and apparently useless country extends in a semi-circle from the very banks of the Orange River to the sea on the W., being on the W. and S. bordered by Great Namaqua and Damara-land. Mr. Galton's Kaoko is a part of this desert. The Kalahari has always been described as a sandy desert, devoid of water, and unfit for travelling, having, as is well known, for a long period baffled every attempt to cross it; but thanks to the persevering energy of Europeans, many of the obstacles which at first appeared insurmountable have been successfully overcome, and it is now almost daily traversed by the daring hunter and the enterprising and persevering trader.

The Kalahari is inhabited by numerous Bushmen and Kalahari, the tract of land probably deriving its name from the latter. They are a black nation, speaking the Bichuana language, and though they possess no large cattle, they rear goats in abundance: they moreover cultivate beans, peas, calabashes, pumpkins, and water-melons, extensively. The latter appears to be their chief support, and a failure of the annual crop is frequently followed by famine. In the rainy season water is as abundant in the Kalahari as in any other part of the neighbouring countries; and though, from the nature of the country, it is scarce in the dry season, it is by no means entirely wanting. It is well wooded in many parts, and as regards pasturage may be said to rival the finest prairies of South America. Of wild animals, such as the giraffe, the zebra, the gnu, the springbok, and even the ponderous elephant, which migrates to these regions in the rainy season, there is no want. It is in search of the latter animal that the enterprising Griqua often risks his life. And it is no less frequented by the Bichuanas, who make regular hunting excursions into the Kalahari for the sake of the skins of the "tiger" (leopard and panther), the jackal, &c. The Bichuanas treat the poor timid Kalahari with no more consideration than they do the Bushmen, for they compel them on these occasions to carry the spoils of the chase, provisions, water, &c., unmercifully flogging them should they show the least sign of reluctance. On my return from Lake Ngami I penetrated a few days' journey into the Kalahari, but did not, at the time, meet with any Kalahari Bichuanas. Bushmen, however, were numerous.

I left Lake Ngami only to return to Cape Town to refit, intending in the following spring to follow up my geographical explorations, but on my arrival in Great Namaqua-land, I received letters from my family in Europe of a nature that left me no option but to return without a moment's delay; and as a matter of course all my previous plans and arrangements had to be given up, which, I must confess, was not done without considerable regret. The vessel that annually brings the missionary stores to Walfisch Bay, had already delivered her cargo and returned to the Cape, and no other craft was expected for the next four or five months. As time with me was now valuable, and my stock of provisions nearly exhausted, I deemed it advisable to prosecute my journey by land; and as the part of the country through which I purposed to pass, was but little known to Europeans, I felt anxious to have an opportunity of fixing by astronomical observations some of the chief places. After somewhat more than 30 days of harassing travelling I reached the Great Orange River in safety, but the rains having only partially fallen, both water and pasturage were scarce, and my cattle were in consequence in a dreadfully exhausted (or rather dying) state when we arrived. Fortunately for me a small craft had just arrived at "Alexander" Bay, close to the mouth of the Orange River, in which I succeeded in securing a passage to Cape Town.

To enter into details about my journey through Great Namaqua-land would, I fear, be both tedious and uninteresting; and a short, general account of the country, the inhabitants, their peculiarities, &c., will, I hope, be more to the purpose.

Great Namaqua-land extends from the Orange River on the S. to the Damaras on the N., and to the E. and N.E. is bounded by the Kalahari desert. It may be said to consist of an immense valley, chiefly formed by that peculiar stream the Fish River, and its tributaries, which ultimately joins the Orange River some 3 or 4 days' journey from where the latter finds an outlet into the sea. It is very arid, and during more than half of the year it is scorched by an almost vertical sun. The rains are periodical and very partial; little or none falls about the lower course of the Orange River and the neighbouring districts. The Namaquas are loud in their complaints that less rain falls now in their country than a quarter of a century back; this seems also to be the case in Damara-land. The fountains are also fewer than in the last-mentioned country, and very indifferent; the periodical water-courses are in reality the reservoirs. The Namaquas ascribe their present restlessness and migrations, in a great measure, to the want of the most common necessities of life.

