

in deep silence ; then rising up, and giving a great shout, and tearing off the wreaths of leaves with which they had been decorated for mourning, they quietly dispersed to hold their feasting in other parts.

These great gatherings, which brought to this spot many even of the inhabitants of the neighbouring islands, were considered, by the new settlers, as upon the whole, exceedingly favourable to the purposes of the Mission ; for the opportunity was thus afforded of addressing strangers from distant quarters, and testifying against these cruel enormities, a proceeding which was not altogether without its effect. Pressing invitations to settle in several of the neighbouring islands were given to the Missionaries by the approving natives, which nothing but want of acquaintance with their language prevented them from accepting. Among their other labours, one of their number, a Mr. *Bowell*, whom they had made their secretary, was assiduously employed in forming a vocabulary of the language of *Tongatabu*, in which he was much assisted by the ingenuity and zeal of the native chiefs themselves. With respect to the progress of the colonists, in their agricul-

tural labours, their peas and beans rose well, and in two months were in fine bloom ; but the crop of these, and some other vegetables, never came to maturity, being totally destroyed by the rats and mice with which the island appeared to swarm. Turnips they found to succeed well, and these they continued to sow with confidence. The waste of provisions by the natives during their several mais, or feasting, which followed after the death of the king, caused a natural apprehension among the Missionaries of a season of great scarcity. The abundance of fish, however, which were easily obtained on the shores of the island, was a perpetual safeguard from the calamity of famine.

Early one morning, while it was yet dark, the Missionaries were greatly alarmed by a shock of an earthquake, during which the earth trembled beneath them so long and so sensibly, that it put them all in the greatest consternation. The poor natives near them were also quite panic struck, increasing the general terror by setting up loud cries, while the surf on the beach rose with fury, and made a noise that seemed dreadful. The natives imputed this effect to the Atua, or spirit,

who frequently alarms them by such visitations ; but they quickly forget them when the shock is over, although it is sometimes so violent as to shake to prostration the trees and the houses on the island.

The greatest annoyance, however, that the Missionaries experienced, was in the deceitful and quarrelsome conduct of Ambler and the two Irishmen whom they had found on the island. The dangerous representations which these unprincipled men were constantly making to the chiefs against them,—calling them mean and contemptible persons, and endeavouring to show how easy it would be to rob or expel them,—were much aggravated by some circumstances that took place after they had been several months on the island. These were the accidental occurrences of the deaths of several of the principal chiefs, besides the king of the island, which happened to take place within a short time of each other, and all since the arrival of the Missionaries. The poor natives observing this, did not hesitate to impute these losses to the Missionaries and their God, and to say, that if they continued to pray and sing on their island, in a short

time they would not have a single chief left alive. This prejudice, Ambler and the artful Irishmen did not fail to aggravate, to the disadvantage of the defenceless settlers; yet, with all this, several of the chiefs remained much their friends, and they looked with confidence to the God who had sent them to these islands of the sea, for deliverance from any threatened danger. Their journal says piously and beautifully on this, in the words of the king of Israel, "O that people would praise God for his goodness, and for his wonderful works towards the children of men!"

Notwithstanding the savage practices to which we have alluded, the Missionaries found these islanders to possess, upon the whole, all the excellent and even amiable qualities for which the various navigators by whom they had been visited had given them credit. If they are in general dishonest to strangers, their honesty among themselves is unimpeachable. Like the inhabitants of Tahiti, they exercise a hospitality and a generosity to the strangers from whom, at the same time, they might occasionally pilfer, which is bounded only by the means within their power, and which to the selfish European is quite

astonishing; and among themselves, were they dying of hunger, the first morsel any of them might receive, would be instantly and cheerfully divided with the one nearest him, who might not have been so fortunate as himself.

Infanticide, the reproach of the generally amiable Tahitians, is a practice unknown on this island, for here they rear their children with parental kindness and indulgence, and old age is treated with reverence and with honour. Among the lower orders of these islanders, female modesty is not much regarded, but among the families of the chiefs any thing of a contrary nature is severely punished. Though each chief may marry as many wives as he pleases, domestic disagreement is entirely unknown; and if the wife gives any material offence to her lord, he can turn her away from his house whenever he pleases.

These ignorant islanders, particularly the chiefs, though idolaters,—each family and district having a deity of its own, whom, without any images, they believe in and dread,—yet have a belief in the immortality of the soul, which they affirm is conveyed at death in a fast sailing canoe, away to a distant and unknown country, but where are

to be enjoyed everlasting pleasures, of a kind like those said to exist in the paradise of Mahomet. They have the god of the sky, and the god of the rain, and other deities resembling those of the ancient Greeks ; their island they believe to rest on the shoulders of a very powerful deity called Mouree, who has borne it for them, from time immemorial, and who sometimes gets so impatient of its weight, as to make him heave it up and down in their frequent earthquakes, which always, however, makes them scream out in the greatest alarm. In all the island, the Missionaries saw no person professing to be a priest, but when any sacrifice is offered to their gods, each man kills and presents it himself.

The soil of the island the Missionaries found to be very rich and prolific, so that if the inhabitants were trained to industry, it might be made to yield great abundance. The people, though disposed to be more industrious than those of many other islands in the South Sea, yet spent most of their time sporting upon the waters and diving under the surf; or in telling stories of their own invention as they lay under the shade of their picturesque trees. The curiosity which they shewed,

however, in watching all the proceedings of the Missionaries, gave hopes that the arts of civilisation might soon be taught them ; and the strong desire they expressed for articles of English manufacture, such as ironmongery, woollen cloths, and especially blankets, makes it probable that if any pains were taken to teach them, they would not be long in learning to manufacture for themselves.

