

much additional uneasiness, by his opposition to the plan of remaining in the Caffre country ; and by his wish to go Bengal, and to leave the other to pursue his own mode of missionary labour.

While they all remained in this state of painful uncertainty, the king was brought to reason, and their own circumstances ameliorated, through the management of Buys, the refugee, in whom the king had still some confidence. Sending for one of Gika's captains, Buys desired him to go and tell the king, that he had observed the change that had of late taken place in his countenance and behaviour, both in regard to the Missionaries and to himself ; that he saw that he paid him no respect ; and that in consequence he was resolved to depart from his country in a few days ; and he knew that Dr. Vanderkemp and the other Missionary, feeling offended as well as himself, had resolved immediately to follow him. The very contrivance of such a plan, as well as its result, upon which the Dutchman had calculated with so much certainty, shows the character of this savage chief Gika, in a point of view more

amiable than that of many civilised and refined monarchs.

The Caffre king was so struck with the view of his own conduct, presented by the complaint of Buys, that, accompanied by ten of his captains, he at once went to the tent of the Missionaries, and Buys being also present, he asked the meaning of the preparations for departure, which he had just observed on his way thither. The answer of Buys was earnest, but in a reproachful tone. "You declared to me," he said to the king, "that you would consider me as your father, but your conduct within these last few days denies those feelings." He then went on to animadvert on his cold and haughty conduct to the Missionaries, explaining fully the purposes and motives of these harmless men, in visiting his country and seeking his protection whom yet he had kept for several weeks without deigning them any explicit answer. As for himself, he said, to repeat what he had notified by the captain, he had now determined to provide for himself, by leaving Gika's kingdom; and that if he was murdered on the road to the Tambouchis,

among whom he meant to seek a retreat, he should leave it as his conviction, that the contempt with which Gika had of late treated him was the true cause of his death.

The impression that these reproaches made upon the amiable monarch of the Caffres, appears from the pains he took to answer them, and to do away their effect. His speech, in reply, occupied nearly an hour. He reminded the Missionaries of the manner in which his time had been occupied since his marriage, and adverted to the channel through which the suspicious reports against them had come to his ear. But yet he candidly confessed himself to have been in error, and requested pardon of all for his guilt and his neglect. "I will not excuse myself," he said, "though I could appeal to the festivals of my marriage to account, in part, for my conduct. I thank God that he has put it into the hearts of these men to come into my country;" and ended by appointing the Missionaries a field to dwell in, near a river which he pointed out, with other offers and expressions of anxiety to do them justice; the whole proceeding

bespeaking a benevolent and a candid mind, and a degree of personal humility most unusual in men, either white or black, who are above responsibility, and placed in circumstances of rule over others.

This matter being now settled so much to their satisfaction, the Missionaries soon departed for the place intended for them. After some further exchange of civilities with Gika, who visited them on the morning of their departure, (the 6th of October,) even before they had risen, they took their leave; and travelling in the afternoon along the summit of a mountain, the shaft of their waggon broke, which delayed them again, and gave them much trouble. Next day the Doctor obtained ink to write his journal, in rather a curious manner. Pulling up a plant, the stalk of which he had found agreeable, he observed the root to resemble the European carrot. Cutting this root transversely, he found that its sap stained his knife a deep black colour. Suspecting what might be the chemical properties of the juice of this root, he made a decoction from it, into which, throwing some nails, he found it made good ink, and used it as such afterwards.

After getting their waggon repaired with some difficulty, they proceeded on for a day or two, and on the morning of the 10th found that five of their oxen had been carried away during the night, which again totally prevented them from going forward. While one was sent to seek after the oxen, the Doctor having gone to a neighbouring kraal for assistance, on his return, mistook one stream for another, and entirely losing his way, wandered about, until, unable to proceed farther, he commended himself to God, and lay down on the ground to sleep. The noise of the wolves would, however, allow him no rest; and as he had nothing but a Caffre kiri in his hand to defend himself, he was in much jeopardy. Rising and again wandering forth, he heard the barking of dogs, which he took to be his own, beyond the ridge of the mountain; but on toiling towards the place whence the sounds proceeded, he found himself deceived. After many difficulties encountered in wandering by himself, he was at last guided back to his encampment by two men, whom he found at the kraal which he had originally left.

After various other delays and adventures, they

arrived on the 20th at the field appointed for their residence. One night on their journey the wolves made such an uncommon noise, that the Doctor, mistaking it for the shrieks of women crying for assistance, which he supposed to proceed from a small kraal near, ran out to interfere ; when the shrieks and cries turned into howlings which he could not mistake ; and perceiving that it was only the deceitful noises of the wolf, he returned to his tent.

The field of their new inheritance, the Doctor describes as beautiful, covered with long grass, and situated near a river, in the midst of an amphitheatre of high mountains, among which were planted many kraals of the natives. The river swept round the foot of one of the mountains : its water was excellent : and the mountain was covered, for a considerable way up, with a thick wood, in which grew various kinds of timber, many of the trees of which were more than a hundred feet high. Meadows of vast extent and beautiful verdure adorned the second region of the mountain, and the extreme top was covered with impenetrable woods. On the plain below, the Doctor and his companion began to divide

the field, and to make preparations for building a house and planting a garden. Here, as he cut down the long grass and rushes for thatching their house, and observed the riches of the soil, and then looked up and surveyed the lofty and picturesque mountains around him, he kneeled down, and in the fervour of his mind, gave thanks to God for thus providing him a resting place in this remote wilderness, and some assurance of protection from all enemies.