In a geological point of view Great Namaqua-land presents

many interesting features. At some remote period it must have been much subject to volcanic eruptions, and though none has taken place in the memory of the present generation, subterranean rumbling noises, and tremors of the earth, are of frequent occurrence. On one occasion, whilst the congregation at the missionary station, Rehoboth, was engaged in prayer, a sudden shock shook the church to its very foundation; at the same time a rumbling noise like the distant thunder of cannon was heard.

The sea-face of Great Namaqua-land is precisely similar to that of Damara-land, viz., a strip of desert sand extending some 30 or 40, and sometimes as much as 100 miles inshore, and with a *very few* exceptions, uninhabitable. Two to three days' journey S. of Rehoboth, the dense thorn-coppices, so peculiar to Damara-land, cease, and excepting a few mimosas along the water-courses and individual black ebony trees, the vegetation is scanty and stunted.

Barren as Great Namaqua-land appears to be, it undoubtedly contains a boundless store of mineral wealth; for specimens of copper, iron, tin, lead, &c., are almost everywhere to be met with. I have myself had specimens of copper ore in my possession containing from 50 to 90 per cent. ! As Great Namaqua-land becomes better known, it is more than probable that it will be found equally, if not more prolific than Little Namaqua-land, where of late such extensive and splendid ores have been brought to light.

The people, who inhabit Great Namaqua-land, are known as Namaquas or Hottentots, and may be divided into two great tribes, the "*Topnaars*" and the "*Oerlams*." By the latter is generally understood the new-comers and the half-civilised, but the real signification of the term is doubtful. Some say it is a nickname given to them by the Dutch colonists, and in that sense it implies a barren ewe—"a creature good neither for breeding nor fattening, a worthless concern, one that gives trouble and yields no profit." Again, and perhaps with more probability, "*Oerlams*" may be a corruption of the Dutch word *Oerland*, or overland, that is, people who have come overland. Be this as it may, however, the Namaqua Hottentots always consider it as a compliment to be addressed as *Oerlams*. "*Topnaars*," on the other hand, signifies the first, the highest, the great, or those who originally inhabited Namaqua-land, and they view with the greatest jealousy the progress of the *Oerlams*, whom they consider as intruders. But all these terms are only technical, for the Bushman, the *Oerlam*, the *Topnaar* are identical. "The Namaqua Hottentot is simply the reclaimed and somewhat civilized Bushman, just as the *Oerlam* represents the same raw material

under a slightly higher degree of polish. Not only are they identical in features and language, but the Hottentot tribes have been, and continue to be, recruited from the Bushmen." During my travels I never met with a single specimen of the very smallest tribe of Bushmen, that is N. of the Orange River, but travellers tell me that they are by no means uncommon towards the East.

The Namaqua Hottentot, who in a moral point of view certainly stands very low, is not altogether destitute of notions of a Supreme being, for he prays to *Heitjibib* or *Heitjekobib*, whose spirit is supposed to exist in all graves, to bless him with an abundance of the good things of this life, to make him prosperous in his undertakings, &c. No Namaqua will pass a burial-place without invoking a blessing from the Deity. The Damaras, again, worship *Omakuru*, and appear, moreover, to have some indistinct idea of a future state, for they not unfrequently bring provisions, &c., to deceased people's graves, inviting them to eat and to make merry.

The Namaquas have great faith in sorcery, and individuals who deal in this art (they are of both sexes) are called witch doctors, and are held in great respect, and unbounded confidence is placed in their advice and prescriptions. To become a witch doctor of any importance, it is necessary to be instructed by some one previously well versed in the art; and to enable a person to effect cures of poisonous bites of insects, snakes, &c., the novice must begin his operations with swallowing animal poison, by being bitten by some poisonous reptile, &c., or by having poison "cut" into his body. A cap, a handkerchief, or in short any article of clothing worn by a witch doctor, till it has become thoroughly saturated with filth, is considered as the most effectual remedy for curing diseases, poisonous bites, &c. One of these inestimable treasures is always kept in reserve, and in cases of emergency a small corner is carefully washed, and the dirty water thus produced is given to the patient—be it man or beast—to drink! "Undoubtedly," as Sir J. Alexander remarks, "a sickening dose."