The mission in this part of the world being now pretty well established, the captain of the Duff prepared to take a final leave of the island of Tongatabu, and to make sail for Europe, where he knew the friends of the undertaking were most anxiously waiting for his return. On the 7th of September, therefore, having taken an affectionate farewell of all the Missionaries, and commended them to that Providence, who was able to take care of them even among the islands of the South Sea, Captain Wilson weighed anchor, and was soon out in the ocean again, intending to sail first to China on his way back to England.

Captain Wilson and his men had not been long at sea, however, when, falling in with another group of islands unknown to them, their ship got entangled among reefs and breakers ; and

notwithstanding all their care and watching, the night overtaking them where they had no sea room, and where their charts availed them nothing, the vessel at length struck upon a coral rock, over which the sea was scarcely seen to break, to give those on board the least warning of their danger. All hands rushed on deck, upon hearing the ship strike, and as she lay fast and beating upon the rock, the horrors of shipwreck in these unknown seas, began to stare the poor mariners in the face. The darkness now seemed to offer only the alternative of being drowned, should they not be able to save the ship, or of falling in, perhaps, with cannibal savages, whom their imaginations painted in all their fierceness and cruelty. This, however, was no time for indulging fear, but for energetic action. Setting the sails quickly aback, therefore, the sea being fortunately tolerably smooth, they were not long in getting her off; and when the seamen found their ship again afloat, they could scarcely believe in their sudden deliverance from such imminent danger.

We follow not farther the various occurrences of the Duff's voyage home to England. When



the Captain and his people got into China, and among other English ships, the oaths and curses uttered by the sailors there, was a language so different from what he had been so long in the habit of hearing among his own well-disposed men, or the pious Missionaries whom he had left behind, that it struck upon his ear as harsh and shocking, causing reflections at the time which were far from pleasant. Lying in Macao, where she took in a cargo, the speech and conduct of the seamen of the Duff was found to differ so much from that of the crews of the other vessels, that their neighbours fastened upon the ship the nickname of *The Ten Commandments*.

Sailing from China about the beginning of the year 1798, the Duff had a prosperous voyage homewards, touching at the Cape of Good Hope on the 17th of March ; and on the 23rd of June the voyagers again had a sight of the coast of Ireland. Putting into Cork harbour, they were obliged to wait there eight days for a convoy, and at last, on the 11th of July, they cast anchor in the river Thames.

Thus ended the first and most remarkable Missionary voyage that has yet been made out

of England. The sensation that was created on the return of the *Duff* by the exceedingly favourable accounts which she brought, and the general promising appearance of the Mission to the South Sea, was very great among all who had taken an interest in the adventure. The Society and its friends were perfectly elated, and all that had been written by the Missionaries in the warmth of their hearts, was exaggerated through a thousand mouths at home ; and the promised success of the gospel in the South Sea islands, furnished matter for many an eloquent harangue.

The subsequent history of this and other Missionary adventures to the same quarter however, brought round events which sufficiently sobered the minds of all concerned. Great success certainly did eventually crown the successive efforts of the Society, who laboured so perseveringly in this interesting work. But as no other regular Missionary researches were made in this direction for a number of years, we shall now require the attention of our kind reader, to be transferred to other and not less important labours and adventures, which were, even before this period, undertaken in a different quarter of the globe.

DR. VANDERKEMP'S  
TRAVELS, &c. IN SOUTHERN AFRICA.

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CHAPTER I.

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Sketch of the Life of Dr. Vanderkemp, previous to his becoming a Missionary—He studies at Leyden—Enters the Army—Goes to Edinburgh—Returns to Holland—His Wife and Daughter drowned at Dort—Goes to London, and Engages as a Missionary—Sails to the Cape—Travels into the Interior of Africa. .

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IN no other part of the world, perhaps, have Missionary travellers done more for the advancement of geographical science, and other branches of valuable knowledge, than on the southern division of the African continent. The liberality of the British public, under the spirited management

of the London Missionary Society, have afforded the means of prosecuting these labours, which have been cheerfully undertaken by a few individuals, and the accounts the travellers give of the countries they have explored, as well as of what they have done for religion and civilisation, are not perhaps unworthy general attention.

It is somewhat remarkable, that the father of the English missions to that part of the globe, and one of the most singular men that ever undertook this species of exertion, was the native of a country whose inhabitants are generally remarkable for their phlegmatic and mercenary spirit ; characteristics the most opposite to those required in any man who willingly devotes himself to the arduous task of civilising and christianising a savage people. Yet such is the power of the sentiment of religion, that not only Dr. Vanderkemp—of whom we have now, with his coadjutor, Mr. Kircherer, from the same country, more particularly to speak—arose out of a people so characterised ; but the Dutch had distinguished themselves long before the English, by their zeal in planting missionary colonies in various parts of the world. Vanderkemp, though a Dutch-

man, having been sent out by the London Missionary Society, and being the proper founder of these colonies, which have since excited such interest, comes fairly under the scope of our plan; and as he was one of the few men that have been engaged in such labours, who united the character of a man of science and a gentleman, to that of a missionary, a short sketch of his life, previous to his embarking in the undertaking by which he has become so extensively known, may be here thought interesting.

