



I. JOSEPH TINDALL  
from a photograph in the Editor's possession

# THE JOURNAL OF JOSEPH TINDALL

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EDITED WITH INTRODUCTION, FOOTNOTES AND SKETCH-MAP

BY

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for withholding game from them. Then they thank Him for His mercy and goodness and are successful in the chase.' Another Damara said: 'We sometimes lay a stick carefully on the heap of stones, and say "Thou hast made me, and made me to labour. If Thou forsake me, how shall I live, therefore bless me, and when we do this, he blesses us."' The Damaras say the Great Being is above all and is not created. The Namaqua name for the great Being is Eitjiebib.<sup>10</sup>

10th. A Komakka Damara came this morning to complain of his brother-in-law, who had put his wife, the complainant's sister away, and had taken a second, but would not permit the first to return to her friends, stating that she must remain to rear his child which hung at the breast.

The Damaras have long woolly hair, which is suffered to grow over their ears, and presents the appearance of a wool mop clotted with clay and grease, and ornamented with shells, beads, and sometimes with a plate of tin, fastened in the hair below the crown of the head. During the interview a younger brother of the accused man said 'Our ears are covered with hair, we cannot hear, we must have it cut off, and live near to you, that you may be ears to us.'

Two men, a Bushman and a Damara, strove together in the field this morning. It was believed that had we not been near, one of them must have fallen as they were prepared to fight with assegais.

13th, Sabbath. About 300 Damaras and Bushmen attended the services of the day. Collected 102 children in the afternoon.

17th. Two companies of Komakka Damaras arrived. They said they understood a few plain truths which were conveyed to them through an interpreter.

Was informed this morning that when sickness occurs among the Komakka Damaras, some one of the village is accused, seized, beaten severely with knob-sticks, and his property confiscated. Two of the company informed me that an uncle of theirs, living with a neighbouring tribe, hearing that his friends had made peace with the tribes of Jonker and Ameral, said he would remove to them. His neighbours declared they were against peace and disapproved of his going. He, however, collected his cattle and set off with his household. A commando speedily overtook him, cut off his head and his hands, and returned with his cattle, permitting the women and children to escape. The Damaras move from one

<sup>10</sup> The usual spelling is Heitsi Eibib. See the article by the Rev. C. G. Büttner, published in the *Cape Monthly Magazine* for May, 1879. See also Dr. Theophilus Hahn's book *Tsumi Goam*.

tribe to another, but when they want to leave they must go out empty or steal away.

Stories told after hunting. The Chief, Ameral, was, not long ago, chasing a giraffe, and riding alongside him watching for the dropping of his tail, a sure sign of fainting. Suddenly he saw him raise his foreleg. He instantly slipped off the saddle, which received the heavy blow and was broken to pieces. The horse passed between the legs of the tall animal.

Paul Vlermuis had also a narrow escape from a giraffe, which struck at him. Fortunately his gun received the blow.

Hendrik Goedeman fired at a giraffe while riding by his side. The animal struck at him. The blow fell on the horse's neck. Giraffe, man and horse all fell, the man and horse underneath, but neither seriously injured.

The natives say that the black rhinoceros is the only wild beast that dares to attack the elephant. Paul Vlermuis and his companions, when hunting elephants, saw a black rhinoceros attempting to push an elephant, which, however, invariably drove him back with a stroke of his trunk. At length, the elephant became enraged, and with little effort drew the legs of the rhinoceros from under her, and as he brought her to the ground, gave her a severe blow with his tusks. As he was preparing to inflict a second blow, he was surprised at receiving several balls in various parts of his body, which caused him to retreat.

18th. A Komakka Damara came to inform me that he was going to return to the spot where he had buried his father, who, he thought, was angry with him, because he had not offered sacrifice at his death. He wished to go, not only to shew respect to his deceased parent, but also to slaughter a beast near to his grave, in order to appease his wrath. On being instructed more perfectly, he professed to abandon the idea altogether.

#### Measurements of rhinoceros:

From nose to tip of tail 14 feet 6 inches.

Girth 12 feet, 2 inches.

Length of head, 3 ft. 4 inches.

Height over shoulder 4 feet 9 inches.

