

THE
EVANGELICAL MAGAZINE

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1802.

THE
Profits

ARISING FROM THE SALE OF THIS MAGAZINE,
are applied to the Relief of

THE WIDOWS OF GOSPEL MINISTERS,

OF DIFFERENT DENOMINATIONS,



UNDER THE DIRECTION OF THE FOLLOWING

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through the clouds; and when visited by any Christian friend, she evidenced a pleasure in conversing on the things of God, and anticipating the glories of the heavenly state. The same friend was with her a few hours previous to her death; when enquiring the state of her mind, she replied, "It was stayed on God." She was then scarcely able to speak so as to be understood; but as an exhortation to those around her, she repeated very distinctly, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven." These were the last words she was heard to utter; and soon after, this eminent Christian exchanged worlds Sept. 8th, 1801, aged 75; having for half a century lived on the promises of God, and happily experienced, that they who love the Lord, shall not want any thing that is good. At her own request, her death was improved the following Sunday evening at Islington Chapel, in a sermon from Psalm xxxvii. 25.

Islington.

E. J. J.

RELIGIOUS INTELLIGENCE.

NATURAL HISTORY OF CAFFRARIA.

(Continued from page 77d)

Quadrupeds. THE most common are the ox and the wolf. Of the former (including bulls and cows) they often possess several hundreds; and, some, I believe, keep above a thousand. Of the latter, there are two kinds: the first is spotted; and, on that account, called by the colonists, Tiger-wolf: the other is the strand-wolf: the first is most common, and very troublesome, as he oftentimes drags the Caffres out of their houses. The cow, however, will stand against a wolf to advantage, especially when he has wounded or taken her calf.

The lion and the buffalo are less frequent. These animals seem to be fond of each other, and commonly keep company; though the lion uses the buffalo for food, as we do the ox. Near the Goboussi I found a prodigious number of elks. They grow very large; and one of them affords more meat than two oxen: they are easily taken, as they very soon grow weary. The elephant of this country is very tall, much more so than that of India: his teeth are sometimes eight and nine feet long. I was surprized that we never found skeletons, or teeth, of those that die spontaneously; but, by the following observations, I am now led to suspect that they bury their dead, or hide them. One of our company killed an elephant, and went the next day, with some of our women, unarmed, to take out its teeth. They found between fifteen and twenty elephants at work to take up the dead corpse; but drove them away by their cries. The man pursued them on horseback, till one of them turned back, and hunted the old colonist in his turn: he was so near him, that he continually threw a prodigious quantity of a very limpid fluid, which he drew out of his stomach by means of his snout, upon him; and the poor man had a very narrow escape, by hiding himself in a thorn-bush. There are no tame horses in Caffreland, except a very few, which are brought from the colony; but there are two sorts of wild horses,—the Dau and the Kwagga: the former is more beautifully streaked than the latter. The Kwagga is an enemy to the wolf, and drives him out of the field which he inhabits. The tiger of this country is not

screaked,

streaked, but spotted with small brown spots. Last year the Caffres killed a tiger, which was black, intermixed with white hairs; but it had a streak of shining black over its back; the fore-legs and thighs were spotted as the common tiger: it was the second of this kind they had killed; and said that it was found also among the Tambouchis. I must also mention an animal, the name of which is not known in the colony, as they call it the Unknown Animal. The Hottentots call it Kwagma. It is sometimes seen among a herd of elks, and is much higher than these. It was never caught nor shot, as it is, by its swiftness, unapproachable; it has the form of a horse, and is streaked; but finer than the Dau. Its step is like that of a horse. I looked upon this description as somewhat fabulous, till we came near the Teitjaas, among the Boschemen; there one of our company saw an animal among some Kwaggas, which he had never seen before: he said, that it was like a most beautiful horse, but much larger. The Boschemen pointed to a plain, where they said these animals were found in great numbers. This one had a tail like that of a n'gou, but with a much longer bunch of hairs at the point. The n'gou and koudou are also inhabitants of Caffraria; and, if I recollect rightly, are described by Sparrman. The leopard is a different animal from the spotted tiger, and very tame, if educated young; and more fit for hunting than a hunting-dog. The African stag also differs from the European: it is larger, more fierce, and its horns are without ramifications. There are two sorts of wild hogs. The first is called, by the Caffres, Goulouwue, which has smaller teeth, and the excrescences standing in the upper jaw are smaller, harder, and more horny: its snout is more pointed. The name of the last, whose snout is very broad, is Phagwou. The rhinoceros with two horns, and the sea-cow, are also natives of this country. The latter has strength and courage enough to throw a rhinoceros from the rocks down into the river; the rhinoceros, however, is the terror of the elephant; and sometimes puts many of them to flight.