While the Missionaries were building their house, they began to cultivate the garden they had also formed, with the assistance of four Caffres, and soon sowed lettuce and carrots, and planted potatoes, and also currants, black and red, as well as gooseberries and raspberries, peaches, apricots, and other fruit shrubs. A short time after they constructed an oven, and also sowed calabashes, melons, cucumbers, and pumpkins, Here they were sometimes again annoyed by the wolves in the night, one of which, on attacking a calf, was vigorously attacked in turn by the older cattle, and driven off. Here the Doctor met with a serpent with four legs, which the Caffres called Tkahu; but he does not give us

any further particulars of the reptile. On the 6th of December they caught a serpent four feet in length, which they boiled and eat, and found it excellent; but the Caffres and Hottentots held the serpent in abomination as food.

About this time the Doctor seems to have begun to learn those habits of savage life, by the adoption of which he afterwards made himself so remarkable; or he may have been driven to them by privation, for, returning from a journey, which he took to find a convenient place to construct a salt pan, he complains of the pain he had suffered "having," he says, "my head and feet sorely wounded by thorn bushes and stones, as I had no hat, nor shoes, nor stockings."* If the poor Doctor was left in this state by any fault of the Society who sent him out, he was ill looked after, considering his devotion to the cause. But this is unlikely; besides, he might have made a covering for his head and feet, out of the materials he found in this fertile country, had he not been indifferent to his personal comfort.

On the 15th of December, the Missionaries had

* Vanderkemp's Journal.—Miss. Trans. Vol. 1, p. 408.

intelligence of the approach of a Mr. Meynier, a minister of justice of the Cape, who had travelled into this country in order to make some negotiation with King Gika. That gentleman soon after arrived, but his manner and proceedings appeared to the Caffre king so haughty and arbitrary, that the black monarch threatened to kill him on the spot. Mr. Meynier informed Dr. Vanderkemp that Governor Dundas had come to Graaf Reynet, and he also brought letters from him, in which the Governor requested the Doctor to leave Caffreland on account of the dangers by which he was beset, and to return to Graff Reynet; and further informed him, that a tribe called the Caffres of Konga, who lived near the Great Fish River, as well as others who lived beyond the snowy mountains, had manifested a strong wish for his teaching; and that if he would go thither and labour in either place, where he would be more safe, the Governor would have a church built for him, and would otherwise assist him. The Doctor, however, was firm in remaining where he was, although Mr. Edmond now prepared to leave him by himself, the latter having taken a strong distaste to the Caffre people, and

being anxious rather to labour among the Bengalese.

It is a little remarkable, that during their journey, and whilst living among these savage nations, the Doctor and Mr. Edmond had lost correct reckoning of the days of the week, and held their Sabbath on the wrong day, that is, on Saturday; but this mistake was rectified on the arrival of Mr. Meynier. The Doctor relates also, that a supply of common metal buttons, not worth in England perhaps sixpence a dozen, would have been more valuable to him than the few rix dollars he had left. He could have readily purchased from the Caffres a good milch cow for thirty buttons, or a large ox for fifty.

When Mr. Meynier had departed, the king explained to Buys, the reason of his conduct to the former. He was still impressed with suspicions of the English and the Missionaries, against whom his own people constantly made insinuations, and afterwards seemed almost to have resolved to have had Dr. Vanderkemp assassinated. But Buys had evidently great influence over him, and the black king seems to have been a man possessed of an amiable mind and an

extraordinary sense of justice, for a savage chief; but ignorance made him suspicious, whilst his humane disposition made him weak and wavering.

Mr. Edmond having departed, the Doctor continued to labour by himself; teaching, reading and writing in the Dutch and Caffre languages, and having about a dozen pupils from among the natives. Buys, the refugee, and Thomas, a deserter from one of the colonial garrisons, were of much use to him in building his house, &c. But his progress among the people was in general exceedingly slow, and their attendance upon his instructions most uncertain; and although he flattered himself occasionally that what he taught had made some impression upon several of those who could understand him, little foundation appears in reality for those good feelings, that he indulged towards them. Besides, he was constantly in dread of his life, from the uncertain dispositions and treacherous minds of the Caffres; for they murdered a colonist, named John Bota, who was travelling that way, almost before his eyes. The account of this atrocity, as far as we have it, is very affecting. Bota, it

appears, had been living for a time in Gika's territory, and having asked leave to return to the colony with his family, he obtained it from the king with some reluctance. Bota departed in his waggon with his wife and a child, and had not gone far, when some suspicion having entered the mind of Tzlambi, the uncle of the king, some Caffres were sent after him, and he was ordered to return. This order he was obliged to obey, and when they all came back to the neighbourhood of Gika's former residence, the poor man was ordered to stop and unyoke his oxen. When he had done so, a Caffre treacherously desired him to lend him his knife; with this also he complied, not suspecting any thing, and thus left himself without any means of defence. Upon this, some other Caffres started up from behind the bushes, and threw their weapons called assagais at him, one of which pierced his side. His wife now catching him in her arms, drew out the weapon with her own hand. A second being now struck into his body, he pulled it out himself, and his wife continued to defend him, and to pull out the weapons as they struck him, until at last he sank down and expired in her arms. The wag-

gon was now plundered and burnt, and the cattle carried away. What became of the poor man's widow and child, thus bereaved and left among savages, the Doctor has neglected to inform us.