Height over rump, 5 ft. 9 inches.

Length of foreleg, 2 feet 3 inches.

Length of hind leg, 2 feet 10 inches.

Circumference of feet 3 feet, with 3 broad claws. Between foot and knee 1 foot 6½ inches. There are two species of rhinoceros, the black and the white. I have been informed by the natives, that the

white rhinoceros has longer horns than the black, but having noticed upwards of 40 which have been shot down since our arrival here I have found that the horns of both kinds vary much in length, the front and longest measuring from 18 inches to three feet; the short horn which is placed immediately behind the front one, varies from 9 to 14 inches. I have now a pair of the white rhinoceros horns before me. The front one is 17 inches and the hindmost 18 inches long. The circumference at the roots of each is 2 feet 1 each. Out of a very long rhinoceros horn, a Damara had made me a walking stick which much resembles the work of a turner. The natives generally shoot the rhinoceros in the night. Near their track to the water, they form a circle of stones, 18 inches high, in which, when dark, they place themselves and await the approach of the animal. He generally discovers his enemy, and approaches to examine the spot where he sits, and is suddenly surprised by receiving two or three bullets in his body. He as suddenly turns round and runs off, but generally falls within a hundred yards of the place where he was wounded. If he does not fall near, he is traced the following morning by drops of blood discovered on the track. The rhinoceros is sometimes attacked during the day. The white rhinoceros flees from man, the black kind is more vicious and occasionally attacks.

Heard this morning of 2 men (Hottentots) who gloried in their courage as hunters, and scouted cowards as not worthy of the name of hunters. Notwithstanding warnings given them, they daringly faced two rhinoceroses at different times, trusting to their skill in shooting. Their guns refused to go off. The men were struck and tossed into the air. Both came down terribly torn and speedily expired. A third man rode up to an enraged rhinoceros shot him, but not fatally wounded. He struck the horse with his forelegs brought horse and rider to the ground, and as they were rising he struck a second time, and caught the horse in the ribs. The rider fell from the dying horse, between the two animals. Happily, the rhinoceros, after giving a significant look at his apparently lifeless foe, turned and walked off.

27th. Visited a female at Gobabis who, as she was riding to the service was thrown off her ox, and struck in falling. The horn had glided between the flesh and the intestines and she recovered most unexpectedly.

28th. A stubborn man determined to have two wives, was brought to justice, and received 23 stripes with straps. He not answering to the call of the chief, to answer for improper expression

used during the infliction of punishment, was caught by a horseman and suffered 45 additional stripes, which exhorted a promise of subjection.

A number of honey-beer drinkers were reprimanded and ordered to remove to the station, in order that their conduct might be under observation.

29th. Reached Wesley Vale<sup>11</sup> from Gobabis.

A Bushman chief was examined to ascertain the truth of a report that had reached us, that he had attacked a Damara kraal, had murdered the captain and his son, and carried off a number of cattle.

Nov. 28th. Entered a spacious room, built by the Chief and his people, free from cost to the Society. We found it a great comfort, in addition to the small room mentioned before, and we closed our waggon home for a time.

Dec. 25th. Gave the children a treat, and held a missionary meeting. A few days previous, the chief assembled the people, and gave orders to his people to appear clean on the day of the meeting, and all who had European clothing were to put it on. Great preparation was made, and great things expected by the people as to refreshments, and by me as to their liberality. On Christmas morning at 5, our house was surrounded by children, there was full attendance at morning prayer meeting. In the forenoon about 400 persons were seated in the shade of 2 camel-thorn trees. The majority were clad in European clothing, and all were attentive during the delivery of a short address, and not less diligent in consuming 30 large plum puddings and 12 fat sheep. All appeared cheerful and happy, and we were favoured with a good influence from on High. In the afternoon, we assembled to hold the missionary meeting. The Lord was present. I felt at home while dwelling on the call of preachers of the Gospel to the mission work. I called upon the interpreter, chief, and one or two others to speak, all of whom expressed their gratitude for having the Gospel sent to them, and their wish to promote the Gospel of Christ. Consequently I hoped they would support the cause liberally, but on informing them that I was prepared to write down their subscriptions, the Chief and a few others, who might have promised an ox to the Society, desired me to write down only a sheep. I informed them that I could not accept less than an ox from those that I knew were able to give, and I told them that the Lord loveth

<sup>11</sup> Wesley Vale was the name given by the diarist to the mission station adjoining Ameral's village at Naosanabis.

villages. I hesitated; felt the responsibility of my position, and again regretted being alone. On weighing the matter well, I called the chief and told him I wished to fix on an eminence near the water; and I hoped they would form a line of houses at a convenient distance. To this all agreed.