There is a variety of different sorts of bucks, distinguished by the names of Steenbok, Sprinjbok, Rietbok, Boschbok, Klipspringer, Bontebok, Gemsbok, Duiker, Blaauwebok, Rheebok, and Orbitje. Of the badger (dama) there are two species; the tree-badger and the rack-badger. I must also mention the wild cats and dogs. The former is of the shape of a tame cat, but larger. I measured one, which was, without its tail, two feet and a half long; its fur reddish. Of the wild dogs there are two kinds: the one black and white; the other red and white. I have only seen the former: they are both very savage, and devour their prey alive.

I have never seen a tame cat, a bear, or a camel. Among the quadrupeds, I may rank a serpent with four legs, called by the Caffres, Kabe; and also a numerous tribe of lizards, from which the former differs, and of which I can only mention the geitje, the salamander, and theameleon. The common report, that this latter animal changes colour, so as to be like that of the ground which it stands on, I always considered as a fable; but my own experience convinces me that it is a fact, though it does not assume every colour. I placed a cameleon upon black; it turned almost black like mud; upon dark blue it turned not quite so black as in the former case, but no blue colour was to be seen; upon white it assumed the colour of white ashes; upon green, a yellowish grey, with green spots; upon bright red it remained white, with a yellow hue. I placed it in a dark box, expecting to find it black; upon opening the
box

box I found it white; and leaving the box open, it got large brown spots, of a chocolate colour. This change takes place in one to three minutes: it affects not the whole surface of the body from the beginning, but spots are at first seen commonly at the sides of the body, below the neck, on the shoulder, and eye-lids. The progress from one change to another is not uniform, but, by intervals, slower or more rapid, as it were, by flushes. It is not necessary to irritate the animal to make it change its colour; and I found that the change takes place even when it is asleep. To the same class belong the leguan, the tortoise, the eel, the frog, and the toad. There is an uncommon large toad, which has teeth in its mouth, and roars very loud.

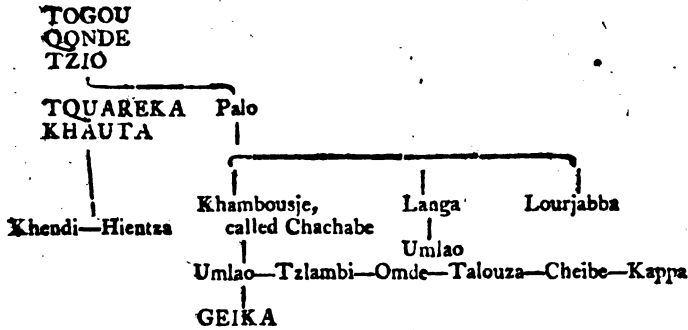
Birds. I am at a loss how to enumerate the birds that came under my observation, as I know not their English names. Those I know, are the swallow, the bat, the crow (of which latter I have seen three kinds, a white, a black with a white collar, and a grey with a yellow bill) the duck, the pheasant, the partridge, Guinea-hens, ostriches; but these are not to be found in great quantities. Falcons, vultures of different kinds, the crane, the wild peacock, turtle-doves, and the cuckoo. Sparrows I have never seen. The kwickendref and kwikstaart are also known in Europe, but I know not their English names; the honey bird,—unknown in Europe; the gangani (by the colonists, called Hadada) the golouisi (by the colonists, Louri) the ingwingwe (by the colonists, called Suikerbekje) the pekwe, the segizi, the hecm.—It would be tiresome to read their description: they are all beautifully coloured; the last, I think, is mentioned by Van Rhener, and called Hemoë. The attachment which this bird shews to mankind, when tamed, is remarkable. One of them which we kept, and which flew freely about, followed me always whenever I walked out. There are many other birds, of which I do not know the Caffre names.