Among such a people, it was not likely much could be done, either for their civilisation or religion, by a solitary Missionary ; and the Doctor's determination to prefer this portion of the world for the scene of his labours, and his persisting in it at such a time, and under such circumstances, appears like obstinacy, or at least eccentricity ; if, indeed, after a careful perusal of his journal, we can consider him entirely of sound mind, since the calamitous loss of his wife and daughter. He was soon, however, forced to move from this station, notwithstanding all the local labour he had bestowed upon it ; but before we follow him, we shall give a digest of his report of the manners, customs and notions of the Caffre people, with whom he had more intercourse than any traveller of his time ; and better opportunities, perhaps, of knowing them well, than any one since, who has undertaken to write an account of them.

CHAPTER IV.

Atheism of the Caffre People—Their Sorcery—Government—Manner of Building—Mode of Living—Agricultural Produce of Caffraria—Dress of the Natives—Inhumanity to the Aged and Dying—Cleanliness—Generous Feelings—Population of the Country.

It has often been asserted, that no people have been found on the face of the earth, entirely without some belief in a God, who made the things they see around them. This has been in several instances proved not to be consistent with fact, and the case of the Caffre nation, according to the report of Dr. Vanderkemp, furnishes one of those proofs. Speaking of the people in general, he says, "I could never perceive that they had any religion, or any idea of the existence of a God." A few individuals, he found, indeed, who had picked up some notions of a Supreme

Being, by their intercourse with surrounding nations. "A decisive proof of what I here say," he adds, "with respect to the national atheism of the Caffres, is, that they have no word in their language to express the deity."

And yet witchcraft, he tells us, is very common amongst these people, and although the practice of it is, with extraordinary good sense, prohibited by the King, and held in some infamy; magicians and pretenders of that sort, are sometimes called in by himself, for the discovery of secrets or the indication of guilt. On this head the Doctor justly combats the opinion of Vaillant, who formerly penetrated far into this country, and who asserts that there can be no superstition where there is no religion. This, however, is the hasty opinion of a speculator and a mere traveller, who can have no such opportunity of real acquaintance with a people, as the Missionary who lives and labours for years among them. The Doctor found the Caffres to be atheists in belief, yet extremely superstitious; but the simple idea of religion seems not to have been very clearly defined, by either the Frenchman or the Dutchman.

The Doctor seems to indicate, however, that the Caffres believe in the devil, without expressing what they mean by the notion ; for he says, that their medical operations are somewhat magical, and proceed upon the supposition of the person who is sick being possessed by the devil, which it is the leech's business to drive out of his patient. When, by sundry divinations, the practitioner pretends to have effected this, he runs out, and pursuing the devil over hill and valley, returns soon after, saying that he has killed him, and shows the credulous people the blood of the slain devil upon his weapon, in proof of his assertion. The Doctor has known this people to pay honour to an old anchor, which had been thrown on their coast, from imagining that it had the power to injure them, because a man who had cut a piece off it, had died soon after. He also observed, that they believed in apparitions ; and in some places they were in the habit of throwing a stone or a handful of grass upon a particular heap, but could give no reason for this custom : all which shows, says the Doctor, judiciously, " that credulity and unbelief go hand in hand, as well in Caffraria as in Europe."

The government of this people is monarchical, as we have already seen, and no special limit is put to the king's power. Yet as, in the exercise of his arbitrary will, he derives all his strength from the goodwill and affection of his people, there are many checks upon his abusing his power ; particularly as his counsellors and captains have the liberty of admonishing him as to his conduct, which they are accustomed to do with great freedom and fidelity. The succession to the supremacy, cannot be claimed by any one son of the king, he having the power to appoint his successor ; and thus any one of his children, who happens to be the favourite, becomes ruler after him.

The captains are the governors of kraals, or villages. Their dignity is hereditary, and they differ in power according to the population of the kraal under their rule. Every one of those captains is a voluntary soldier under the king. As to these kraals, they are merely irregularly formed congregations of huts, usually surrounded with a fence ; and in the centre is a space for the cattle, called the beast kraal, which is also surrounded by a strong fence of wood. Near the kraal is a

garden, common to all its inhabitants, but many families have their private gardens ; all are well fenced round, and the fence is taken up and renewed every year.

The houses, or huts, are hemespheroidal in shape, and are, on the ground, from eighteen to about twenty-five feet in diameter. They are generally built by the women, and the sides and dome are composed of sticks stuck in the earth in a circle, and bent over in arches at the top, leaving a place for the door, which is usually screened by a kind of portal. This bower-shaped wattle-work, of which the hut is composed, is supported by several strong poles, thatched with straw, and lined or plastered with clay, mixed with cow-dung. The fire-place is in the centre of the hut, and the smoke passes through the straw of the roof. The Caffres never build their kraals very near a river, that they may avoid the fog and the cold, preferring a woody and sheltered situation.

The principal support of this people is the milk and flesh of their cattle, and bread made from their Caffre corn ; for it is reckoned contemptible to eat fish, and they have neither sheep, goats, hogs, nor fowls. If a man be poor, and has no

cattle, says Vanderkemp, "he goes to the king and to the captains, who always give him more than a sufficient quantity." This practice among a savage people, is most remarkable, and strongly contrasts with the selfish usages of refined nations. Besides this, they have the resources of hunting and agriculture, when they choose, or when necessity may compel them to rouse themselves to laborious exertion, which, however, is seldom the case.