The father of Johannes Theodorus Van Der Kemp, was minister of a church in Rotterdam, in which city the African Missionary was born, in 1748. The latter had a brother, who became professor of Divinity in the University of Leyden, before which period, however, young Johannes commenced his studies there, and from his great acquirements in the learned languages, and in general science, is said to have impressed his friends with an expectation that he would become a distinguished man. Entering into the army, however, after he left the University, he rose to the rank of captain of horse, and while serving in this capacity, in which he spent about sixteen

years, he fell into such immoralities of conduct, and imbibed opinions so perfectly atheistical, that the disappointment thus given to his pious father, is said to have accelerated the old man's death. Having married, at length, and quitted the army, Vanderkemp determined on commencing the practice of medicine; and in order to qualify himself for this profession, he left Holland for Edinburgh, where, entering into the University of that city, he pursued his studies with great assiduity. After two years' stay in the Scotch metropolis, during which he wrote, in Latin, a work on Cosmology, which was published in London, under the title of *Parmenides*, he obtained his degree of Doctor of Medicine; after which, returning to his native country, he set himself down in Middleburgh, and there soon obtained great reputation as a physician.

Whether it was in Middleburgh that the Doctor acquired a fortune by his practice, we are not informed, but he afterwards removed to Dort, to enjoy literary leisure and retirement. He seems now, though a Deist in his sentiments, to have lived an exceedingly moral life, and so much principle did he evince while a physician, that he

never would allow on his list of patients more than twelve individuals at any one time, in order that he might be able fully to study each case, and to devote himself properly to the respective recovery of each. Living at Dort with his wife and daughter in much happiness, it was here that a calamity befel him, which seems to have been the first instrument of an entire change in his sentiments ; and was probably the great cause of his seeking to abandon the world, and to live the rest of his days among the savages of Africa.

In the midst of summer, in the year 1791, the Doctor, with his wife and daughter, was taking his pleasure on the river, which runs past the town of Dort towards the sea. Suddenly one of those squalls arose, which, happening in the fine weather of June, bring with them a degree of danger exceedingly formidable, because unexpected. In a very few minutes the storm became dreadful, and the feelings of the ladies, and of the anxious Doctor, may be better conceived than described, upon beholding a water-spout sailing, black and threatening, above their heads ; presently it burst exactly over them, and its floods descending on their small boat,

overwhelmed them all in a moment. The vessel was at once upset, and the unhappy Vanderkemp never saw his beloved wife or daughter more. They were drowned by his side, as he struggled with the waves ; but by one of those accidents which sometimes favour a drowning man, he was able, for a time, to hold by the edge of the boat, while the spectators on the shore dared not venture to attempt his deliverance. The violence of the storm had, by this time, driven one of the vessels in the port from its moorings, which providentially drifted towards the Doctor, who still hung by the boat ; he was on the point of perishing, when the sailors on board, perceived him adhering to the wreck, and succeeded in saving his life. Thus was Vanderkemp almost miraculously rescued from death, and reserved for undertakings that were afterwards to draw the attention of the world towards him.

The state of the Doctor's mind, thus bereaved of his family, and of all that gave value to his worldly prosperity, cannot easily be conceived. In circumstances of calamity the desponding mind feels a consolation in contemplating the things of a future world, which it cannot obtain from any



thing in this. The first Sunday after the loss of his beloved wife and daughter, found Vanderkemp in a church; for the first time, as we are informed, for many years. It happened to be the day when the sacrament was administered. How could an infidel sit down at the table of the Lord? Yet the awakened Doctor was unable or ashamed to withdraw. His agitation at this moment is described to have been extreme. But his dearest earthly comforts were gone—the gospel spoke words of consolation; and the wine in the cup typified something which at this moment of sorrow spoke to his heart. He sat down, and recovering his calmness as he gave way to his reflections, his future life and sentiments were moulded anew from this instant. There is something very fine in the manner in which he describes this remarkable change, in a letter to a friend. “He did not reason with me about truth and error,” he says, speaking of Him who had revealed himself to him, “but attacked me like a warrior, and felled me to the ground by the power of his arm!”

The Doctor soon after found an opportunity for the exercise of that yearning benevolence,

which is the natural result of a sudden softening of the heart. A large hospital having been erected near Rotterdam, for the reception of the sick and wounded during the war between France and Holland, the talents and skill of Vanderkemp were here, in 1793, called honourably into action, by his being appointed physician and chief director to this institution. Here his benevolent exertions for the unfortunate patients, who looked to him as their father and their friend, procured him the highest respect and the deepest gratitude ; until upon the subsequent invasion of the French, the hospital was broken up, and the Doctor retired again to Dort, where he amused himself with the study of oriental literature, and engaged in writing a commentary on Saint Paul's Epistle to the Romans.

It was while thus occupied, that one of the printed addresses of the London Missionary Society, which had been formed in 1795, and of which the Doctor had long heard, first fell into his hands. Struck with the prospect thus held out to one in his present state of mind, he perused the sermons preached at the formation of the Society with intense interest ; and having

made his own determination, he, in April, 1798, entered at once into correspondence with its Secretary. Soon after this he went to London, where he intimated his wish to labour as a Missionary among the Hottentot tribes in Africa, in preference to any people who might have ever heard of the christian faith ; and having found a Mr. Kircherer, a young man, also a native of Holland, and who had the same enthusiasm with himself, the result of his negotiations was, his being appointed, with his friend, to that mission, on which his heart was entirely set.

