THE NOTEBOOK OF JOHANNES SMIESING (1697-1734), WRITING AND READING MASTER IN THE CAPE SLAVE LODGE

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Introduction

In the 1714 census of the Cape Slave Lodge of the Dutch East Indian Company (VOC), seventeen year-old Johannes (Jan) Smiesing was identified as a third generation creole 'halfslag' slave. When his request for manumission was granted on the morning of Thursday 8 November 1731, he was described in the VOC's Council of Policy Resolutions as a Comps. lijfeijgene (Company slave), and as a schoolmeester (school master). He was born in 1697, and baptized in the Lodge on 10 March of that year. Manda Gratia (daughter of Armozijn Claasz) and Jan Smiesingh of Amsterdam (an employee of the VOC) were his parents.

Smiesing spent almost his entire life in the Lodge, where he went to school, met his wife Anna van Dapoer whom he later divorced, fathered some of his children, and worked as a teacher. He died in 1734 as a thirty seven year-old free black. Besides the notebook, evidence of his life as an intellectual included a writing desk, a book stand with books, and three bibles listed in the inventory of his possessions. A fuller biographical sketch of Jan Smiesing will be presented in a chapter of a forthcoming book, and the aim of this article is simply to introduce the notebook. In 1934, J.L.M. Franken first identified some features of Smiesing's notebook in an article on home education in the Cape from 1692 to 1732. Karel Schoeman's recent publications provide more clues about the contents of this notebook, which he describes as 'a unique personal record' of one of the 'inmates' of the Slave Lodge. Schoeman also points out that this notebook may be the only surviving piece of writing from the Slave Lodge.

The full scope only became clear however when electronic scans of the entire notebook were made available. It is now possible to present a transcription of this fascinating text for the first time, and to begin to add some context. As a whole, Smiesing's notebook offers valuable general insights into life in the Slave Lodge in the early 18th century, and specific insights into the life of one of its occupants. More importantly, the kinds of questions prompted by this primary source open up new possibilities for scholarly research.

One opportunity is to explore connections between identity construction and the oral and textual cultures among the 18th century Cape slave and free black intelligentsia, and to compare them with the 'public sphere' debates of racial identity and print culture among middle class elites in the early 19th century. Another opportunity is to uncover the Cape's alternative intellectual cultures, and their connections with wider 'alternative networks of authority' in the early modern period. The kinds of political and religious contacts between slave and free black elites and Muslim and other exiles from Ceylon (Sri Lanka), Java, and Makassar in a...
small but highly diverse community at the Cape deserve further attention. There are also other avenues for further research.

**Smiesing's notebook**

The notebook is really a kind of commonplace book with blank bound pages, which Smiesing filled with his notes probably using one of the quill pens supplied by the VOC. It is bound with bright red covers that have two leather ties to secure them. Smiesing's name and surname are inscribed on the cover. Just beneath his name is the date 1717, followed by the barely visible number 32. This is perhaps why Franken identifies 1717 to 1732 as the years covered by the notebook. The date 1734, which is the year in which he died, is however part of a calculation in his handwriting across the writing on one of the notebook's pages. The notebook consists of 14 unnumbered pages of writing. About six to ten pages have been neatly cut out of the book. Some passages of writing end abruptly and parts appear to be missing. Smiesing describes himself on one of the pages of his notebook as the writing and reading teacher in service of the 'Honourable East Indian Company', and on another page as the 'Schoolmaster'.

Johannes Smiesing
SCHRIF en LEES
MEESTER
In dienst de E Oostindische Comp

pieter samüel
Aan cabo de goede hoop
Jan Smüesing
Schoolmeester jnt
De I: Compa

There is no absolute certainty that Smiesing actually used some of the contents of the notebook for classroom teaching. He may have kept the notebook for his own purposes. His identity as the writing and reading teacher, however, indicates the probability of its use also for teaching. The sources of some of the contents of Smiesing's notebook will be traced, as far as possible, to contemporary literature. The contents are presented, for the sake of convenience, under the following headings: personal; writing and reading; arithmetic; morning hymn; and medical remedies. These sections do not therefore follow the sequence found in the notebook.