*12th.* Began to collect materials for erecting a temporary house.

*15th.* Converted an elephant's skull into a carpenter's bench. It was the skull of an elephant which fell into a pit last year at this place. On the same day a number of Berg Damaras were cutting reeds near the pit they discovered the skeleton of another elephant in the mud, and two enormous and valuable tusks were cut out of it.

*Oct. 6th.* Took possession of our dwelling made of posts and reeds, and lined with brick, which we find very convenient compared with our waggon and mat house. The chief was master builder. He called to his assistance his own people and a great number of Berg and poor Cattle Damaras.

*18th.* Early this morning walked to a Cattle Damara village about a mile from our house. Most of the inhabitants had gone after a Berg Damara hunter who had shot 2 rhinoceroses. I collected the few who were at home, gave them a word of instruction, and proceeded to a Berg Damara village not far distant. There were 57 huts. The greater part of the inhabitants had also gone off after the hunter. The few left behind expressed a desire to be taught, but, being dependent on the field for food, assigned, as a reason for not being regular at the means of grace, the necessity of going in search of food, and thus being from home, when the messenger was sent to warn them of the approaching sabbath. An aged man said he tried to pray, and often exhorted the young people and children to attend school and chapel.

*Nov. 5th.* Set off to Wesley Vale and the outpost. Left my dear wife and son at home, a little in fear of elephants which were on the Station last night, and not far from our house. He who saith 'The beasts of the field are Mine' watcheth over them and setteth their bounds.

*8th.* Reached Wesley Vale. Enjoyed a little boiled rice as a substitute for bread, and thought of my wife and child who must continue their animal diet until I return with the stores we left behind when we removed from this place. Truly we are at the outside of the world, where it appears almost necessary to descend to the state of the natives as regards the comforts of life.

*Dec.* The plants in our garden (65 yds. by 50) looking healthy, but Providence has ordained that they and a few young peach trees should fatten young locusts for the Damaras and Bushmen who catch them in narrow deep holes by thousands and driving them into fires. Millions of them found a grave in our garden. Nevertheless I was obliged to acknowledge them as the Lord's mighty army, although so young that their wings are only just forming. I looked up to Him to remove them who, after he had permitted them to come 4 times to destroy, said 'It is enough'. Three immense swarms of grown locusts afterwards passed over our field, but did not alight.

The Damaras refuse to eat the flesh of sheep without horns. A few of the poorer sort came, as usual hungry, but when I was about to serve them our sheep-watcher, a family man, came and told them that the sheep had not had horns. They refused to take any, saying if they did so they would die. Late in the evening the watcher came to warn another Damara, who had come to remain with us, of the same thing. This Damara also refused the meat which was being served for supper. I afterwards told this man that I had eaten of the meat and others had done the same, yet we were still alive, and therefore he might partake without fear. This he did, but was ashamed of his companions being made acquainted with the fact.

1846

*Jan. 1st, 1846.* Another year is gone and has taken away young and old. I am left. May lengthened life show forth the praises of the Lord!

Water scarce. Have had hopeful appearances for rain. Clouds have turned east and west. Our Damara sheep-watcher, on being spoken to by Henry about his neglect of the calves, became so enraged that he foamed at the mouth as though mad, rolled himself upon the ground and actually got into the fire, and burnt himself severely.

*Jan. 4th.* Two men set off to visit a Kaffir tribe living, it is said, not far from Griqualand, some of whom had just left Ameral's cattle farm and had returned home, previous to his visiting them some weeks ago. The Kaffirs say they trade with the missionary living not far from them, which must be the missionary at or near

Griqua Town. The two men returned and said they had almost perished from thirst and could not proceed.