The Caffre corn is sown by the women over the grass, without the use of plough or spade; and manure seems altogether unnecessary. The grass is pushed off afterwards by a wooden instrument, and the seed of the corn, taking root, springs up from under the withered grass. This corn the Doctor calls a kind of millet, which, when boiled, he considers more palatable than rice; and even the stalks upon which it grows, when chewed, have a saccharine taste. This plant must resemble the sugar cane, for the stalk is an inch thick, and grows to a height of from seven to ten feet. The corn is usually eaten boiled like rice, or they bruise it between two stones, and make unleavened bread of it. The

natives have also learned the art of brewing a fermented liquor from their corn, malting it, making a decoction from it, and allowing the wort to ferment like the Europeans.

They have another grain often used in the colony, called meelis, and which is to be heard of in Holland, by the name of Turkish corn. The people sow, besides these, a species of pumpkin and water melon, and use many other vegetables that grow wild in the vallies, as well as roots and fruits unknown in Europe. The Caffres also cultivate tobacco in great quantities, and use it by drawing its smoke through a wooden pipe. They eat no salt, which they seem to dislike, and have other condiments instead, which we should not think at all cleanly. Money is unknown in Caffraria, but their cattle, and other necessary articles of property, they make use of as the representative of value in their barter and purchases. They light their fires by means of the friction of two pieces of a peculiar sort of wood rubbed together, or turned quickly round between the hands, and pressed down ; as is done also by the islanders of the South Sea.

The Caffres seem to have no notion of decency

or modesty, for, if the cold did not compel them to cover their bodies, the Doctor says they would go naked. They do not cover their heads, but usually wear a kind of diadem made of copper, about an inch broad, or an ornament of beads, or both. From their ears, they wear suspended a small chain of beads or of buttons, and round the left arm, above the elbow, they wear several rings of ivory, some of which being put on in youth, they are obliged to file off with much trouble and pain afterwards, to relieve the wearer from the pressure and inflammation they occasion, when the arm grows to the adult size. They are very fond of wearing strings of beads or metal chains, round their necks, legs, arms, and waists, also bracelets of metal round their wrists; and on the right arm, above the elbow, they tie five or six tiger's teeth.

Their general dress is a large brown-coloured robe or cloak, made of cow-skins, prepared so as to be soft and flexible like woollen cloth. The cloaks of the captains are usually formed of tiger skins; the women's are made like those of the men, but fastened to the body in the middle, by a girdle of leather, and thus the upper part is often

formed into a sort of bag for holding the woman's infant, which she by this means carries on her back. The women wear a long-eared cap made of the skin of an animal called by the colonists *buth-buck*, and both they and the children wear aprons of this skin. "The *genteeler sort of women*," the Doctor says, "sew to the back of their cloaks rows of buttons, and to each shoulder a bunch of the tails of different animals, the most common of which are tigers and wild cats."

The Caffres often paint their faces and bodies uniformly, with the dust of a kind of red chalk, but do not use different colours, as the Hottentots do. They have, however, a mode of ornamenting their arms, backs, and breasts, in a very curious and uncommon manner. Thrusting a pointed iron through the skin, and drawing the latter forcibly up, so as to make it form a protruding point, or cicatrice, about the size of a grain of wheat, they continue this operation until they make double, triple, or quadruple rows of these prominent cicatrices, thus forming a sort of basso-relievo work or ornament, protruding from the body.

The men wear a kind of sandal of thick leather,

fastened with strings to the foot, over which is placed another piece of leather, thus forming a sort of slipper. The Doctor never saw the women with shoes of any kind; both sexes, however, wear rings of metal on their fingers and great toes. The men always carry a club and other weapons, and when they go to war or to hunt lions, they carry shields cut out of the ox's hide, hardened, and of an oblong-square form.

All the labour is performed by the women, who build the house, make the cloth and utensils, cut wood for their fires, and cultivate the garden. The man spends his life in almost total idleness, his only employment being to milk the cows, and occasionally to hunt and go to war. As to marriage, the woman's consent is never asked by a proposed husband, but he buys her of her parents for a certain number of his cattle, and by this contract only, she becomes his wife. The husband, however, cannot make merchandise of the woman by selling her again. They have generally two wives, and the captains four or five, besides concubines.

No one but the king has the privilege of being buried at death. The common practice of these

barbarous people, is to lay their sick out in the fields, when they suppose their case to be desperate, and to allow them to be devoured by wolves before their death takes place. The sick often recover and return to their houses, and are thus sometimes exposed a second and a third time. If the case seems incurable after a third exposure, they shut up the wretched sufferer in his hut, with a little meat and drink; and breaking up the whole kraal, they go off and leave him to die. This they do as an act of self preservation, from a notion, that if they stay in the same place with a person dying of an incurable disease, it will spread through the whole society, or bring upon them some dreadful calamity. Without, therefore, having any particular intentions of cruelty to the sick, they know no other remedy but to leave him to die, and to make an end of the distemper with its subject. From the same sort of motives, when they see any one in danger of being drowned, "they are so frightened," says the Doctor, "that they will run from him or throw stones at him, rather than help him; likewise, when a child-bearing woman is seized with her illness, every one runs from her, and she is left helpless."