Insects, &c. Two kinds of spiders attracted my attention. The one being very large; and the other smaller, having on its back a hard and very broad shell, like white enamel. There is a very large sort of scolopendra, large snails, and multitudes of scorpions, the bite of which is said to be mortal: that a wound made by its sting in the tail, is not so, I have experienced more than once. There are also a variety of butterflies, and the mantis. This animal appears to have been held in some reverence, as its name seems so import. The Hottentots consider it almost as a deity, and offer their prayers to it, begging that it may not destroy them; and the Caffres call it Oumsoania-ulou; that is, Child of Heaven. There is also a variety of locusts, and a vast quantity of wild honey. Phimpi, Khaendi, Naamba, Noussou, Chamba, and Inthango, are different sorts of serpents. The first, I think, is the Cobra-capello of the colony; the second, a greenish water-snake; the third, a large grey serpent of the woods; the fourth, a yellow coloured one; the fifth and sixth are vipers; the former is the large pofadder; the latter is the viper of the mountains. Caffraria produces many sorts of ants; some of them build their nests above the ground, of clay, of an hemispherical form, the radius of which is from one to three feet; another sort build houses of a conical shape, being very acute at the top.

I have seen multitudes of fish in several rivers; but I do not know of what kind they were: the only fish I have eaten is the eel.

History. I could not trace the history of this country farther than a succession of six kings, whom I have distinguished, in the following Table, by Roman capitals:—

TOGOU



Palo was not a king, as Mr. Vaillant supposes, though in great authority, and a kind of protector under the reign of his brother T'Gareka; as Umlao was under that of Khauta. This Palo raised an insurrection against Tquareka, on account of some cattle which the king had taken to himself. In the beginning, the whole nation was involved in this insurrection; but afterwards they divided into two parties: one adhering to Tquareka; the other headed by Palo: hence arose a civil war, in which Palo defeated Tquareka, and made him prisoner; but restored him to his dignity, Tquareka then turned his arms against Palo, and was successful: he captured, but restored him reciprocally in his former office. Though Palo was not able to undertake any thing more against Tquareka, his offspring still retained that authority and influence in the nation which Palo once had; and his son Chachabe succeeded him, in his dignity, under the reign of Khauta. Umlao, the son of Chachabe, acquired still greater authority; so that his father Chachabe was, in some measure, subordinate to him. Khauta, though he had several sons, transferred the royal dignity to the family of Palo; and appointed Geika, the present king, to be his successor, his father being dead. I do not know the reason of this step; but I conjecture, that the great power and influence of the sons of Chachabe over the nation, induced him rather to give way to the course of things, and to gratify the nation, by this generous step, than to expose his children to a violent opposition. Geika being a child when Khauta died, he was tutored and educated by his uncle Tzambi, who was invested with the character of regent. When Geika came of age, he claimed the royal dignity; but Tzambi considering himself injured, by the appointment of Khauta, refused to acknowledge his pupil as his king, and resolved to maintain himself by force of arms against Geika. Tzambi had eight or nine brethren, men of great power, who joined him in this rebellion; as also the children of Khauta who were numerous. All the Caffres residing between the Sunday's River and the Great River, under Talouza, and several other of Tzambi's brethren, formed a separate army and assisted Tzambi. Several actions decided in favour of Geika: at length it was agreed by the rebellious captains to attack Geika, from two sides, with united forces on the same day. Their chronology deceived them; and the Caffres of Talouza attacked a day before the appointed time, who were totally defeated by Geika, who immediately after fell upon his uncle Tzambi, and ruined his army: a great number of captains were slain, among whom were the sons of Khauta; two were brought alive to Geika: one he killed with his own hand; the other, called Hientza, he pardoned. As he was the youngest of his benefactor's sons, and but a child, he fed and educated him, till he gave him to his mother, at her request. Tzambi also was taken and kept prisoner two years,

years, and then made captain, by Geika, who said to him, "When you was my tutor, you taught me to be a generous king; and since I became your king, I hope, I have taught you to be a faithful subject." He treats him outwardly with great respect; and resolves nothing of importance before he has consulted him; but it is very visible, that he keeps him, as much as possible, out of real power. Geika has no brother, but a son; notwithstanding, he has declared the youngest son of Khauta, Hienzza, to be his successor; and he is resolved to resign his own dignity, in behalf of this youth, as soon as he shall arrive at the age of maturity. It seems that Geika, foreseeing the commotions which this succession might occasion at his death, wishes to terminate them; and to see Hienzza confirmed in his kingdom during his life.