I have just heard of a number of Bushmen having attacked a Damara kraal. They killed 5 women and drove off much cattle. It is said that the Bushmen have fled. They came from the east, but it is not known to what tribe they belong.

A few years ago, when the measles prevailed in this country a Basterd, who had visited here, was returning home to the south of the Orange River. On his way he called at a Hottentot village near Fish River. The inhabitants refused to lodge or entertain him, and desired him to halt at a distance. He took his seat on a hill near the village and devised a plan of attraction. He charged his pipe more liberally than usual, and caused volumes of smoke to ascend in view of the villagers. This drew them all to him and secured him a lodging.

*Mar. 14th.* Was led by a Damara chief to our sheepfold to receive a large wether. On asking him what he wished to have for it, he appeared disappointed and said he had come to see the missionary of whom he had heard so much, and because I prayed for them, it was his duty to show his good will by making me a present, and he would return home and visit me again with an ox and heifer. I accepted the sheep and gave him an equivalent, which he received as a present and a sign of good will.

A stout Komakka Damara, after examining the glass of our room windows and expressing great surprise at the workmanship which was rough, as I had performed it with unsuitable tools, asked if the glass was water. I often wish I had fewer temporalities to attend to, and more time here to set before the astonished natives at our poor cottage the light of the Gospel and to show the little companies, who daily come from far to see our cottage, the light which leads to the knowledge of the glory of God, in the face of Jesus Christ.

A portrait of the late Dr. Adam Clark attracts great attention. Many try to get hold of his coat, other are abashed before his piercing eyes, and some ask if we give him food. They look at sketches pencilled by our son, and affixed to the wall, with great astonishment, and not a few touch the white walls to know what they are made of.

We showed them a few places discoloured with grease and red ochre by former visitors when the house was crowded. When they see themselves in a glass, they express their astonishment by a variety of gestures, which end in a eulogy of the great man and finger marks on a clean coat, shirt or dress, and frequently a request

for tea or iron. When these people are cattle owners, I show them their unreasonableness by asking for their cattle. If poor Damaras, I give food to the hungry and skins to the naked. The Hottentots who call the Damaras stupid, have not much more knowledge of civilized habits and comforts. After I had white washed the walls of our room, a woman asked me where I got so much white calico to cover them with.

*18th.* Information was brought of a Cattle Damara travelling alone, who was attacked by a rhinoceros and gored to death. When discovered by his friends, his remains were almost eaten up by his own dogs. At the same time I was told that a Bushman, Dragonder's brother, was found gored to death by another rhinoceros. It is supposed that the rhinoceros came upon him while he was sleeping under a bush. A lion, I hear, has bitten off the head of a Damara chief. This is the first death I have heard of occurring during a lion hunt by Damaras. They generally succeed in killing lions, receiving no greater injury than a slight scratch.

*20th.* Saw a Damara with a fine transparent stone, an inch and a half square, neatly wrought with fine cord, and suspended from his neck with other trinkets among which were the claw of an enormous red cat. shells, bits of bone, and wood, a leopard's tooth, and the horn of an antelope. Some of these he wore as badges of honour, others to preserve him from the influence of the evil eye, and some to preserve him in health, for he believed that if he parted with it he should die. A little reasoning with him and an exposure of his folly led him to exchange it for a small present. Soon after I met another with a similar stone, suspended in the same way, but could not convince him that parting with it would not be attended with fatal results.

*March 20th.* Rumours of war between the Afrikaners and the Damaras. Report says that two Damara captains<sup>1</sup> have had strife, and one has despoiled the other. The injured captain has besought the chief of the Afrikaners to recapture his cattle, and avenge the death of his men. The Damaras being considered allies, if not subjects, of Jonker's, he undertook the unenviable task. To effect this he went with a commando to the village of the Damaras, who were considered the aggressors. On the approach of the commando the Damaras fled to an eminence, and shot an arrow at them. Jonker, perhaps too hastily, gave orders to fire upon them. Arrows were shot in return. The Damaras could not with arrows and

<sup>1</sup> Meaning chiefs, the Afrikaans word generally used for a native chief being kaptein.