On the 23rd of December, 1798, Dr. Vanderkemp and Mr. Kircherer, together with a Mr. Edwards and a Mr. Edmond, set apart also for the mission to South Africa, sailed from Spithead, in the Hillsborough, a convict ship, in company with the Duff, who was to sail with them to a certain latitude, on her second voyage to the South Sea. Among the wretched convicts on board their ship, the Doctor and his friends found sufficient scope for their indefatigable benevolence. The Missionaries are said to have made considerable impression upon these depraved beings, although the latter had at first manifested such a

disposition to mischief, as to threaten the lives of some of the officers of the ship. Going down without apprehension into the noisome den in which their mutinous turbulence had caused them to be confined, the humble Doctor conversed with them freely, and spoke kindly to each ; and having succeeded in calming the irritation of their wayward spirits, he obtained a mitigation of those severities which by their conduct they had brought upon themselves. But greater trials of his patience and his zeal were soon called for. A disease, probably occasioned by the crowded state of the convicts, broke out among them, and death made dreadful and rapid havoc. The state of the place where numbers of these wretched people lay dying, was truly dreadful. Yet, although mixing among them constantly, and alleviating their sufferings, amid spreading pestilence, darkness, and the groans of the sick, the Missionaries were preserved from any infection. No sooner had a little improvement taken place among such of the convicts as remained alive, than another peril overtook the ship. A violent storm racked her so dreadfully, and after three days the water had gained so much

upon them, that all hands were obliged to labour at the pumps. At length the storm somewhat abated, when it was discovered that one of the lower port-holes was partly open, which accidental circumstance had greatly increased the leak. This error having been now rectified, smoother weather enabled them to proceed, and after a trying passage of fifteen weeks, they, on the 31st of March, 1799, came to anchor in the Cape of Good Hope.

On their arrival in the Cape, the Missionaries were gladly received by the Dutch brethren there ; and Governor Dundas, who had witnessed the good effects of the efforts of the Moravians, at their settlement called Bavian's Kloof, gave them assurance of his favour and protection. A journey into the interior, to pitch upon a station for a settlement, being the first object of the Doctor, he immediately set about the necessary preparations. A covered waggon, drawn by oxen, was the vehicle which La Vaillant had used on his travels into the interior, many years previous ; and was still the mode of conveyance adopted by the Dutch settlers, or boors, who were scattered as farmers throughout the colony. Having pro-

vided himself with one of these and the necessary oxen, (the Moravian brethren at Bavian's Kloof, having kindly sent a celebrated native elephant-hunter, named Bruntjie, to the Doctor, to act as his guide and interpreter,) he, on the 30th of May, commenced his travels towards Caffraria.

Proceeding eastward at some distance from the coast, the travellers passed through a pleasant and salubrious valley, about three miles broad, with lofty mountains rising on each side, and on an early day halted at the house of a Dutch farmer named Mynheer Van Haze, who received them with the greatest hospitality. Here they found the good Dutchman living in the midst of abundance, his farm being well stocked with sheep and cattle, and having a flourishing vineyard at the rear of his house. But he seems to have been an eccentric man, for though keeping a better table than many gentlemen in England, his humour was to go without shoes; yet his habits were hospitable and patriarchal, and he resembled some of the highland farmers in Scotland. At this comfortable farm the Doctor and his companions were well entertained; and here they found, besides orange and other trees

loaded with fruit, a field of as fine wheat as any that is produced in England. The other farms they came to were all in this flourishing state, and proceeding through the valley, where they had to cross a small stream, called the Hecks river, about ten times, and where they were also well entertained on their way by the Dutchmen, they thought the country an earthly paradise.

Having proceeded through the valley, and obtained more oxen from the farmers, they prepared to cross the Hecks river mountains, which led them afterwards into the barren district called the Carrow, where they journied for eight days without meeting with a house. Proceeding on by a perilous road, which ran between ridges of perpendicular mountains, and where they were continually in danger of falling over the rocks, they sent their waggons, dogs, and people on before; and having been furnished with some spare horses, the Doctor and his companions rode in the rear. This pass is called the Straat, and abounds with badgers, wolves, tigers, baboons, spring-bocks, and ostriches; besides the lions that now began to hover round the track of the Missionaries. At night they pitched a tent

and slept under it, and the darkness having brought the wolves very near, the dogs were obliged to be kept constantly on the alert, to prevent these ravenous animals from attacking the cattle.

Coming to a place called Riets Fountain, they found two different seasons on the different sides of the mountainous ridge, and pitched their tent at night amidst a thick shower of snow, it being then the month of June, and the very middle of winter in this part of the world. One night their sheep were attacked by the jackalls, who attempted to worry them, and though the dogs succeeded in driving off the wild beasts, these faithful and zealous animals were so bitten, that the Missionaries were obliged to cause them to be killed. Crossing the dry bed of a wide river, they came to the house of a Mr. De Beer, who had been visited also by La Vaillant when on his travels, and who having just buried his child, for whose loss he was in great grief, he received the Missionaries, and applied to them for consolation, with the utmost thankfulness. This person's vineyard, the travellers found to produce a Muscadel wine, which they report equal to



that of Constantia; and in the glen behind it, they observed the sugar cane growing spontaneously.

As they now drew near to the Caffre country, on learning that a kraal or village of the Caffres was distant only about twelve miles, they determined to go thither, and Mr. De Beer kindly offered to accompany them. Their road lay through a narrow pass, called a kloof, between two ridges of mountains, where the loud cries of the baboons had a strange effect in the valley, and the bounding of the spring-bocks—an animal so called from its jumping habits—from one rock to another, afforded them much wonder and amusement. Locusts they found here also, five inches in length, spotted with black, but not eatable. When they had got to the end of the kloof, they came to the kraal of the Caffres, where they were received cordially by the people, who regaled them with milk and boiled pottage. These Caffres had left their own country, and were going, as they intimated, to the Cape, having with them two Goniquas. They informed the Missionaries that their captain had been murdered sometime before, by those of another kraal, but they treated his son, a bov

of about four years old, who wore a brass plate on his breast indicative of his father's dignity, with much distinction, allowing him to eat apart by himself. Here, on the 16th of June, it being Sunday, Dr. Vanderkemp preached twice in the Dutch language to about fifty people.