Though a most savage people, the Doctor reports that the Caffres observe a peculiar decency in their manners. He does not consider them at all dirty in their habits or eating, as Vaillant has reported; and thinks that the cases mentioned by the Frenchman, were got up by the natives to deceive him, and to amuse themselves by his astonished looks and manner. He says, the Caffres are nicer in matters of cleanliness, relating to eating and drinking, than many Europeans; and gives an instance of their palpable deception of Vaillant, by giving him a word with an indecent meaning, as the name of a musical instrument, which he has reported accordingly in his book, and which misrepresentation, the Doctor's knowledge of the language enabled him to detect.

Though conforming to the savage custom of exposing their dead to be devoured by wild beasts, the Caffres do not appear to be destitute of feeling. "When a Caffre mourns for a wife or child," says the Doctor, "he leaves his kraal, separates himself from the society, and retires into a wood or desert place, where he lives for one or two months; he then throws away his cloak and begs for another, and having got one he returns home."

This serious species of mourning, together with the readiness of the king and captains to give cattle to him that is by any accident reduced to poverty, speaks much for the feelings of people in such a state of mere nature. When they intend to honour a person whom they esteem, the Doctor tells us they give him a new name, the invention of the person wishing to confer the honour; to which, however, is attached a meaning which is quickly perceived by all who hear it.

The Doctor supposed the population of the whole of the great district of Caffraria to amount to about forty thousand males, besides women and children.

CHAPTER V.

Description of the general appearance and nature of the Caffre Country—Climate—Thunder Storms—Vegetable Productions—Animals—Custom when the King is sick—Punishments for Crimes.

DR. VANDERKEMP thinks that Caffraria is a perfect paradise for a botanist, so rich is it in trees and plants which are novel to Europeans. Though the Doctor was possessed of much more general knowledge than is usual with Missionaries, he confesses his ignorance of that pleasing science ; having indeed, as he says, little taste for it, or for ought else but the propagation of Christianity. Before, however, noticing his brief remarks on the vegetable productions of Caffraria, we shall give some outline of his report of the general appearance of the country.

The Caffre country is mountainous, and exceedingly well watered. The soil is argillaceous,

tempered with fine sand, and exceedingly fertile, so that the whole surface of it, even the tops of the mountains, is covered with trees, shrubs, grass, and other vegetables, and is never naked or parched except in uncommonly dry seasons. The heat of the climate is not great. Indeed, considering that Caffraria lies within seven or eight degrees of the tropic, it is an exceedingly cold country; but this may arise from its being considerably elevated above the level of the sea. Some other cause for its fertility than the heat of its climate must therefore exist, and the Doctor thinks that the strong electricity which he found to prevail in the atmosphere, together with the plentiful rains, and the high mountains, may be considered to account for that fact.

There is but little difference in respect of cold between summer and winter, but the swallows leave the country at the time they call winter, and at the same season the Doctor also observed that not a parrot was to be seen. The thunder storms here are frequent and tremendous. The flash of lightning diffuses not here, as in Europe, a dazzling light through the air, which confuses the eye, and disappears in a moment; "but consists," says the

Doctor, "of a stream of distinct sparks, drawn by the earth from the clouds, or from one cloud to another." This stream is commonly double or treble, and lasts from two to three seconds at a time, having less light, but greater electric force than the flashes seen in Europe. The Doctor says nothing of any danger attending these frequent thunder storms, and adds, that the country is remarkably healthy. Sometimes, however, a putrid typhus breaks out, caused by the peculiar food of the people in dry seasons, when milk is scarce, and by their close confinement in their huts, which carries off great numbers of the natives.

As to the vegetable productions of Caffraria; the large thorn tree, from which the gum, that we call gum arabic, exudes, appeared to our traveller the most common. The inner rind of this tree is eaten by the natives, and the outer one, which is of a bright red colour, serves them to prepare the skins of animals for clothing. He found here the willow, and the black and red ebony; but the other trees and shrubs are unknown in Europe, and would require a botanical description.

With respect to the quadrupeds, besides a

serpent with four legs, formerly mentioned, the Doctor found wild horses, of two different sorts, running in the vallies; and another animal similarly formed, but larger, and streaked, of which he had heard at the Cape by the name of the unknown animal, was described to him by the natives. This strange creature had at that time never been caught or shot, as far as the Doctor could learn, it being so remarkably swift, that it was unapproachable by man. On a plain, which was pointed out to the Doctor, these animals are said to abound, and their appearance is reported to be exceedingly beautiful. Among the lizard tribe of reptiles, he found the salamander, called by the natives *geitje*, and also the far-famed cameleon. Doubting the reports he had heard regarding the latter creature, he placed it upon different coloured substances, and found it turn successively black, white, red, yellow, with green spots, and chocolate colour, but never blue.

Among the common animals before alluded to, the Doctor found that the tiger of this country was not streaked, but spotted with small brown spots; and he mentions one killed by a Caffre, which was black, with a slight intermixture of

white hairs, and a shining streak of jet black over his back. The elephants of Caffraria are much taller than those of India, and what is very remarkable, the Doctor seems to have had good proof that these wise animals bury each other when they die, by digging a hole in the earth with their tusks, or at least hide their dead in some unknown manner. He never could find the bones of any of them above ground, and relates, that one of his own people having killed one in the woods, went with some women the next day to get out its teeth, when they were astonished to find the dead animal surrounded by about twenty other elephants, who appeared to be taking up the slain beast with their tusks. The natives, by their cries, drove them away, until one of them, turning back, gave pursuit to the man, who found some difficulty in saving himself by hiding himself in a thorn-bush. There are two kinds of wolves, the tiger-wolf and the strand-wolf; the first of which is extremely troublesome, and often drags the Caffres out of their houses. But the common cow is here so courageous, that she will often stand against this wild animal, especially when it attacks her calf, and will fight and beat

him off. The leopard, the Doctor says, is very tame, if educated when young, and makes a better hunter than a hunting dog. The stag found in Africa differs from the European animal of the same name, being both larger and fiercer, and its horns having no ramifying branches.