**Personal**

In just more than four pages, Smiesing lists the births, baptisms, deaths, and burials of his children and other relatives. He also records the arrival, inauguration, death, and burial of Pieter Gysbert Noodt who was governor at the
Cape from 1727 to 1729. It would appear from the several entries that Smiesing was locating himself within his family network, and reflecting on his own identity in a very self-conscious way. A comparison with other specimens of writing from that period is necessary to understand his writing style, and to place it linguistically in its proper historical context.

(Verso)
Int Jaar onses Heeren Jesu Christo
1727 de 13 (donderdagh) februarius is den Wel Edelen Heer
gouverneur Pieter gisber Noodt gearriveert
ten Cabo de Goede Hoop met skip gent
Gasperdam den 25 februaury op dingsdaag
als gouverneur aangestelt de 25 April 1727
1727 den 18 April Vrydag.snagt
je half twaalf is anna van dappor
in de Craam gekomen van een
Jonge soon den 27ste April gedoopt
Genaemt-frans
1727 den 22 Juni diter Evan gelium Johannis
ii vii i: 2: 3: 4: op de kerk gang van de E: d: H
Anno 1729 Zatardag nademiddag
te vier ûuren op den 23 April
Is den Wel Edelen Heer gouverneur
neur pieter gisber Noodt in den
Heere ontslapen en begraa
Ven den a den 30 dito begraven

(Recto)
Anno 1731 in den jarren onses Heeren Jesu-Christus
den 30 December is Johannis Smiesing in dis
solen tegen waardige Huys-Vrou-anna Van
dapor in den genestaet getreden
Rouwe van mijn moeder manda Grazia
In den HEERE ontslapen
den 10 Maaij 1719 d 27 Maaij
In den Jaare onses HEERE
1724 den 10 Januarius mandag
smorgens te 7-ûure is anna van
dapor in de Craam gekomen
Van Een Jonge dogter den
16 Januarius den Huys-Heilig
doop ontfangen-genaemt
Manda
in den Heere ontslapen
den 29 Maaij 1726
& woensdag morgen te drie ûure
de 3i dito begraven
1727 den 17 Juni Gillijam Frisnet orleede
1729 den 29 November is myen meydt Bevalle
—van een dogter-genaemt-dina

(Verso)
In den Jaare onses HEERE
Jesu-Christus 1725 den 23 octob
Dingsdag morgen te drie ûure
Is anna van dappor is de Craam
Gekomen van een Jonge soon en
den Heijilgen dop ontfangen
den 28 october genaemt
Johannis
1727 den 18 April Vrijdagh
snagt te half twaalf in de
Craam gekomen van een
Jonge soon den 27ste April 1727
gedoopt-getrans
Anno 1706 den 16 Augustus
Is pieter Cornelisze Hartoch
geboren op den 10 Augustus
1728 overleden op dingsdag
181427828de onnozee kinder dag
6ste dingsdag middag te Elft-ûure is
anna Van dapor-bevallen van
Van Eon Jonge Zoon gedoopt & Genaemt

(Recto)
Anno 1703 den 5 November is geboren
Armosina Jonas
Anno 1707 den 28 Januarij Anna Elizabeth
Jonas geboren
Anno 1708 den 11 Julij maria barens geboren
Anno 1713 de 5 Januarij
Anno 1713 den 5 februarij maria geertruij
frisnet geboren
A215-1278 den 28 december in Anna
Van dapor-bevallen Van
een Jonge Zoon & den
23 Januarij 1729 gedoopt
Genaemt-pieter lambertius
Anno 1730 op woensdag den 4 Januarius
in den Heere ontslapen den 7 dito
bevragen
Anno 1731 den 9 January op dingsdag morgens
te halve tien-ûuren is anna Van
dapor-bevallen van een Jonge
dogter & den 4 Februarij Gedoopt