Having left the kraal, as they proceeded onwards, the weather became severely cold and frosty after sunset; and the travellers were much annoyed with the wild beasts; whose cries during the night, with the barking of the dogs, disturbed the rest of the fatigued Missionaries, and had a very harassing effect. Herds of the quacha, a wild animal of the horse species, as well as of hares and peacocks, were met by them on their route, and near a small river they found great plenty of wild cucumbers, and bitter apples, which the Hottentots say are possessed of medicinal qualities. In one place they passed a rock beautifully adorned with aloes in full blossom.

As they continued to journey on, the frost at night was sometimes so severe, as to freeze the water in their calabashes, and one morning they found even the ink in the inkstand converted into a lump of ice. Travelling by

day, their way lay through a hollow called the Bereen valley, which they describe as a vast wilderness crossed by many dried up rivers, the beds of which were filled with a brown clay. On the 25th of June, they first got a sight of a lofty mountain, called the Snewbergen, by the foot of which they knew they had to pass, and towards the afternoon, the fresh footsteps of a numerous company of lions, which appeared to be walking on before them, were perceived on the clay. Stopping at night where there was water, they began to fear that the lions might come and dispute the possession of the water-pool with them. They, therefore, decamped, and proceeded on in the dark for another hour; they then stopped again at a place where they found some grass for their bullocks and sheep, and here they had a quiet night's rest.

Rising next morning and again setting forth, they perceived no more footsteps of the lions, which having probably remained that night by the water where they had first stopped, were now consequently behind them. Proceeding onwards to the foot of the Snewbergen, they stopped at mid-day, and dined among the moun-

tains ; and thence travelling on, they came to a beautiful river, called Brakkefontain, the waters of which, however, were perfectly sweet. On the delightful banks of this stream they stopped and encamped ; but hearing the roaring of the lions at night, and knowing that this place was much infested by tigers and other wild beasts, and also by the wandering natives called Boshemen, not less wild and ferocious, they were obliged to maintain a very sharp look-out, and to keep the oxen tied to the waggon.

Even in this wild inland country, the Missionaries came to the farm of another Dutchman, who, hearing of their arrival, sent on the morning of the 27th a Hottentot boy to them, to be informed what people they were. When Mr. Hendrick Vandenberg, this Dutch farmer, was made acquainted who they were that travelled in these wilds, he came with two of his friends to see the Missionaries ; and the cattle of the latter being by this time much fatigued and worn out, the Doctor and his friend removed their camp to the Kraal, where the people belonging to the farm lived. Thinking themselves here quite safe from the wild beasts who they knew had followed them,

they arranged themselves with the intention of resting under the protection of the Dutchmen for some days. But on the very first night, the 28th, a lion attacked them while most of them were asleep, and killed three sheep and two goats. The Missionaries were awakened by the firing of the watchmen, and heard the noise of the confusion caused by the alarm of the cattle, who roared in terror, and ran backwards and forwards. The lion, however, got clear off in the dark, and the ground being wet, they were able next morning, to trace his footsteps in the direction which he had taken.

Having left this place at once, as they were now drawing near to the Dutch settlement or town of Graaf Reynet, they proceeded onwards, and meeting on their way with other farmers, and crossing several small rivers, soon arrived at the Settlement. Here they found the Dutch Landdrost Bresler, and other functionaries, to whom they presented the letters with which they had been furnished by the Governor at the Cape, and were received by them with much civility. Here was also a Dutch clergyman, the minister of the Settlement, whom they heard

preach on the Sunday, to about an hundred and fifty people ; and in this place Dr. Vanderkemp, having been duly appointed as a minister while in London, baptized three children.

Graaff Reynet is a solitary town standing in the wilderness, and near the frontiers of Caffraria, and the Boshemen's country. Into the former territory it was Dr. Vanderkemp's intention to travel and settle himself as a Missionary. The Laandrost and Minister of Graaff Reynet, strongly urged the Doctor not to venture himself among such a people as the Caffres, beyond the Great Fish River ; for the minds of these savages, they averred, were so exasperated against the English and Dutch, that the lives of the travellers would in all probability fall a sacrifice to such temerity. The Doctor, however, was determined on the work, without fearing the consequences ; and replied, that having obtained leave of the Governor at the Cape, he would proceed forward, only first sending to Gika, the king of the Caffres, to endeavour to obtain his permission also, so soon as he could spare his interpreter Bruntjie for that purpose.

At Graaf Reynet, while they stayed, at the

beginning of July, they found the cold intense; the surrounding mountains being covered with snow. Here the Doctor ascertained the latitude of the place to be  $32^{\circ} 33'$  south, and the variation of the needle  $27^{\circ} 40'$  west. Having been treated with every kindness by the magistrate Bresler, Mr. Ballot the minister, and others of the place; and furnished by another Dutchman with a team of oxen for their journey, and a Hottentot to attend them, Messrs. Vanderkemp and Read, together with their attendants, now prepared to set out on their tedious and perilous travels. The attentive Laandrost also gave them such letters as he thought would be useful; and not forgetting a present to his Majesty, Gika, King of Caffraria, took his leave of the courageous travellers, and suffered them to resume their journey on the 10th of July, (1799).

