

pleasing things about the Missionary Society, and we have therefore thought it our duty to do as much as we could towards so benevolent and philanthropic an institution."

This list fell into the hands of his Excellency the Governor Van der Capellen, and was received by him with the warmest expressions of joy. His Excellency assured the subscribers, that not only the Missionary cause, but also the Bible and other good Societies, should enjoy the countenance and protection of the government, and their views forwarded as much as possible. The other two Commissioners, Messrs. Elout and Buyskes, are also very worthy men, and friendly to every useful and religious institution. Our views to the advancement of the kingdom of Christ in this and the neighbouring islands, are very cheering and of great compass, such as they never were before. God be praised for it, and grant, that more true and evangelical labourers in his vineyard, may be sent out to the East Indies."

---

## AFRICA.

---

*Extracts from Mr. Schmelen's Journal of his Journey  
in the Great Namacqua and Damara Countries.*

June 10, 1814.—Travelled on a level gravel way along the side of the river.

11.—Most of my people were at prayer among the bushes, before sun-rise. The road was frightful from rocks and large stones; and we had also to go over a steep hill, which injured both oxen and waggons. Halted at the head of the Koon River, in a plain covered with grass and bushes. Three bushmen, who were hunting, came to us, but remained only a few minutes; these were the first strangers we had seen for five days. Spent some time in conversation with Kaissinap, a Namacqua, who has travelled with us some days, of whom I enquired if he had ever heard of Missionaries being in his country? Ans. "No, I never did."—"Did you ever hear of God, or of Jesus Christ?" "Yes, once before, when Piet Berend came to us." [a native member of the church at Pella.]—"Do you remember any thing he told you?" "No, I do not, except that there is a God—we followed his custom of keeping ourselves clean, and our chief still follows his manner of dressing." The companions of this man then said,—“We are Namacquas, and we shall keep our old fashion, and grease ourselves again.”—“Kaissinap, what manner of dress do you think best, yours or ours?” Ans. “All that we do is but foolishness; your’s is best, ours is troublesome.”—“Are you acquainted with this part of the country?” “No, this is not my

VOL. IV.—NO. 30,

T T

*Transactions of the Missionary Society*

*vol. 4 1818*

country, I live always near the Fish River."—"Do you know any good running fountains there?"—"There are some small ones, and there are pools in the Fish River which keep water the whole year."—"Do you prefer this to your own country?"—"This is good, but mine is better, and I intend to live in it again, when Africaer is quiet."—"Have you ever been near the sea?"—"No, never."—"Since you have travelled with me you have heard the word of God, how do you like it?"—"I do not understand it, but I love to hear it."—"You know you have a soul?"—"Yes, I do."—"Where does it go when we die?"—"I think those who have been good people shall go to God, and the bad punished in eternity."—"Who told you this?"—"Our chief tells us these things every day, but we are not obedient to him, and follow our own inclinations."—"Is it not wonderful, think you, that all people shall rise from the dead, and stand before God?"—"I never heard that before, it is wonderful to me indeed."—"Did you ever think how it might be with you after death?"—"Yes, I have frequently thought of it."—"How did you think it would be with you after death?"—"I thought I should go to my friends, and be happy with them."—"Are you afraid to die?"—"Yes, I am afraid."—"How can you be afraid if you think you will then go to your friends?" He gave no answer. "What will you say to your friends when you arrive at home?"—"I shall run to them, and tell them all the good things I have heard from you."

June 12.—Lord's-day. Some of my people returned who had shot a wild horse and a rhinoceros. We attended to worship as usual.

13.—I went with some of my people to bring the beasts they had killed. The rhinoceros was 12 feet long, and 10 feet 10 inches in circumference.

14.—The people employed in cutting and drying the flesh in the sun, to prevent it from spoiling.

15.—During the night our sheep having strayed, could not be found. At daylight I went with my people in search of them, and happily found them all preserved. During worship, and the address in the morning, a woman was greatly affected, and cried earnestly to God for mercy. Crossed an extensive plain, covered with grass, and the soil fit to produce any thing. Here, our Namacqua visitors told us it rains very seldom.

16.—Pursued our journey along the plains we entered yesterday. Some of my people, who were in advance, found two bushmen, whom they endeavoured to bring to me that I might hold some conversation with them; but on seeing the waggon, they effected their escape over the mountains. As we were approaching some kraals of the natives, I was afraid lest these bushmen might carry some unfavourable accounts to them concerning us, and make them afraid of our approach. I therefore sent forward a man to prepare their minds to receive us as friends.