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(Verso)
genaa mt anna
Anno 1732 den 26 November snagt tusjen 10 & 11 uren
Is mijn Huys vrouw anna Van dappor bevallen
Van een Jonge Zoon & den 30 dito gedoopt
genaa mt Jacobus
Writing and reading

There are different sets of letter typefaces of the alphabet in both upper and lower cases on one of the pages. These letters may have been copied out of an ABC book, and may have been used also to prepare additional ABC boards for the Lodge school. The VOC supplied ABC books and ABC boards to the Lodge School. The ABC board (ABC bordje) was similar to the hornbook, and intended for beginning readers. The hornbook, a primer for study, usually consisted of parchment or paper attached to a small paddle-shaped wooden board. It contained the letters of the alphabet (in upper and lower case, and cursive), and was commonly protected by a sheet of transparent horn. Although not very different, the Dutch ABC board was more of a tablet or wooden board usually without the handle. The alphabet was usually followed by the 'Lord's prayer'. It was used widely in Holland in the 17th and 18th centuries, and was considered to be a good method to teach children in a very short time.

The Dutch ABC book or Abecedarium was used for reading exercises by more advanced learners, and would typically include the alphabet (in Roman and cursive letters). It contained also Christian religious items such as the Ten Commandments, the 'Paternoster' and Ave-Maria, the Catechism, morning and evening prayers, as well as Christian proverbs that began with the letters of the alphabet. Franken suggests that some letters on this page in the notebook are in the Gothic type. This claim, and the full range of letter typefaces on this page, requires further investigation.

Arithmetic

I traced the exact examples of addition and subtraction in the notebook to one of the several editions of Willem Bartjens' Vernieuwde cyfferinge, which was in circulation at the Cape at the time. This work had already been available in the Netherlands since 1607, and subsequent editions were continuously corrected to improve the text. Smiesing's arithmetic notes end with a promise of multiplication but with no actual lessons, and it is now possible to find in Bartjens' Vernieuwde cyfferinge the very examples he must have used. This book contains also worked examples to explain counting, division, how to calculate interest, profits and losses, how to convert international currencies, weights and measures, and other practical applications of arithmetic. We can only speculate on how much of this was taught in the Lodge school.

The edition of Bartjens' Vernieuwde cyfferinge in the NLSA explains in its title page that the text had been improved by Jan van Dam, and later revised and re-worked, and that all errors were removed by Klaas Bosch. It is revealing that the very first arithmetic example in Jan's notebook, which explains how to add three three-digit figures, is preceded by the word ellen. This is the plural form of el, which is an old Dutch unit of length (usually an arm's length - a metre after metrification in the Netherlands in 1820), and was primarily used for measuring cloth. It is possible that the entire approach to teaching arithmetic to slave children in the Lodge school was to promote its practical applications for future use.
Additio⁴⁵

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<thead>
<tr>
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<th>(VERSO)</th>
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<td>Additio betekent een Vergadring VeLer klJiJne Sommekens om daer van eene algemijne groote somma te maken</td>
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<td>39</td>
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<td>46</td>
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<td>888</td>
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<td>49</td>
<td>799</td>
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1⁴⁶ ellen

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<td>8</td>
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<td>606</td>
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Eindde Van Additio en de Volgt Substractio

| 1⁴ⁿ² | 809 |
| 2   | 8754 |
| 3   | 9876 |
| 4   | 8967 |
| 5   | 7876 |
| 6   | 878⁵³ |
| 7   | 4128⁶² |
| 8   | 909 |
| 9   | 304 |
| 100  | 806 |
| 130  | 907 |
| 202  | 907⁴⁸ |
| 592  | 909 |
| 437  | 809 |
| 999  | 905 |
| 110  | 905 |
| 4628 | 907 |
| 15326⁴⁷ | 809 |