## CHAPTER II.

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Vanderkemp departs from Graaf Reynet—Alarming information from a Hottentot—Offers of friendship by Caffres—Return of Messengers sent to the King of Caffraria, with a passport—Various occurrences on their journey, and arrival at the King's residence—Conference with King Gika—Unfavorable prospects for the Mission.

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FOLLOWING their waggon on horseback as formerly, the travellers set out from Graaf Reynet accompanied by Mr. Ballot the minister, the son of the Laandrost, and a number of the inhabitants of the place, who escorted them on their journey for several days. Several Dutch farmers being still scattered about among these wilds, in the neighbourhood of the town, the Missionaries rested at their houses as often as they could, until they again got among the mountains and snowy regions. There was no small amount



of Dutch population near Graaf Reynet, considering its interior situation, and Dr. Vanderkemp and his companion had often opportunities of preaching to numbers whom the farmers had gathered to hear them as they passed. While thus engaged at the house of a Mr. Mulder, a lion attacked and killed two horses at the farmer's own door.

Coming to the head of the Great Fish River, the travellers one night suffered much from the intense cold. The Dutch settlers and Caffres on their route were still mixed in farms or kraals, and the Moravian Missionaries having before been in that neighbourhood, as well as many religiously disposed Dutchmen, the Doctor often found seasonable opportunities for teaching and exhorting the people. They came to several Kraals of Caffres on their journey, and on the 19th were visited by about thirty of those people, to whom they made small presents of knives, tobacco, &c. ; of this latter article these barbarians are remarkably fond. On the same evening a Hottentot from the Bosheman's river informed them of a resolution entered into by his people with the Caffres, to destroy all the Colonists; and that

one body now hovered near to attack the Missionaries, and another waited for them near the snow mountains.

Upon this information the Doctor, accompanied by his interpreter, paid a visit to a body of Caffres whom he found on the opposite side of a river; who entering into conversation with him, assured him he had no reason to fear, for that Gika, the king, they believed was informed of their intention of visiting him, and was favourable to it; and these rude people even offered to accompany the Missionaries to his Majesty. The Doctor now found that it was the wish of the peasants, by alarming rumours, to deter him if possible from proceeding on his journey. He therefore paid little attention to the report of the Hottentot man, although as they proceeded onwards they often heard of people having been killed and cattle seized by the plundering Caffres and Hottentots. The Missionaries now thought it necessary to dispatch Bruntjie and one or two of the Caffres attached to them, to the king; in order to obtain the favour of that puissant monarch, or at least to ascertain correctly what was his disposition towards their enterprise.

Proceeding onwards they were accompanied by several Bosheman young women, who, strange to say, having come from different parts of the country spoke different languages, and were unable to understand what each other said. The Missionaries were also accompanied by an Asiatic girl, (how she came there we are not informed,) who was exceedingly useful to them, washing their linen, grinding their coffee, and performing other domestic offices. One night they lost four of their oxen in the mountains, and on another occasion a party of Caffres attacked them and took away three more. They now learned that there was a great war raging in Caffraria, which was principally carried on by skirmishing and plundering parties, which news gave them considerable uneasiness. A body of friendly Caffres being near Dr. Vanderkemp, he consulted with them what was best to be done ; for now some had even taken refuge among the travellers for their own protection, their relatives having been killed in the war. Little was determined on except a partial neutrality ; but the state of things shortly after induced the Missionaries to take every precautionary measure possible, for their own safety.

On the 30th of July, they observed six fires on the tops of the mountains, at the foot of which they were encamped, which had been lighted by the Mondankians, a tribe of the hostile Caffres. This indication of savage war, threw the surrounding colonists into the greatest state of alarm, and they in many places prepared for flight. The Missionaries, however, saw no immediate appearance of hostility, nor were they disturbed from that quarter; but several circumstances followed this, which much increased their anxiety for their own safety. While they were in this state, uncertain whether to return or proceed, to their great joy, Bruntjie, Zila, and another, their ambassadors to King Gika, returned to them with an exceedingly encouraging answer. The speech that Zila is said to have made to his Caffrarian Majesty, on being admitted to an audience, is curious. "I know," said he to the king, "that you are a proud Caffre, and your heart is very hard, but when these men (the Missionaries) shall speak to you, it ought to become as flowing water: you never salute any of your subjects, but when these come, you ought to rise and go out to meet them, and shake hands with them." When Gika

heard the speech, he replied, "I am glad you inform me of the manners of these men, and what you say, I'll observe,"—an answer, kingly and laconic. The black ambassadors then presented the letter of the Missionaries, but their being no interpreter at hand who was so learned as to read it; "the speaking paper," as it would have been called by the natives of the South Sea Islands, could not be made to speak, and therefore was of no immediate use. His majesty, however, sent the Missionaries a passport to his own territory by the hands of their diplomatists; but not being himself a learned person, nor having a secretary who was a good clerk, the passport was no written parchment, but his own tobacco-box, which did much better; as its meaning could be understood by all to whom it might be shown. It is needless to add, that the tobacco-box was received with much joy by the Missionaries, as the result of this important negotiation.