The ceremonies attached to marriages are few and simple. If the father of the woman whom a man is desirous of marrying, is favourable to the match, the matter may be considered as settled. On the occasion of a betrothal, an ox or cow is killed at the door of the *bride's* dwelling. According to their usages, a man may keep as many wives as he chooses or can afford, but since missionaries have settled amongst them, this abuse is in some degree done away with. No provision is made for widows, who are left to shift for themselves. Children are easily reared, and without cradling. They have no circumcision, but the Damaras have.

The Namaquas may be said to be long-lived, for persons are

known to reach the advanced age of *ninety*, and even *one hundred*, years! And this is perhaps the more remarkable, when the very wretched and miserable life that they lead, is taken into consideration. On the death of a person, some of his cattle—the richer the deceased is, the more numerous are the animals slaughtered—are killed, and a feast given in honour of the occasion. The beasts are then killed by suffocation, whilst under ordinary circumstances they are despatched by some sharp instrument.

The Namaquas are excessively dirty and filthy in their habits, though, at the same time, they delight in ornaments and finery. I have often been amused to observe one of these half civilized creatures dressed in a first-rate suit of black cloth, with a shirt perfectly black with dirt protruding from beneath another of the purest whiteness. Small beads of divers colours are highly prized by them, which they not unfrequently work into paterens of considerable taste and beauty.

Not very long ago, the barbarous custom of leaving old and infirm people to their fate, that is, either to die from hunger or to be devoured by wild animals, prevailed; but the influence of Christianity has already considerably ameliorated their cruel and rude manners.

It was formerly customary in Great Namaqua-land, on the death of a chief, to call the whole tribe together to consult upon the affairs of the country. Great numbers of cattle were then killed, and all the best and choice parts of the animals were set apart for the son of the deceased, who was to succeed his father in the chieftainship. Again, after a great hunt had taken place, the best parts of the “bagged” game were preserved for the chief, and the remainder divided equally amongst the tribe. At the present day the authority and sacredness of the chief have dwindled down to a mere shadow, and his power is only nominal. This is of course a great drawback to the prosperity of the country.

The Namaquas are fond of indulging in intoxicating liquors whenever they have an opportunity. By a most simple process they are at one time of the year enabled to supply themselves with this luxury. From the different species of juicy berries, indigenous to the country, they distil a sort of brandy which, when used in any quantity, has the most appalling and maddening effect upon the brain. When in a state of intoxication from this drink, brothers have been known to stab each other, and parents to have killed their only child! Besides spirits, the Namaquas prepare from honey, obtained from the wild bee, a very harmless, cooling, and agreeable beverage.

TABLE of Latitudes, Variation of the Compass, Height of Places above the Level of the Sea.

Places of Observations.	Number of Observations.		Mean Latitude.			Variation of the Compass (West of North).			Heights in English Feet above the Sea.
	N.	S.	°	'	"	°	'	"	Feet.
Walfisch Bay .. .. .									
Scheppmansdorf .. .. .									
Oosop .. .. .	1	1	22	45	25				
Tincas River .. .. .	..	1	22	50	36				
Halfway between Onanis } and "Wit"-water .. .. }	..	1	22	47	14				
"Wit"-water .. .. .	1	1	22	41	48				
Tjobis Fountain .. .. .	1	1	22	30	40				
* δ Otjimbingué .. .. .	..	1	22	21	24				
δ Barmen .. .. .	..	..	22	7	0				4324
Six hours ride (southward) } of Barmen Station .. .. }	..	1	22	13	24				
δ Eikhams .. .. .	..	..	22	34	35				
δ Rehoboth .. .. .	3	1	23	18	43	30	0	0	5350
Otjomatanga .. .. .	..	..	..	..	..	..	..	..	5189
On road to Amral from } Rehoboth .. .. .	4	2	23	8	2	28	30	0	
On the bank of White } Nosop .. .. .	1	2	23	0	49				
On road between Black } and White Nosop River }	..	1	22	55	29	27	0	0	
Ditto ditto .. .. .	1	1	22	42	17				
Wley between Black Nosop } River and Twas .. .. }	..	..	22	41	42				
Twas .. .. .	..	3	22	36	31				
Between Twas and Ko- } righas .. .. .	..	1	22	32	22				
Ditto (on a small } river) .. .. .	..	1	22	24	22				
Korighas .. .. .	..	2	22	18	36				
Between Korighas and } Elephant Kloof .. .. }	..	2	22	15	28				
Elephant Kloof .. .. .	1	2	22	11	42	27	0	0	
Tunobis or Otchombindé } Between Tunobis and }	1	3	21	54	57	27	0	0	
well on the Tunobis } River .. .. .	1	2	21	54	57				
Well on Tunobis River ..	..	2	20	50	45				
Ghanzé .. .. .	1	1	21	34	15	26	30	0	
Abeghan .. .. .	..	..	..	..	..				3706
Kobis .. .. .	..	..	..	..	..				3879
Wley "under Koppy" ..	..	..	..	..	..				
Lake Ngami (north side)	1	..	20	23	15	26	0	0	
Ditto ditto (but } more to the westward) }	2	..	20	27	52				
Ditto (south side) .. ..	..	..	..	..	..				3713
Near the mouth of Tiogé } Tiogé River .. .. .	1	..	20	24	52				
Ditto .. .. .	3	..	20	20	52				
Ditto .. .. .	2	1	19	56	33				
Omoroanga Vavarra ..	1	..	19	46	57				