1142¹
Subtractie

Subtractio, beteekent aftreken d'eene Somme van't andre stellende altijt de minste onder d'meste, alst volgt:

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<td>32</td>
<td>rest</td>
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<td>89</td>
<td>proef</td>
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Subtractio

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Eijnde Van Subtractio en de Volgt Multiplicatio ALS VoLgt

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Morning hymn

I discovered the source of the morning hymn (morgen gesangh or morgenlied) in Smiesing’s notebook in an edition of Vemieuwde Urania, a hymn book by Dirk Pietersz Pers published in Amsterdam in 1648. It is one of several hymns in that hymn book that was sung to the tune of the German Lutheran hymn Auss meines Hertzen Grunde. There is a consistent indication that Dutch Reformed schoolmasters at the Cape were expected to teach children to sing psalms. These psalms of David were set to rhyme by Petrus Dathenus (c. 1531-1588), and sung to French tunes from the Genevan Psalmbook of 1562. In this context, it seems that this morning hymn instead of a psalm in Smiesing’s notebook was a little unusual. Was it a sign of an alternative religious outlook? The tune of this hymn must have been well-known at the Cape at the time because it was played by VOC trumpeters on incoming ships every morning. The music is a fuguette composed by Johann Christoph Bach (1642-1703), who was a second cousin of Johann Sebastian Bach (1685-1750). In the Bach family there was more than one Johann Christoph Bach. This one was an organist at Eisenach in Germany, and he was well-known for his compositions for keyboard instruments of the time.

The tune is available on YouTube, and it is now possible for the first time to hear what this morning hymn sounded like in the Slave lodge school in the early 18th century. The melody consists of eight two-bar phrases. The first and second phrases are repeated in the third and fourth phrases, and they return in the seventh and eighth phrases. This structure was typical of early post-Reformation hymns that kept melodies simple to encourage congregational singing by facilitating learning and memorization. The third verse of the hymn is incomplete in Smiesing’s notebook. It ends abruptly with the first four lines of that verse at the bottom of the page. It may have continued on the next page, which could have been cut out, and there may possibly have been more verses, or the entire hymn. It could even have been followed by an evening hymn. A comparison with the earlier version of the hymn in Pers shows some differences and possible copying errors in words and lines.

Ô Christi, HijL en LeVen,
Ô god Van Eúwighz: 
Ü WiL ik de Eere geven.
Met waare danckbaerhz;,
Omdat gij mij behoedt,
Wil ik met hert en mondt,
In desen morgen stonde,
onslúijten mijn gemoedt,
Ü LiefLijkhz en Z'edenz,
Blinck aLs’t morgen roodzt,
Waerdoor ik heb Skreegen,
Het Leven door de Dood,
ALLeen door ú gena,
Heb gij mijn Lijt voor quaaden
Mijn Ziele Voor misdaaden, bevrijdt van
ALLe schaae—
Ik heb dan stof te Looven,
úijt een ootd moedighenz,
dat [door] ú gúnst Van booven,
mijn troost is in mijn Smerte.
Medical remedies

This is probably the most fascinating section of the notebook as well as the most mysterious. This medical knowledge probably marked Smiesing as an intellectual and as a 'barefoot' doctor. Several questions however still remain unanswered. These include: how and from whom did he obtain this list of remedies; how widespread was the use of the Tamil language and the circulation of Tamil writings at the Cape at the time; how did this Siddha tradition of Tamil medicine relate to the medicine practiced at the VOC hospital; and, how were these remedies adapted locally? For convenience, the arrangement here is different from Smiesing's page layout. The meanings of the words in bold in this transcription are still unclear. Underlining is found in some places in the original text, and is used here for ease of reading.
Mix Acalypha indica leaves and asafoetida together with mustard, garlic, fine crotón and flesh of a tender coconut - do not think this is a cheap medicine (without effect) – and leave it to dry in the sun. The [vîrâ(/la)ya] flatus in the womb will dissolve together with the [infection?].