17.—When the person sent forward, arrived at the first kraal, he found the people under alarm from the reports of the bushmen. He however told them a teacher was coming, and they had nothing

to fear for the served sons ri to info on the

Mo: animal made f hair pl ball th round t arms th

We rainy so remain rain, fi they m

The On ene this gr were s they ev I mean earth, t and hea

In tl us, wil telling

said, I to then much people chiefly human tellings

Afte first tin word u to hear to my p I assur which

Jun Some t of the them to accusto must w

to fear. This intelligence dispelled their alarm, when several ran for their oxen to meet and assist us on our journey. First we observed two men from the kraal, and behind them about twenty persons riding on oxen, sent by their chiefs Nannimap and Koorissimap, to inform us of the place where they intended to move their kraal to on the morrow.

Most of these strangers had their hair dressed up with fat of animals, and tied behind with a strap, covered with red powder, made from the wood of a species of thorn. The others wore their hair platted, which at the end was formed into the shape of a round ball that hung down to their neck. They wore beads, made of iron, round their necks and waists, and an apron of sheep-skin. On their arms they had iron rings, some neatly made, others very coarse.

We halted at the River Goontoop, which is dry except in the rainy season, when it empties itself in the Fish River. Several pools remain in the channel of the Goontoop, for several months after the rain, from which the natives obtain fish by a kind of basket, which they make of twigs from the trees.

The bushmen who fled from us yesterday visited us in the evening. On enquiring the reason of their flight, they said, when they saw this great thing [meaning the waggon] that it ran so quick, they were so much afraid, they could not stop. When I enquired if they ever heard there was a God, they could not comprehend what I meant. When I asked them who they thought made heaven, earth, &c. they said, I must have made it. I invited them to come and hear the great things of God.

In the afternoon the chiefs Nannimap and Koorissimap came to us, with whom I could hold no conversation, as they were continually telling our people of the wars and fightings in this country. They said, I should not have come to that country without sending first to them for men to protect me. I told them I did not depend so much on men as on God for protection. I then called all the people together, and addressed them from Rom. v. 12. insisting chiefly on the apostacy of man from God, and the depravity of the human heart, which I proved, amongst other things, from the quarrellings, fightings, &c. that were among them.

After worship, one of the chiefs said to me, that this was the first time he had heard the word of God, adding, "it is a great word indeed, for it has almost touched my heart, and shall be glad to hear more of these things." He gave me a goat, which I gave to my people; in a little while he petitioned for clothes from me. I assured him I had none to spare, but gave him some trifles, with which I perceived he was not satisfied.

June 19.—Lord's-day. I addressed the people from 1 Tim. i. 15. Some of those who travelled with me were deeply affected. Some of the natives insisted that I should take off my clothes, and sell them to them, but I told them that was impossible, for I was not accustomed to wear their skin karosses [or cloaks]; wherefore they must wear their dress, and I must wear mine.

20.—During the discourse in the morning, I thought some of

the natives were affected by what was said. Afterwards I had a long conversation with the two chiefs, part of which I shall subjoin.

“Did you ever hear of teachers having come to this country?”  
 Ans. “No.”—Did you ever hear of God, or of Jesus Christ?”  
 “Yes, once from people who came to us;” adding, “though we have not been instructed, God has given us knowledge to know that there is a God, and in the evening we think of him, and remember that he has preserved our lives. I have sometimes quarrelled with others, then I told them there is a God, but they would not believe me.”—“Can you tell me any thing you heard of God, or of Jesus Christ?” “I always heard that this word is good, as I do now from you,—the more I hear, the more I desire to hear it.”

In reply to various questions, they said, that this is not their part of the country, but Kookweip River near Klip Fountain. They came here because the other chiefs moved this way,—none of them ever saw the sea—knew that they had a soul—did not know the difference between the soul and body, but believed they walked by the power of the former—did not know that the soul existed after death—some Damara people live amongst them.

They brought to me a Damara man, who said that his name was Koowassee; would not return to his mother country, for they would kill him,—pointing to the Namacquas, he said, “If these people do not esteem me as man, they may lay me before the dogs to devour me after I am dead.”

The Damaras are despised by the Namacquas, and are treated as a kind of slaves by them.

He gave as a reason why his own people would kill him if he returned,—that when he killed game, they came and took it from him, and if he did not comply, they threatened to kill him on the spot,—and he left his wife and children there—that it would take four dead moons to go to his country—that there is a difference between the Damara and Namacqua languages, but they can understand each other.