A large party of the colonists who had attached themselves to the Missionary cavalcade for protection, now proceeded in company with them, the whole amounting to not less than fifty waggons. They had not got far on their

journey, however, when a strong party of Caffres appeared on the face of a mountain on their left. The Missionaries and colonists had hardly time to prepare for their defence, and the latter had scarcely formed themselves into a line of battle, before the savages, setting up a loud cry, rushed down from the mountain upon them and vigorously attacked them in front. Dr. Vanderkemp and his companion not choosing to enter personally into the engagement, served out muskets and ammunition to their own Hottentots, and directed the operations of the whole disposable force, in which even the women and children who followed them, took an active part. The battle lasted about an hour, during which several of the Caffres were killed, and the whole body ultimately forced to retreat. They hovered around them, however, along the foot of the mountain, a great part of the day, and so harassed the colonists in particular, that they were obliged to leave their cattle a prey to their plundering enemies. In this action Dr. Vanderkemp expresses his astonishment at the coolness and courage displayed by the women and children :

some of his own men were, however, cut off, and a few deserted him and went over to the enemy.

This large body of Colonists, as we infer from the journal of the Doctor,—which is written in the usual confused and unsatisfactory manner of most Missionary records,—was all this time following the route of our travellers only for a certain way, as they now moved off with their families for fear of the Caffres : but where they were going to, we do not learn. Having passed over a river called the Kromme, this extensive cavalcade pitched their camp on a plain between that and the fish river, where they rested after the battle ; and in the evening the Doctor calling the whole together for worship as usual, preached to them concerning the deliverance of the people of Israel from King Pharoah and his host at the Red Sea, which event he improved to present application. Having passed a quiet night in this plain, they journeyed forth again in the morning, and passed the Great Fish River, which forms part of the boundary of the Colonial territory, from Caffraria to the north ; and crossing also a small river called the Tarka, they slept at the house of

a settler called Pretorius, a one-eyed man, whose other eye had been plucked out by the claw of a tiger. In this man's house, also, they saw a Bosheman child, whom Pretorius had humanely rescued from his father, who, agreeably to the superstition of the country, was at the time about to bury him alive in the grave of his deceased mother.

As the travellers and the colonists proceeded onwards, they knew by the smoke of the Caffre fires, which they observed on the heights, that these savage people still followed them. While they continued to journey by the banks of the Tarka, most of the colonists left them ; and on the 6th of August, the wind blowing from the south, a flight of locusts passed over their heads. The fires of the Caffres were still seen occasionally at night on the mountains ; and a tiger one night killed and devoured one of their sheep which followed the waggon. Staying for some days at the house of a settler named Vanderwaldt, they received letters from the Laandrost of Graaff Reynet, and then proceeded on into Caffraria, although still greatly pressed to return,



from considerations of the imminent danger of the undertaking.

Stopping again near the Great Fish River, they saw on the 5th of September thousands of aloes in blossom upon the rocks, "their stalks not perpendicular to the horizon, but rather to the surface of the rock." At night they were much disturbed by the noise made by ostriches who had come to this place to lay their eggs, as also by the howling of the wolves close by. The eggs of the ostrich had often been the principal food of the Missionaries, as they travelled in this region. In some places they encountered great difficulties in ascending mountainous passes, and crossing rivers, having occasionally to cut their way with the axe and spade. The country bordering on Caffreland, they found to be delightful. In some places they saw lions lying in the dry beds of rivers; quachas, or wild horses, were again abundant, and parrots they saw in hundreds. They also saw snails, the shells of which were three inches and a half long, and two inches in diameter. There is a bird in these parts called a honey-discoverer, which has a peculiar

note, which it changes on coming to a nest of bees, and then gives another and a different call. Following the flight of this curious bird, the Doctor came to a nest of bees, where he got a quantity of excellent honey.

As the Missionaries travelled on through this wild country, and drew near to the residence of the Caffre king, they did not for many days meet with a human habitation, and were often in great straits for food. Sitting in their tent on the morning of the 16th, (September), consulting together as to what they should do to procure a breakfast, they unexpectedly found under their feet in the tent, a number of wild onions of a most delicious flavour. They discovered on this and the following day great quantities more of this root, and it proved a very acceptable supply. Passing on through rivers, and often obliged to cut their way through the woods, they, on the 17th, again saw cattle on the mountains, which indicated the vicinity of human habitations. The barking of dogs was next heard, and soon after they came upon a kraal of Caffres. These poor people were not at all hostile; and coming out of their little huts, only gazed at the Mission-

aries as they passed, and begged things from them. They had by this time little to give these people, but they spared them a small quantity of tobacco, and kindly allowed some of the most importunate to cut several of the buttons off their trousers for ornaments ; but when one strongly coveted the chain which was attached to the bridle of the Doctor's horse, and begged it of him, he thought this was rather too much, and refused. These poor people followed the Missionaries as they with much difficulty passed over a river, and proceeded with them until night, when they pitched their tent.

Next day they met with an accident, which threatened to retard them much on their journey although they were very near to where King Gika lived. This was caused by a herd of oxen belonging to some of the kraals in the neighbourhood, which, as it appeared, astonished by the sight of their oxen fastened to the waggon, came galloping up across their way. This proceeding caused the travelling oxen to flounder backwards ; and in their alarm they broke the shaft of the vehicle, and tore the body of it to pieces. Arrested now in their progress by this accident, some of

them endeavoured to repair the waggon, whilst a messenger was sent forward to the king, to inform him of their distressed situation. Before, however, their messenger had time to arrive at his destination, the Doctor succeeded in getting the waggon put into some repair. When again enabled to proceed, they went on their journey, and the crossing of small rivers, being generally the most difficult of their labours, their usual mode of effecting this, was by cutting down trees and branches in the neighbourhood of these streams, and partly filling up their beds, so as to enable the waggons to be drawn over,—a process both delaying and toilsome. Cutting their way occasionally through the wood also, they at length, on the 20th, came to the cattle kraals of King Gika, and soon after to his own residence.