A remedy against wheezing.

Make a decoction of cûkkiri, buttermilk, vinegar (?), lime, tamarind and a half sniffof iron dross, boil and filter it after three days, before administering it. Avoid (taking) salt and sour. The phlegm will go away.

A kind of medicinal powder against many ailments.

(The meaning of this passage is unclear)

A method to purge.

Put together the oil extracted from the castor oil seeds, the root of the Cassytha Filiformis, juice extracted from (betel?) leaves and white cardamom, boil and filter it and cook it again before administering it in warm water.

Against gonorrhoea(?)

Pull the Evolvulus Alsinoides out by its root, leave it to dry in the shadow, crush it and make it into powder before administering it in urine. Avoid [taking] salt and sour. The Gonorrhoea will reduce.

Fry leaves of the Indian pennywort, [4 pieces of] dried ginger, [?] areca-nut parings and sift it. Put it together and boil it in water, as (to make it) drinking water, before administering it. The fever will come to an end.
Grind turmeric, white onion, honey together with lime and smear it.

Boil a white onion with only one bulb, *kumĩnu* (Portuguese for cumin?) *pirettum* (?) together with wine (P. viũ?) and administer it.

Boil and filter dried ginger, sweet flag, tamarind, sesame, together with lac90 before administering.

First crush quicksilver and black cumin while continuously adding [paddy] and crush it a second time in the juice of the Bristly byrony leaves and then crush it a third time while you pour the juice of the Acalypha Indica leaves into it, preserve it by burying it under the earth before administering it five (successive) days. Avoid (taking) salt and sour.

Remove the skin of the bark of the Babul tree, the Banyan and the Pipal tree, then add water and boil it before smearing.

Grind tamarind seeds, soft top of a coconut (?) *koũa muţai* and yolk in cow's ghee and administer it. The Gonorrhoea will stop.
ulmûlam utamperippukkum
arai poți kaccikûtam ûcikkantam elumpiccam pulî vițțu ițittu käya vaiytytu maçupați mocumocukkai yilaic càrîl ițittut tûl pânî pacuvîq pâlile koțukkavum. kaiy kaŋtați.

**Against piles and burning**
Pour a sniff of iron dross, quicksilver, load-stone, lemon, tamarind, together, grind it and leave it to dry. Then again grind it in the juice of Bristly Byronia leaves and make it into powder before administering it in cow's milk. It will take effect immediately (?)

**pallup puluvikku maruntu**
cenikalluk kați neruppâkac cuțțu vațțuk käyk koțṭaiyum nalleņṇaiyum ațî pelile poțçu oru pâṇai ciņņat tuźăp pânî múți oru kuļal koțṭu antap pukaika kuțîttut tップач cukam varum. antap pukaiyulukuvi vijâņkukigarillai.

**remedy against tooth infection**
Gather together bricks, bake them and leave them to dry. Add seeds of green fruits (?) and sesame oil to its grit. Make a small hole into the vessel and close it. Take a tube and suck that steam (into your mouth) and spit it out (again). You will become healthy. You should not inhale that steam.

**Conclusion**

Jan Smiesing's notebook offers rich insights into everyday life in the Cape Slave Lodge in the early 18th century. It compels the revision of views on self-identity and slave and free black intellectuals. It invites a fresh appreciation of the reading, writing, and arithmetic skills of slaves. It provokes the need for further investigation into alternative traditions of worship and medicine in early modern Cape Town. It also raises awareness about the diversity of cultures and languages in the Cape slave and free black communities. One wonders, for example, how many slaves, convicts, and exiles from Tamil-speaking regions there were at the Cape around 1730. Finally, it stimulates the search for more information about the upward mobility of families like that of Jan Smiesing, and about the impact of slave lodge teachers on intellectual life at the Cape.
ENDNOTES

1. I am grateful to Robert Shell for letting me have a copy of this text, and for encouraging me to transcribe it. I am grateful also to Simon Schmidt of the French Institute of Pondicherry (IFP) in India for the Tamil transcription and translation. The assistance of Joukje Geertsema and Lakshmi Subramaniam with translations, and the comments of Karel Schoeman, are gratefully acknowledged.