The rhinoceros of Africa, and the sea-cow, have been often described. The former is the terror of the elephant, and sometimes puts many of these large animals to flight, but the sea-cow has such strength and courage, as often to throw the rhinoceros from the rocks or cliffs down into the river, if it can get the latter chased to such a situation. Wild cats, wild dogs, jackalls, lions, tigers, quachas, or wild horses, baboons, hedge-hogs, and innumerable other animals, to which the Europeans have not yet given any popular names, are also abundant here. The wild dogs are very savage, and have a practice of seizing upon, and devouring pieces out of, the flesh of their prey without killing it; and in this manner they sometimes put the ox, or such like large animals, to extreme torture. The Doctor also met in Caffreland with a peculiar kind of mouse, of a

beautiful blueish-grey colour, with a remarkable long, bushy tail, like that of a squirrel, but "adorned with long hairs, and extended into a pyriform plume." He also found an "uncommon large toad, which has teeth in his mouth, and roars very loud." We cannot suspect the good Doctor of any travellers' tales, but may be allowed to wish he had given a more particular description of this roaring toad.

As for the birds of Caffreland, large collections of them have been made since, we believe, by travellers, who have penetrated more or less into this part of Africa, and the variety of them is so great, and many of them are so beautiful, that we should consider Southern Africa a paradise for the ornithologist and the zoologist, as well as the botanist. Of the birds known in England, the Doctor mentions three kinds of crow that he had seen—the common black one, a black one with a white collar, and a grey one which has a yellow bill, if indeed all these can belong to the crow species. Of those unknown in England, he mentions one called *hemos*, which, when tamed, shows a remarkable attachment to man. He

had one of these birds, which flew freely about, and remained with him, and even followed him whenever he walked out.

The Doctor observed an enormous large species of spider here, and another of a smaller size, having on its back a hard and very broad shell, like a white enamel. The large snails that he saw, we have before alluded to; and there are multitudes of scorpions, the bite of which has been always considered mortal; but it has an instrument or sting in its tail, with which it generally strikes a man, the wound of which is not mortal, as the Doctor himself found on more than one occasion. One day he felt a scorpion on his back, which had crept in between his shirt and his skin. The reptile stung him with its tail, but the wound soon healed.

A great many species of snakes or serpents were observed by Dr. Vanderkemp in Caffraria, among which he mentions the large grey serpent of the woods, the yellow serpent, the green water snake, the large pofadder, and the viper of the mountains. The ants are numerous and of various sorts, and sometimes build their nests to the height of three feet, and quite round. Another

sort make their houses of a conical shape, with a sharp point at the top. There are a variety of animals of the locust species also, and a sort of butterfly, which the natives reverence almost as a Deity, and pray to it, begging it may not destroy them. Bees also must be numerous, for the Doctor mentions that wild honey is very plentiful.

Dr. Vanderkemp most laudably attempted to make out some historical account of the Caffre people, which he gives at length, but which would be little interesting here, and we therefore omit it. Its chief feature is to show the limited power of the king, and the causes of war among the people. Rebellions are frequent, but considering the savage state of the people, they are not so sanguinary as might be expected; neither is the king so cruel or so arbitrary as any of the ordinary Deys of Algiers. It is a curious fact with regard to this people, that while committing a nuisance in a river is considered a crime, punishable by death, murder is not considered any crime at all; aggravated circumstances only, making it criminal in the eyes of the people.

The Doctor relates in corroboration of this,

that when three unfortunate Englishmen, who had been shipwrecked on the coast, were murdered by the Caffres the year before his arrival, upon Mr. Buys representing the action to Gika, as a barbarous cruelty, his black Majesty could see no cruelty in the matter. On the contrary, he appeared quite astonished at this view of the case, and defended the murder, saying that its perpetrators had done well, as the Englishmen being strangers, had nothing to do in the country any more than the wolves. From this mode of reasoning, it may be judged what safety there was for the Doctor and his European friend in such a country.

Upon the subject of the punishment of crime in Caffraria, a fine of a few bullocks or cows is a very general mode of its infliction, and even any murder which is not thought very aggravated, is punished in this manner. Thefts among each other, which are very rare with the Caffre people, are punished by beating the guilty person with a stick, in which the king himself, if at hand, generally officiates. When the Caffres do steal, it is only from strangers, or from the king himself, whom they very frequently rob of his cattle,

and who rarely punishes these thefts, if they be not extravagant.

A practice is in use in Caffraria, which is common under different modifications among savage nations. "When the king or any other person of distinction," says the Doctor, "is taken ill, a sorcerer is sent for, to discover the cause of his disease, which is always suspected to take its origin from the enchantments of some malevolent subject, and the person whom he asserts to be guilty, is immediately put to death." If the person who is to die be absent, the king sends executioners to the kraal where he lives, and though this be known to all its inhabitants, the person concerned is kept in ignorance of his fate till the time of his execution, for not even his wife will warn him of it.