His Majesty lived near a river, called in the Caffre tongue, Tchemi, and here the Missionaries were soon surrounded by about a hundred of his subjects. They inquired for King Gika, but at first received no answer. The Doctor's account of their interview is amusing, and we give it in the words of his journal. "After waiting for about ten minutes in suspense," says he, "the

king approached in a majestic and solemn attitude, advancing slowly, attended on each side by one of his chief men. He was covered with a long robe of panthers' skins, and wore a diadem of copper, and another of beads round his head. He had in his hands an iron kive (club), and his cheeks and lips were painted red. He stopped about twenty paces from us, and one of his captains then signified that this was the king. We then stepped towards him, and he at the same time marched forward. He reached his right hand, but spoke not a word. I then delivered him his tobacco-box, which we had filled with buttons. He accepted it, and gave it to one of his attendants. At a distance behind him stood his captains and women, in the form of a half-moon; and at a great distance the rest of the people. During all this time he moved not an eye-lid, nor changed the least feature in his countenance. I then asked loudly, if there were no one who could speak Dutch, and serve as an interpreter; but nobody spoke, only some smiled. Having staid thus about a quarter of an hour, a white man arrived, dressed in the European fashion, which we took to be Koenraad Buys." This was a fugitive

Dutchman, and an exile, of whom the doctor had before heard.

“The king then advanced, and sat down upon an ant’s hill. Buys placed himself at his left hand, and his captains sat down round him on the ground. Gika then asked, by means of Buys, if this tobacco-box was intended for him? I replied that it was the king’s own tobacco-box, which we returned to him as a token, that we were the very men to whom he had sent it, but that we would not return it empty. He said that he thanked us, and that he was much pleased to see that we put so much confidence in him, and had done well to come to him, desiring to know what our intention was, and what we desired of him. I answered, that our object was to instruct him and his people in matters which would make them happy in this life, and after death ; and that we only asked his leave to settle ourselves, or rather myself, (as this, my brother, probably would go to another country) in his land, expecting his friendship and protection, and liberty to return to my own country when I should judge it expedient.

“I then,” continues the Doctor, “addressed

Mr. Buys," and said, 'I suppose you are Mr. Buys, and understand these things; the Lord has sent me to preach the Gospel to this people, after I shall have attained their language.' 'This I know,' said Mr. Buys; 'the Gospel must be preached to all nations, but you are come at a very improper time.' Gika continued, 'that we were come at a very unfavourable period; that all the country was in confusion, though he intended nothing but peace and tranquillity, having no part in the hostilities which subsisted between the English and some of the Caffres.' He advised us, therefore, not to stay with him. 'Your people,' said he, 'look upon me as a great man, but I am not able to entertain you as you ought to be entertained: you look for safety and rest, but I can myself find no safety or resting-place, being in perpetual danger on account of my enemies; nor can I protect you, as I cannot protect myself.' I said, that we were only private men, willing to provide for ourselves; that we did not suppose that he could remove the common calamities of war, but that we could bear them with patience; that we asked for no other protection than he was able to give the meanest of his sub-

jects, and which Buys himself enjoyed. He repeated, that he did not advise us to stay in his country, as not calculated for our manner of living. He gave us, however, leave to unyoke our oxen, and to pitch our tent, and asked if we had brought any thing more with us. I then offered him the presents which we had brought for him, his mother, and his uncle, Tzlambi; and upon his observing that his presents were not so handsome as those of the two others, we added some buttons, knives, &c., for which he thanked us." The king would by no means encourage the Missionaries to settle in his territory, nor would he meddle in their affairs, or promise them protection or assistance.

Every thing here presented to the Doctor, as he himself says, "an unfavourable appearance." Suspicions were soon infused into the mind of the king concerning him, and he was informed against as one of the spies of the English, who had come there to assassinate Gika, and had brought with him enchanted poisoned wine for that purpose. This accusation made a strong impression on the mind of Gika, but he determined neither to detain them as prisoners, as he had been advised, nor to



do ought else rashly to their prejudice. He made them a present of a milch cow, &c., and sent messengers to his mother and uncle, who lived at a distance, to consult them as to whether he should suffer them to remain in his country. Buys, the refugee interpreter, became now also doubtful of his own safety, and for two weeks or more, until after the return of the messengers, Dr. Vanderkemp, and his friend Edmond, spent their time in this remote territory, in inactive uncertainty and anxiety.

## CHAPTER III.

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Prudent Management of Buys, the refugee Interpreter—Confession and Penitence of the King—Departure of Vanderkemp for the place given to him—Beauty of the Scenery round the intended Settlement, and Proceedings of the Settlers—Arrival of Mr. Meynier—Departure of Mr. Edmond—Dangerous Situation of the Doctor—Murder of Bota by the Caffres, and Removal of Vanderkemp from the Settlement.

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THE situation of Dr. Vanderkemp was now exceedingly unpleasant, although the king of the Caffres displayed more wisdom and moderation than could have been expected from a savage monarch. Inflamed by the suspicions which had been infused into his mind, by one of those who had followed the Doctor during the greater part of his journey, he now even refused to admit the interpreter, Buys, into his presence ; and having about the same time married a third wife, was wholly taken up with the feastings and rejoicings consequent upon his nuptials. Mr. Edmond, the Doctor's companion, began now to give him