2. Jan's surname appears in official documents in several forms, such as Smesing, Smiesing, Smeedige, and Smüesing. He was also identified as Jan van Manda van de Caab. Creole means locally or Cape-born. The Dutch used 'Halfslag' to refer to a 'halfbreed' or 'halfcaste' person as someone who had also had partial European ancestry.


10. Western Cape Archives & Records Service (WCARS): A1414, Accessions section of the Cape Archives Depot, Cape Town. It is unclear how the notebook landed in the Accessions group of documents, which originated with private persons and organizations.


15. Robert Shell speculates that these pages may have contained a secret history of Smiesing's family.

16. 'donderdag' is inserted above 'i3' in a lighter shade of ink, and may have been added at a later date.
17. Probably an abbreviation for 'genaemt'.
18. There is an unclear symbol here and 'Jaarig', preceded by an apostrophe, is inserted below 25 April 1727.
19. The five lines of text from '1727' to 'frans' are scored out. Many other lines in the text are also scored out by Smiesing.
20. There appears to be what looks like a quote mark (" ) here, perhaps to indicate the incomplete word.
21. There is a stroke here, perhaps to indicate the incomplete word.
22. This word is unclear; there appears to be a smudged letter ('i'? with a diacritical mark beneath it) between the letters 'g' and 'e'.
23. This number is scratched out but it looks like the number 10 or 19.
24. This word is partly smudged.
25. Written across these three or four lines in bolder strokes are calculations of the number of years elapsed by subtracting one year from another. The three calculations from left to right are: 1724 minus 1720 with the answer given as 4; 1734 minus 1721 with the answer given as 13, of which the numeral 1 is smudged; and 1721 minus 1705 with the answer given as 16, which is preceded by the numeral 1.
26. This date is underscored.
27. The first letter looks a smudged capital 'B'. The last letters of the word are inserted above the rest.
28. Probably an abbreviation for 'october'.
29. This may be an error since 'in' is used in the same phrases elsewhere in the text.
30. Written beneath 'April', and not scored out.
31. Probably an abbreviation for 'genaemt'.
32. This date is written large in the left margin. There seems to be some confusion or error about the birth and death dates.
33. This number is written large in the left margin.
34. The name is not given.
35. Probably an abbreviation for 'Anno'. The rest of the lines of text on this page are scored out.
36. For a list of school supplies, see H.C.V. Leibrandt, Precis of the Cape Archives: Journal, 1676: 276.
40. Franken, Huisonderwys aan die Kaap, 7.
41. Willem Bartjens, De vernieuwde cyfferinge van Willem Bartjens.../herstelt, vermeerderd ende verbeterd door Mr. Jan van Dam en nu in dezen laatsten druk op nieuws... nagesien, bewerkt en van alle... fauten gesuywert door... Klaas Bosch (Amsterdam: Joannes Kannewet... 1732-1745), 9-11. There is an entry for this title in the catalogue of the private library of Joachim Nicolaas Von Dessin (1704-1761), see: Joachim Von Dessin, Catalogus Librorum Bibliothecae Publicae; Capitis Bonae Spei, Octavo first series, Item 991, p. 158.
42. Du Toit, Onderwys aan die Kaap, 5.

45. 'Additio' is written in larger and bolder letters. The page is divided into two columns, which contain sections with four worked examples of addition, and some text. For convenience, the arrangement here is different from Smiesing's page layout.

46. The numeral 1 (one) sometimes appears as 'i' in the examples, and differs from the usual 'i' in its shape and use of the special diacritical mark. This is not consistent, however, and sometimes either the i is used without the diacritical mark, or the usual 1 is used.