In the time of Palo an emigration took place of a considerable body of Caffres, headed by a certain Madjoagga. They went out between the Great Fish River and the Keiskamma. Another took place during the life of Chachabe: having a Captain Bakka for their leader, they went out the same way; what has been the lot of this people is not known in Caffraria; but I think it probable, that they are the same Caffres which, as I am informed by an eye-witness, actually reside east of the Namaquas. There is a third set of Caffres, who lived formerly on the banks of the Bassee, which separates the Tambouclis from Caffraria, under Captain Bay. The Boschemen on that side disturbed him very much; and he treated them, in retaliation, with great severity, if what the Caffres say be true; boiling several of them alive in water. This only exasperated them; and he was at length constrained to make his way through them, following the course of that river till he was out of their reach; and there these Caffres still reside.

The Caffres who inhabit the country between the Great Fish River and Sunday's River, are likewise to be considered as a body separated from the rest of the nation, as they keep themselves independent of the king; this is in consequence of the war between Geika and Tzambi; and their residing in that part of the colony, joined with their vexations with respect to the adjacent colonists, is the cause of the present war between the government and them. There exists, however, no war between them and Geika; who corresponds daily with them, and receives their deputations in a friendly manner. He has exhorted them to come on this side of the Fish River, and offered them a part of his country, with liberty to elect their own chief independent of him. This they reject, maintaining that not the Fish River, but the Sunday's River constitutes the limits between Caffraria and the colony. They form a considerable body, and their chief men are Talouza, a brother of Tzambi, and a certain Konga of an obscure birth. I have, during my stay in Caffre-land, received elucidations respecting the original proprietor of that disputed territory, and the manner in which it has been alienated; which I think are not known at the Cape; but wishing not to interfere with political disputes, I think it more prudent to pass them over in silence.

A fifth body of Caffres, separated from the rest of the nation, is called Mondankians after the name of their Captain. These are always hovering about the Fish River N. from the former; and commit very troublesome depredations within the colony. They profess, however, to be subjects of Geika, and respect his commands, as I have experienced, when they had stolen my oxen out of Caffraria, and Geika ordered them to give them back.

Crimes and Punishments. Adultery, strictly so called, is not punished; but

but if a man, single or married, has an unlawful commerce with another man's wife, he is put to death, but the woman is not punished. Before Geika's time, every man had the right to avenge himself by killing the person guilty of such a connexion; but Geika has taken to himself the execution of justice in this case. If, notwithstanding this, a man avenges himself, Geika takes from him a fine of some beasts.

Murder is sometimes punished by paying some cattle: a part of which is taken by the king to himself; the rest is given to the parties who have suffered by the crime. When I lived in Quakoubi, some Caffres had sent out a boy of the kraal, without the consent of his parents, who were absent, to watch the cattle: he was devoured by wolves; and Geika made them, who had sent out the boy, pay to his parents seven cows and two oxen.—But, in most cases, murder is left unpunished: it is only aggravating circumstances which makes it a crime in the eyes of this people. When the Caffres had murdered the three Englishmen, who had saved their lives, last year, from shipwreck on the coast, and Mr. D'Buys represented it to Geika, as a barbarous cruelty, the king was astonished, and defended the action, saying, "It was well done, as they, being strangers, had nothing to do in the country any more than the wolves."

Smaller crimes, as thefts, &c. are punished by a mulct of beasts, or by bearing the guilty person with a stick; in which case the king is almost always executioner. The Caffres seldom steal, except it be from strangers, or from the king himself, whom they almost daily rob of his cattle; and who rarely punishes those thefts, if they be not extravagant.

When the king or any other person of distinction is taken ill, a sorcerer is sent for, to discover the cause of the disease; which is always supposed to derive its origin from the enchantment of some malevolent subject; and the persons whom he asserts to be guilty, are 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 is known to the whole kraal, the person himself whom this deadly message concerns, remains ignorant of it, as nobody will attempt to warn him of his danger, not even the wife who sleeps in his arms, till the moment of execution.