*June 21.*—There are about a thousand people in this kraal, some of whom are desirous of instruction. The chief Koorissimap has offered to accompany me to the next kraal, as, he says, he considers it his duty to introduce me to that people; and several of his people are to accompany us, to hear more of the word of God.

We travelled in the channel of the Hoonloop River, which also, in the rainy season, runs into the Fish River. The country is hilly; saw no trees, except a few mimosas. In the evening we came to a kraal—most of the people on seeing our approach fled to the mountains, some of whom were caught by my people, and brought back. They were greatly terrified, having never seen a white man before. I visited some in their huts, endeavouring to prevail on them to come to my waggon to hear what I had to tell them, offering to reward them with tobacco. Many were afraid I should murder them, and would not venture. Some, however, attended our meeting for worship.

me  
 2  
 we  
 Hain  
 tain  
 chil  
 was  
 Wa  
 me  
 ship  
 2  
 a th  
 ther  
 2  
 tain  
 to th  
 2  
 of t  
 thre  
 then  
 from  
 nam  
 have  
 1  
 kno  
 ou v  
 God  
 30  
 we l  
 came  
 in o  
 it, b  
 had  
 prov  
 Ir  
 atten  
 J  
 2.  
 whic  
 but  
 wate  
 two  
 had  
 and l  
 whic  
 and t  
 iron,  
 they  
 and s

June 22.—A message came from the chief Nannimap, requesting me to call on my return; that since I left his kraal seemed empty.

23.—Pursued our journey towards a kraal called Field-shoe-wearers, and found them dwelling in the bed of a dry river called Harragaap, which I believe is a branch of the Fish River. It contains many pools of water. On approaching them, about an hundred children came out to meet me, and leaped for joy that a teacher was come. Some of them had belonged to the Mission when at Warm-bath, which was dispersed by Africaner. The chief brought me a goat as a token of kindness. Part of them attended our worship in the evening.

24.—Had much conversation with the people. There are about a thousand people at this kraal, and a considerable number at another kraal at a small distance.

26.—My people shot a rhinoceros. I spent the whole day obtaining information from the people, and communicating knowledge to them.

29.—Visited the kraal of Tsaumap.—Crossed several branches of the Fish River, containing only pools of water. On my arrival, three chiefs and about a hundred people came to me, who expressed themselves pleased with the object of my visit.—I addressed them from 1 Tim. i. 15. and was glad to observe their attention. The names of the chiefs are Tsaumap, Tsaugamap, and Kairamap, who have under them about five or six thousand people.

In the evening a man informed us, that many of the men, unknown to the chiefs, had combined together to attack us that night; on which I desired our people to keep watch all night,—told them God was with us, and I believed he would protect us.

30.—In the morning I sent a person to inform the chiefs what we had learnt last night from one of their own people. The chiefs came, sent for the man who gave the information, to examine him in our presence, that we might be satisfied they had no concern in it, but the man had absconded. They expressed regret that we had suffered uneasiness, and made us a present of two fat oxen for provisions on our journey.

In the morning more than a *thousand* Namacquas and Damaras attended worship.

July 1.—Spent in conversation with the chiefs, &c.

2.—Conversed with a Damara called Kairissip, the substance of which was, that he came from the eastward—never saw the sea, but many of his nation had told him, that there is a great plain of water on which many great things [ships] run—that he would take two months to run to the place where the ships are seen passing—had heard of white people who had come over the water in a dish, and have assagai, gun, and sword—at that place there are trees from which food is got, the water is so great, and runs up and down, and thunders continually. The white people bring long pieces of iron, [perhaps thick wire] for which our people give oxen, which they kill, take out the entrails, put the meat in the *dish* [the boat] and swim away again. The *great things* [or ships] stand still in

the water.—They have a great dish [or long boat] and a long cord with an assagai [harpoon] fixed to it, which they throw into a fish; if the cord does not break they catch the fish, if it breaks, the fish runs away. [All this evidently refers to the whale ships fishing on their coast.]

He mentioned four kinds of Damaras', viz. the Gau-damaras, Gomegge-damaras, Tsau-damaras, and Wewiss. They make spears, iron beads, baskets, and wooden dishes.

