

at night by a frame of wicker-work. The floor is a smooth, hard, and almost polished pavement, constructed of beaten earth and cow-dung. If the hut is of large dimensions, it has four or six posts inside; but if of small size, these internal supports are not used. There is a saucer-like and rimmed depression in the middle of the floor, to serve as a hearth in cold weather, and the smoke and air permeate the grass with just sufficient freedom to secure ventilation, but not one drop of water enters from the sky. Round the walls, in the interior, the scanty Lares and Penates of the master, consisting principally of beer pots, milk pots, mats, skins, and shields and assegais, are distributed. Upon the floor with rush mats unrolled beneath them, the dusky household squat to gossip by day, and lie outstretched to sleep at night. Each hut affords sleeping-room for several individuals. The chief, or head-man of a kraal has a principal hut for himself, where his visitors come to gossip and feast with him, and also a hut for each of his many wives, whose families dwell therein with them until the children attain a certain age. In most kraals there is also a hut set apart for the use of young men.

The Kaffir is eminently a creature of sunshine. In cold or wet weather he keeps himself close within the shelter of his hut, and gossips and doses away his time. When the sunshine is genial and warm he sits outside squatting upon the ground, surrounded by his dogs and his children, and fashioning some article for household use, for employment as a weapon, or for personal adornment, or with a small shield upon his arm, and a bundle of short light assegais, and a knob-headed stick in his hand, he strides off over the hills bent upon some business of gossiping or feasting. The cattle are principally tended and herded by the young boys, roaming free over the pastures by day, and being driven into the inner enclosure of the kraal for protection at night. In some convenient nook on a hill side, or in a sheltered ravine near to the kraal, a space is rudely fenced in as a garden, and here crops of the Indian corn, the millet, the sweet potato, and occasionally of the pumpkin, a wild sugar-cane (*Imphee*), and wild hemp, and tobacco for smoking, are grown. The ground of the garden is broken and tilled by the women, working with a curious kind of hoe, now imported largely into Kaffir lands for native use. The Indian corn and millet are produced in large quantities, and ordinarily form the staple of a Kaffir's food. The grain is stored, after harvesting, in pits dug in the ground, with only a narrow opening left at the top, which is carefully and skilfully closed by placing a flat stone over it, for protection against the rain. The food is prepared by the women, sometimes aided by the children and young lads. The Indian corn is roasted, when green, upon the cob; when ripe the grain is crushed by hand, between stones, and the meal converted into a kind of porridge. The milk from the cows is chiefly consumed in a half sour and clotted state by the children. The millet is ground between stones, and made into a sort of infusion or decoction, which undergoes spontaneous fermentation, and so becomes converted into a liquor that is known as Kaffir beer (*Tywala*). In its choicest state, as it is found in the cellars of distinguished men, this liquid is limpid and clear, and possessed of considerable inebriating power. It is unquestionably very nourishing. In more common-place households it bears a considerable resemblance to a mixture of bad gruel and table beer. The beer drinking is the most ordinary form of native carouse. When there is a good brewing ripe, the men assemble and drink the liquid in rotation out of capacious gourds or pots, made of closely and thickly-woven grass, or more rarely of hardened clay. The beer is kept during fermentation in these vessels, which stand in the interior of the hut, opposite to the doors, something like the jars of the Forty Thieves, in a long row. The milk is held in similar vessels. The beer pots and milk pots are carried by the women and girls, very skilfully balanced upon their heads. A jovial spark, off on a visit, may be sometimes met, with a string of women or girls, each with a full beer pot balanced on her head, behind him. The water for household use is brought in by the women from the nearest stream, in gourds.

Under ordinary circumstances the gardens furnish a fairly ample supply of food for the daily wants of the household. But occasionally from some accident of season, or from some other cause, the supply runs short, and periods of great privation have to be endured. One of the first benefits which the barbarian reaps from the neighbourhood of civilized men is the alleviation of this unavoidable misery of barbarous life. So soon as he has white neighbours within reach of his kraal, he is pretty sure to have some additional resource to draw upon in seasons of dearth and famine. In olden times, and still in remote districts, the Kaffirs occasionally die of famine in great numbers; and those who survive subsist to a large extent, even for weeks at a time, upon wild roots dug up out of the ground.

Animal food, among the Kaffirs, is entirely a matter of carouse and feasting. If a distinguished visitor comes to a Kaffir village, or kraal, the principal man makes a present to the visitor of a goat, or of an ox, as the case may be. The animal is graciously received, and turned over to the attendants of the guest for slaughter: some choice part is retained by the guest, and the rest is handed over to the inhabitants of the kraal, to be eaten in honour of the visit. Animals are also killed and eaten upon certain other ceremonial occasions, when set invitations are given, and set feasts made. Upon such occasions, if it is an ox that is to be eaten, it is taken near to the entrance of the kraal, and stabbed behind the shoulder with an assegai, wielded by some expert hand. A fire is kindled near, and almost before the animal is dead it is lown to pieces, and the selected portions being removed, the rest is divided in what seems to the uninitiated observer to be a sort of scramble, but it is in a scramble that has in itself some under-lying order of accepted etiquette and custom. The fragments of meat are just laid for a brief interval upon the embers of a wood fire that has been prepared close at hand, and are then rapidly transferred to the throats and stomachs of the feasters. The eagerness for the unusual, and rare, gorge is far too keen to allow any refinement of culinary art to be either learned or exercised. A couple of hours is pretty well enough, in Kaffir handling, for the conversion of a living ox into a remnant of stripped skin and bare bones.

Well-to-do Kaffirs rejoice in a multiplicity of households. In the kraal of a chief, or of a wealthy patriarch, each hut near to his own, contains a wife and that wife's offspring, and the more distant huts are appropriated to the other members of the family or clan. Polygamy is an institution among the Kaffirs, that is intimately and inseparably interwoven with the privileges of wealth and the rights of property, and that will therefore be very difficult to eradicate. The Kaffir has strong natural instincts of affection for his wives and his children, as a rule; but the peculiar position which he holds as a polygamist, of necessity introduces some relations and characteristics into his domestic life and social history that are not calculated to awaken interest or respect. In all probability some of the incidents and occurrences that arise out of these relations are but imperfectly understood by European censors and critics. Kaffir men do not acquire wives until they are able to pay a stipulated number of cows to the father of the bride for the privilege. These cows are differently viewed by the different authorities who speak of Kaffir practices and customs. By some they are held to be an actual purchase price paid for the girl. By others they are considered to be a sort of deposit made in the interest to her family. In case of a wife leaving her husband within a limited period, he is allowed to have some claim against her parents for cow-restitution; but matters are held to be in some way changed when she has bestowed female offspring upon her husband. In some instances a family of girls confers a measure of freedom and independence upon the mother, because the value of the cows, price or deposit, is thus restored. At any rate the women are looked upon as possessing material and substantial value in a household, because they bring girls, who in due time turn into cows; and because they perform hard and productive drudgery. The children of any particular wife