The most common method of putting a person to death, is by stabbing him with assagays. Sometimes they split a tree in two pieces, and bending them backwards, place the condemned person between them; after which they let the two pieces loose, which, by the violence of the pressure, kill him, or confine him till he dies. Sometimes they make use of ants; which gradually consume the flesh of the unhappy sufferer; but this is more commonly put in practice as a torture than as a punishment.

A man who is condemned to die, often escapes death by the indulgence of those who are charged with his execution. They lead him aside to a remote place, and there they throw their assagays at him; but in such a manner, that they leave him room to escape their hands, and to take his refuge in another country. The king seldom notices these evasions.

Looking over the foregoing articles, I find that I had forgotten to mention, among their other customs, their mode of mourning.—A Caffre, on the death of his wife or child, 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 cloke, and begs for another; and having got one, he returns home.

The Caffres rarely paint their faces with different colours, as the Hottentots do; but often paint their face and body uniformly red, with the dust of a kind of red chalk, men and women; the latter especially adorn their arms, backs, and breasts with cicatrices of the size of grains

of wheat, placed in regular rows, which are commonly double, triple, and sometimes quadruple. These cicatrices are formed by thrusting a pointed iron through the skin, and pulling it forcibly up, so as to remain prominent above the surface of the body, and to form a kind of bas-relievo work.

I must also mention a peculiar kind of mouse, which I met with north of Caffre-land. It is of a fine bluish grey colour; but more remarkable for its tail, which is adorned with long hairs, and expanded into a pyriform plume. There is among the colonists much talk of a kind of unicorn in some of the interior parts of Africa; but they know nothing of its form nor of the place where it is to be found; nor do they afford any authority or ground for the truth of this report. The Imbo, a nation residing N. E. from Caffre-land, and separated from the sea by the Malaund, confirm, however, this. They say, that there is behind their country a very savage animal; of which they are much afraid, as it sometimes overthrows their kraals, and destroys their houses. It has a single horn placed in its forehead, which is very long: it is distinct from the rhinoceros, with which they are also well acquainted. We shall find there is not much dependence to be placed in the report of savages, who are entirely credulous and visionary.

You desire to be informed how I pass my time. From my Journal you will see that it is almost wholly employed in instructing my pupils, twice a day, whose number for the present is twenty, and which seldom has been below ten. They are all instructed in the principles of Christianity: thirteen are taught spelling and reading; three writing; and one arithmetic. In the evening I have family-worship, in which I read a chapter out of the Bible, making occasional remarks upon it; after which we pray, and then conclude, by singing hymns. In this meeting only five Heathen-women attend, all whom I have baptized. Wednesday and Saturday I keep no reading-school in the afternoon; but in place of it, four catechising-meetings, divided according to the age and capacity of my disciples. Sundays I preach only once to the Heathen; and of late once to the English deserters.

As to your questions touching my accommodations and manner of subsistence, which breathe paternal care and brotherly affection, I must answer with the disciples, when the Lord asked them, "Lacked ye any thing when I sent you out?" *Nothing*. In Caffraria Geika ordered Mr. Buys to provide for my subsistence; and hitherto the Lord has enabled me to pay for myself. His wonderful dealings with me have all been mercy and truth; and though he has instructed me to be hungry as well as to be full, both to abound and to suffer need, I can truly say, I lack nothing!

MISSIONARY SOCIETY.

THE Annual Meeting of this Society will be held as follows:—

On WEDNESDAY morning, May 12th, the Rev. SAMUEL LOWELL, of Bristol, will preach at Surry Chapel. At three in the afternoon the Society meet for business. In the evening the Rev. GEORGE TOWNSEND, of Ramsgate, is to preach at the Tabernacle.

On THURSDAY morning the Society will meet at ten o'clock for business. In the evening the Rev. J. M. MASON, of New York, Secretary to the Missionary Society there, will preach at Tottenham-Court Chapel.

On FRIDAY morning a sermon will be preached at the church of St. Mary Magdalen, Bermondsey, by the Rev. ROBERT HAWKER, D. D. Vicar of Charles, Plymouth. The Society will meet again for business at three in the afternoon; and it is expected that they will unite in the celebration of the Lord's Supper in the evening. The