\* δ = Missionary station.

Table of Latitudes, &amp;c.—continued.

Places of Observations.	Number of Observations.		Mean Latitude.			Variation of the Compass (West of North).			Heights in English Feet above the Sea.
	N.	S.	°	'	"	°	'	"	
Tiogé River .. .. .	2	..	19	34	46				
Ditto .. .. .	1	..	19	38	49				
On the bank of the White)	..	1	23	2	34				
Nosop River .. .. .	..	..	..	..	..				
♀Hoachannas .. .. .	2	2	23	56	35	28	45	0	
The "Port" (south of)	1	..	23	51	31				
Rehoboth) .. .. .	..	..	..	..	..				
On Small River .. .. .	1	1	24	8	5				
Kam River .. .. .	1	1	24	14	51				
Oosip River .. .. .	1	1	24	25	7				
Areka-Oop, or Blomfish)	1	..	24	32	16				
River .. .. .	..	..	..	..	..				
Houton River .. .. .	1	..	24	46	1	29	30	0	
Aanhoup River .. .. .	2	..	25	19	29	29	30	0	4480
Near Qais River .. .. .	1	..	25	54	48				
On the Koanquip River ..	1	..	26	3	33	30	0	0	
♂Bethany .. .. .	2	..	26	29	4	30	0	0	3945
Kaikoap .. .. .	1	..	27	6	10				
Half an hour from Kai-)	1	..	27	6	34				
koap .. .. .	..	..	..	..	..				
About 7 hours southward)	1	..	27	21	19				
of Kaikoap .. .. .	..	..	..	..	..				
Hoon's Fountain .. .. .	..	..	27	25	1				
Kloof Outspanplace .. ..	1	..	27	37	12				
Close to "Brackbont" ..	1	..	27	41	2				
Halfway between Kaidaus)	1	..	27	37	12				
and Brackbont .. .. .	..	..	..	..	..				
Kaidaus .. .. .	..	..	27	39	59				
Between Kaidaus and)	1	..	27	56	49				
Orange River .. .. .	..	..	..	..	..				
Missionary Drift .. .. .	2	1	28	8	38				
Kodas Copper-mine .. ..	2	1	28	14	48				
Annis Fountain .. .. .	1	..	28	23	49				
Mr. M'Dougall's house,)	1	..	28	35	19				
near the mouth of Orange)	..	..	..	..	..				
River .. .. .	..	..	..	..	..				
Alexander Bay .. .. .	1	..	28	40	0				

NOTE.—The above observations on the variation of the compass have been deduced from bearings taken by a very excellent Azimuth Compass, tested before starting by the Royal Astronomer at the Cape, Mr. Maclear. But notwithstanding this, and the habit of taking E. and W. observations, in order to insure accuracy, it is possible that, from the very magnetic character of the country, errors may have occurred.