July 4.—Being informed that Kemma-Tawoop, a chief in the neighbourhood, was at war with another chief called Aimap, I sent an invitation to him to visit me; he came in the evening with ten of his people. I told him I had been advised not to visit him, because he was at war with some of his neighbours. He denied his being at war, only some of his people had made a disturbance about foolish talking, and had left him. They had attacked other kraals, and had destroyed one,—they had also attacked him, wounded many of his people, and carried off oxen and sheep. I enquired if he thought I should be safe in returning along the Fish River. He said, if I went that way I must expect to fight, for the people are now under no subjection. I therefore resolved to return by some other way. He was very anxious that a teacher might come to his people.

This country belongs to the Damaras, but they have been compelled by the Namacquas to remove higher up. I hear of no considerable stream good for a Missionary station. I cannot move westward towards the sea, being unable to procure a guide to point out where water is to be found; nor can I return by the eastward, in consequence of the wars among the people; of course I shall be obliged to return by the way I came.

5.—During my address this morning, several of the strangers were greatly affected by what I told them from the word of God.

6.—Several people were fighting near me which caused a great confusion.

7. After much conversation with the chiefs, I departed,—the road was difficult to travel, from great stones and thorn bushes. My interpreter, who was sitting in the front of the waggon, fell down, when one of the wheels went over him, but mercifully none of his bones were broken.

8.—Came to the kraal I had visited on June 25th, where I remained instructing them, and repairing my waggon till the 13th, when we again proceeded on our journey homeward. We continued our journey without any thing particular occurring, till the 21st, when we observed several strangers at a distance flying from us. I sent two of my people after them on horseback, to know the reason of their flight. They said that Titus Africaner had attacked a Namacqua kraal, the people of which resisted him thirty-six hours, but were obliged to yield. This intelligence made us hasten forward to Klip Fountain, which we happily reached in safety in the evening. We found the men concealing themselves behind rocks, and the women fled to the mountains for fear of Africaner and his

people  
mistake  
July  
to attain  
27.—  
constant  
to go a  
as mys  
a new

*Extr*

“ A  
to hear  
and an  
delight  
Mr. C  
have s  
is exc  
Spirit  
sees no  
I ha  
and w  
Ab  
a stati  
there.  
this w  
station  
On  
with n  
Hill,  
and fo  
near t  
he fel  
for tw  
broth  
to his  
knowl  
Chris  
fourth  
and, l  
very c  
forma  
On  
Bush  
the n  
much  
twice

people, whom they thought we were; but on discovering their mistake, they rejoiced as if we had rescued them from death.

July 24.—It was reported, that Titus Africaner was on his way to attack the kraal, but the report turned out false.

27.—The people insisted I should not leave them, but reside constantly with them—at length they said they would not suffer me to go away, and would detain my waggon, sheep and oxen, as well as myself. I then consented to remain with them, and commence a new Missionary station.

---

*Extracts of a Letter from Mr. Read, on his way to Latakoo, dated Hephzibah, Bushmen's Land, 4th Oct. 1816.*

“After hearing from me, from Grace Hill, you will be anxious to hear of our further progress. I left Grace Hill on the 18th ult. and arrived at this place on the 21st, late at night. The country is delightful, far beyond that part of the Bushmen's country which Mr. Campbell and I passed. There is much life among us. We have sometimes a little heaven on earth. Our brother Kruisman is exceedingly zealous; he indeed may be said to be full of the Spirit: his discourses are very weighty: like brother Cupido, he sees no danger.

I have four others, that take regular turns with me in the worship, and who I hope will become assistant Missionaries.

About four days journey from this place I intend to look out for a station for part of the Coranna nations which lie very numerous there. And this would complete the chain to the colony through this wild country, and very much facilitate travelling to the remote stations.

On the Monday evening I began to be very uneasy that we met with no Bushmen. I brought with me two interpreters from Grace Hill, one to remain, the other to return. The last is a Hottentot, and formerly resided at Tulbach, but came with his master to reside near the limits of the colony. His master having many Bushmen, he felt a great wish to attain the language, and laboured very hard for two years to accomplish his object. About a year ago he heard brother Smith preach, when the gospel became the power of God to his salvation. At once it was discovered why he had gained the knowledge of the Bushmen's language, for he began to recommend Christ to the people of that nation. The other is a Bushman about fourteen years old: two years ago he was among the wild Bushmen, and, having no parents, was given to a farmer for sheep, a practice very common behind Sneeuwberg, and of which I intend to give information to government.

On the Tuesday our interpreter Cupido rode away in quest of Bushmen, and towards noon a man with his wife and child arrived; the man's name is Kogelman, a very well behaved man. He was much rejoiced at the sight of brother Corner, whom he had seen twice before, and said, that the Bushmen would rejoice likewise to