But notwithstanding this superstitious practice, the people are by no means cruel in their nature, and criminals condemned for various offences, are often suffered to escape by the indulgence of those who are charged with the execution. The common mode of putting a criminal to death, is to stab him with the assagai or native spear. When any circumstance has

occurred of a favourable nature to the criminal, the executioners lead him out to a remote place, and there throw their assagais at him in such a manner, as to show him their merciful meaning, and not to hurt him; upon which he takes to his heels and makes his escape to another country. Of these merciful evasions of the arm of justice, the king seldom takes any notice.

CHAPTER VI.

Continuation of Vanderkemp's Travels—Hottentots killed by the Boshemen—Numbers of Wild Beasts—Intense Cold—Arrival at Graaff Reynet—Begins to labour among the Hottentots—Opposition and Rebellion of the Colonists—Disposition of the Little Army for Battle—Departure for Algoa Bay, and founding of Bethelsdorp—Departure of the Doctor for the Cape—His further Labours and Death.

OF the further travels of Dr. Vanderkemp in Africa, until his death, which took place in 1811, our account must of necessity be very brief. Having left, as before mentioned, his original station in the plain which had been appointed him by King Gika, he travelled about for several months in the early part of 1801, along with the following company as enumerated by himself ; viz. " four colonists, two Dutchmen, two ditto children, thirteen bastard children, one Caffre man and a woman, (the rest of the Caffres having left him on the 4th of January), four Hottentots, six ditto women, about fifteen ditto children, two

Caffre girls, one boy of the Tambouchi nation, five English deserters, one German ditto, one slave," in all, fifty-nine persons including himself.

With this motley retinue he departed forth, with three waggons and a cart, having with him also about three hundred cattle, besides goats and sheep, and twenty-five horses. Proceeding north-west, they climbed mountains and crossed rivers as before, being occasionally dreadfully harassed by wolves and other wild beasts at night, whose roaring prevented the Doctor from his sleep, so necessary after the fatigues of the day. To the multitude that followed him, or such other people as joined his company, the Doctor occasionally preached where they rested, questioning his few and doubtful converts, and instructing the children as he best could.

One night the Boshemen fell upon them as they slept, and a skirmishing struggle taking place between these troublesome barbarians and some of his own sentinels, some shots were fired, and his man, Thomas, was severely wounded by two arrows, which he received at the same instant in his body and head. A dog and cow were also shot this night, but whether

the man recovered or not the Doctor does not say. At this time he describes his situation as very alarming. The only way they could keep off the wild beasts after it became dark, was by lighting fires, but not daring to do this for fear of their situation being discovered by the Boshemmen, who hovered about among the mountains, their condition, as may be imagined, was exceedingly trying. One night, the Doctor sleeping under his waggon for protection, and creeping out in the dark upon some occasion of alarm, one of the horses kicked him on the breast; he complains little of this, however, or aught else, in his journal, only saying, resignedly, that the Lord's care preserved him from being materially hurt.

Proceeding afterwards towards the Dutch settlement of Graaff Reynet, his colonists and other of his people left him, so that only about twenty remained. One day his Hottentot who had been sent to a mountain to bleed some horses belonging to the Doctor, which he had placed there while ill of the disease of the country, was attacked by the Boshemen, and shot in the body with poisoned arrows. Upon this he ran down the mountain as fast as he could, and when he

came near to the Doctor, was so giddy that he could scarcely stand. He then began to vomit, and next attempting to give some account of the matter, he fell down as he spoke, and instantly expired at the Doctor's feet. This poor man and another, although but slightly wounded by the poisoned arrows, both died in less than a quarter of an hour after : the latter had dropped down dead before he reached the foot of the mountain. These savage Boshemen killed almost every one of the Doctor's horses, to the number of not less than fourteen, for what reason, except mere mischief, could not be ascertained. The death of the poor animals, it is said, was still more instantaneous than that of the men. The manner in which this deadly poison is got, is well known. It is extracted from the upper jaw of the serpent, and mixed with a red powder ; and although dried up and kept for several years, its deadly qualities still remain unchanged.

On the 31st of March, their road lay over a spot, which is considered to be the highest country in all South Africa ; and they halted beside a fine spring of water, called by the colonists Haa-

zenfontein. Here the cold was found to be most intense, and the Doctor was feverish for two or three days, yet on the 5th of April, in the same neighbourhood, he contrived to preach to his people as usual, though, he says, it was with much difficulty.

Shortly afterwards, encamping in what he calls a field, the Doctor says, that from the multitude and familiarity of wild beasts feeding around him, such as bonte-backs, spring-bucks, stags, jackalls, leopards, wild dogs, and innumerable others, the plain looked more like a park than a wilderness. Cutting his way through the woods of the mountain, and soon after drawing near to the colonial country, the Doctor passed a sulphurous bath near the banks of the Great Fish River, and farther on, he found another newly formed bath, which, from its hepatic taste, was called by the inhabitants Maï, the Gunpowder Fountain. On the 14th of May he arrived at Graaff Reynet, where, to his great joy, he was met by his Missionary brethren, Vanderlingen and Read, the latter of whom became his future and constant associate.

At this remote village the Doctor and his

brethren laboured among the Hottentots for about a year, these people sometimes attending him in considerable numbers. The neighbouring colonists, however, conceiving that the Missionaries, by instructing the natives who generally acted as their servants, in reading, writing, and religion, were putting them thereby on a level with themselves, rose up for many leagues round, and assembling in a body, seemed determined to drive the new teachers from the colony.