47. The correct sum total should be 153259, and the given total is either the result of copying errors from the edition that Smiesing used, or because subsequent editions of Bartjens' De vernieuwde cyfferinge made improvements to examples. The edition in the NLSA has 7998 instead of 7993, and 8889 instead of 8886, with a total of 153267.

48. This figure (907) is repeated mistakenly because the given sum total (11421) is smaller than the true sum of all the preceding numbers by exactly 907. Also, 907 is listed once only in the NLSA edition.

49. This figure is smudged but it is the numeral 4.

50. This figure (5667) is repeated mistakenly. It is listed once only in the NLSA edition.

51. This is a copying error. The figure should be 8798 in order to give the correct total.

52. This total figure is only correct without the copying errors.

53. 'Subtractio' is written in larger and bolder letters.

54. 'Subtractio' is written in larger and bolder letters and without the diacritical mark above the 'u'. The page is divided into two columns, which contain sections with worked (unnumbered) examples of subtraction, and some text.

55. In order to understand these examples, you have to subtract row 2 from row 1 to get row 3; then add row 2 and 3 to get row 4, which must be same as row 1. In this way, as Smiesing explains, you have proof that the answer is correct. The first letters (V, T, R, P) of these words are repeated for each example.

56. This figure should be 6, and is a copying error.

57. This is the exact repetition of the example directly above it.

58. This figure should be 9, and is a copying error.

59. This figure should be 9, and is a copying error.

60. This figure should be 5, and is a copying error.


62. I am grateful to Reino Ottermann for this information.


67. I am grateful to Sean Adams for this information.
68. The 'z' here and in other places is a sign that indicates 'heid'. I am grateful to Karel Schoeman for this information.
69. This letter looks a little unusual. In Pers this word is 'zeegen'
70. In Pers this word is 'beckregen'.
71. In Pers this line is 'Het leven upt den dood'.
72. In Pers this word is 'ziel'.
73. In Pers this word is 'lichaem'.
74. In Pers this word is 'schae'.
75. This word is written in a way that it appears to commence the preceding line also ('ALLE schaade').
76. In Pers this line is 'Uyt een ootmoedigh hert'
77. In Pers the word 'door' comes between 'dat' and 'ú'. This may be a copying mistake by Jan.
78. In Pers this line is 'My dit geshoncken wert'.
79. Siddha medicine is a form of south Indian Tamil traditional medicine.
80. Kerpavâcu is karpavâyu, 'flatulency in the womb causing hysteria'.
81. For convenience, the arrangement here is different from Smiesing's page layout. The meaning of all the words in bold in this transcription are still unclear. Underlining is used for clarity; this is used in some places in the text.
82. Kayâlam is kiyâlam, 'decoction'.
83. Veñnit tanûr in veñnit tanûrile has been taken as veñûr, 'warm water'.
84. Piiramikam in piramikattukku has been taken as piramûkam, 'Gonorrhoea'.
85. Ulatti is ulartti, 'having left to dry'.
86. Veûkempu is verkompu,'dried ginger' (Sri Lankan Tamil).
87. The meaning of kuventitu remains unclear.
88. Pporto contains one 'p' too many.
89. Vayampu is vacampu.
90. Sealing wax.
91. Nervâlam is nervâlam, 'Croton tigilium'.
92. Nîrvâlam is nervâlam. Probably the Chinese croton seed and the Hindu croton seed are meant since these are used in medicines, see T.V. Sambasivam Pillai, Tamil-English dictionary of Medicines, Chemistry, Botany and allied sciences, (Madras: The Research Institute of Siddhar's Science, 1938-1998).
93. tenkây muía has been interpreted as mulaittênkây.
94. Tillam is tilam, 'sesame'.
95. Pitam is putam.
96. araicam has been taken as a corruption of aracam (Pipal, Ficus religiosa).