Approaching the town, to the number of three hundred horsemen, the inhabitants of Graaff Reynet were greatly alarmed; however, being called upon by Meynier, the colonial commissary, to take up arms for their defence, they did so, but afterwards laid them down, and totally refused to fight against their countrymen. All the force that the commissioner had to meet this body of armed men, and their numerous retainers, was twenty-one dragoons from the Cape, and one officer; but he had four pieces of ordnance, and he armed eighty Hottentots, and twenty Pandours, with a few other men to work the ordnance.

The rebels were ready to fall upon the villagers;

and the people being alarmed lest they should be attacked whilst assembled in the church, (for preaching and prayer were as yet the only means used to repel the foe), Mr. Read addressed them and the soldiers, while the latter were under arms. The interpreter, Bruntjie, now came in from the country, and informed the Missionaries that the rebel colonists had resolved to have their lives. Meynier was exceedingly averse to fighting; but had determined, if matters could not be settled by negociation, to resist gallantly. The refusal of the inhabitants, however, to fight against their countrymen, at first greatly disconcerted him; but seeing the readiness of the Hottentots to be led forth, he took courage, and began to post his few men.

The Missionaries, who had, in the first instance, resolved to stay at home and pray, seeing the Hottentots marching out, resolved to follow, and though unarmed, to give at least their advice in this extremity. The military tactics of Vanderkemp seem not to have been forgotten on this occasion, from the clearness with which he describes the preparations for battle, in which he probably took a part, and the historical dignity

which he lends to his description of this miserable Hottentot army. "The line," says he, "was drawn up in the form of a crescent; the right, consisting of the Hottentots, leaned against the village; the left, formed of the Pandours, against the church; the English dragoons were in the centre! the four field pieces, placed before the front, on the left. A guard was lodged in the church, loop holes being made in the wall to fire through. The rebels detached a party on horseback, which turned round our left, endeavouring to get behind our line, but made their retreat when Mr. Lyndon marched towards them with the dragoons; the rebels marched then in a body (except the inhabitants of the snow mountains, who separated from them), but halted within gun-shot, where they continued till half-past twelve, when they sent a message to request three days to deliberate."

After all this splendid and *con amore* description of the military disposition of a line of infantry and cavalry, amounting to 125 persons, black and white, the reader almost regrets that not a drop of blood was shed: not the least trial of skill or valour, however, took place; but after

some negotiation, and a few civil words on both sides, the complaints of the rebels were partly attended to, and both parties quietly dispersed.

After this, however, the Doctor's situation was by no means pleasant at Graaff Reynet, and early the following year he and Mr. Read departed to establish a new mission by the coast, near a place called Algoa Bay. What motives induced him to fix himself upon the spot he did, has not been very clearly stated. It was situated about eight miles inland from the bay, and a more barren and miserable place cannot well be conceived. This settlement, however contemptible and wretched, as it is in every respect, became afterwards celebrated in Missionary letters and reports, by the name of Bethelsdorp, or Bethel Village,—that is “the House of God and Gate of Heaven.” Several houses, or rather huts, were erected in an irregular manner, although there was not a tree or scarcely a bush near, to cheer the bleak and sterile aspect of the place; and a “church” was also raised which, like the other houses, was built of reeds.

In this miserable spot the Doctor and his friends continued to contend with barrenness and

barbarism for several years, and here he established a school, and is said to have made a number of Hottentot converts. Complaints having however been made against him from time to time to the Dutch Government at the Cape, he and Mr. Read, after various adventures at a place called Fort Frederick, whither they had been forced to fly for the protection of the English soldiers, arrived at the Cape in 1806.

With his last arrival at Graaf Reynet from Caffre the Missionary travels of Dr. Vanderkemp may be considered as at an end. He had for a long period entertained the project of establishing a mission in the island of Madagascar ; and having received some favour from the Governor on his arrival at the Cape, he endeavoured to carry his project into effect, but without success. His health was now much on the decline, and continuing to preach at Cape Town at intervals, and with Mr. Read to devote himself to the instruction of Hottentots and Europeans, he was, on Saturday, the 7th December, 1811, seized with a shivering, which terminated in fever, and he died in peace a few days afterwards.

Thus terminated the life of one of the most

remarkable men that ever engaged in Missionary pursuits. With a disposition to benevolence the most unbounded, and acquirements much beyond those of ordinary Missionaries ; the state of his mind in his latter life, confined the exercise of these endowments to a narrow sphere, where his sacrifices and exertions were thanklessly received, and their nature and value could not be understood. Besides all that he did in the service of religion and civilisation, Dr. Vanderkemp spent his private fortune in the emancipation of many African slaves ; and whatever habits his eccentricities may have led him into in his latter years, he enjoyed to the last the confidence of the Missionary Society, and has ever received the respect and admiration of the religious world.

REV. JOHN CAMPBELL.

**FIRST JOURNEY INTO THE INTERIOR OF
SOUTH AFRICA.**

CHAPTER I.

Departure from the Cape, and proposed plan—First chain of mountains—General description of the appearance of the interior—Contrasts of scenery—Difficulties of impelling the oxen and wagons over the passes and mountains—Description of George, a new town on the coast.

THE condition of the wild tribes who inhabit the vast regions of the interior of Africa, beyond the colonial district of the Cape of Good Hope, had, by the accounts of Vanderkemp and others, excited such attention in England, particularly among those who took an interest in the promulgation of Christianity and the spread of