

A. Old Church.

B. New Church (lately founded.)

C. Alms-Houses.

D. Smiths Shop.

E. Bridge.

F. School.

G. H. I. Houses of the Missionaries.

K. Road to the Gardens & Ravine.

Engraved by H. Adlard, from a sketch on the spot by Capt. Miller, H.E.I.C.S.

VILLAGE OF BETHELSDORP.

Published by J. Duncum, Paternoster Row, April 1823.

H 556
96

q

RESEARCHES

IN

SOUTH AFRICA;

ILLUSTRATING THE

CIVIL, MORAL, AND RELIGIOUS CONDITION

OF

THE NATIVE TRIBES:

INCLUDING

JOURNALS OF THE AUTHOR'S TRAVELS IN THE INTERIOR;

TOGETHER WITH

DETAILED ACCOUNTS OF THE PROGRESS OF THE CHRISTIAN MISSIONS, EXHIBITING
THE INFLUENCE OF CHRISTIANITY IN PROMOTING CIVILIZATION.

BY

THE REV. JOHN PHILIP, D.D.

*Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope,
&c. &c.*



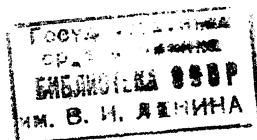
IN TWO VOLUMES.—VOL. I.

LONDON:

JAMES DUNCAN, PATERNOSTER-ROW.

MDCCCXXVIII.

LONDON:
Printed by W. CLOWES,
Stamford-street.



U-425507.

CONTENTS OF THE FIRST VOLUME.

	Page
PREFACE	vii
CHAPTER I.	
Introduction.—The Portuguese and Dutch visit the Cape.— State of the Natives.—Their Character.—Object of this Work	1
CHAPTER II.	
Names of the various Hottentot Tribes.—Striking peculiarity. —First Settlement of the Dutch.—Treatment of the Natives.—Kupt's Journal.—Remarks	15
CHAPTER III.	
Views of the Dutch East-India Company respecting the Cape. —Inquiry into the transactions of a party of Boors.—En- croachments of the Colonists.—Plan of extermination sanctioned by the Government.—First Commandoes.— Singular instance of devotedness in two Bushmen.— Opperman's Commando.—Government orders.—Van der Walt.—Unwillingness of the Boors to go on Comman- does.—Bushmen shot by private persons.—Proposal to sell the Bushmen for slaves.—Effects of oppression.— Moravians.—General Dundas	36
CHAPTER IV.	
Missions.—Dr. Vanderkemp undertakes a mission to the Caf- fers.—Disturbances in the Colony.—He visits Gaika.— Returns to Graaff-Reinet.—Insurrection of the Boors.— Vanderkemp's letter to General Dundas.—He proceeds towards Algoa Bay to form a station.—Klaas Stuurman.— Missionary Settlement near Algoa Bay.—Stuurman leaves the disaffected chiefs and flies to Conga.—Van der Walt attacks the Hottentots.—Interference of Government.— Good conduct of Klaas Stuurman.—Barrow's account of him.—Successes of the Hottentots.—Hatred of the Boors	63

CHAPTER V.

The Cape restored to the Dutch.—Dangerous situation of the Missionaries.—They retire into Fort Frederick.—Cruel Proposal of the Boors to the Dutch Governor.—Bethelsdorp founded.—De Mist and Lichtenstein visit the Institution.—Misrepresentations of Vanderkemp's character.—Proclamation of 1805.—Two Caffer Chiefs visit Dr. Vanderkemp.—The Missionaries ordered to Cape Town, to answer the Charges of the Boors.—The English take the Cape.—Mrs. Smith's labours at Bethelsdorp	Page 87
---	------------

CHAPTER VI.

Progress of Christianity among the Hottentots.—David Stuurman's Kraal.—Native Teachers.—Vanderkemp's opinion of them.—First Stage of Missions.—State of the Hottentots under the English.—Vanderkemp's official Correspondence	108
--	-----

CHAPTER VII.

Commissioner Collins visits Bethelsdorp.—Dr. Vanderkemp's Contests with the local Authorities.—His Death and Character	124
--	-----

CHAPTER VIII.

Remarks on the Colonial Proclamation of 1809	142
--	-----

CHAPTER IX.

Remarks on the Colonial Proclamation of 1812.—Strictures on the Opgaaf Tax	175
--	-----

CHAPTER X.

Effects of Dr. Vanderkemp's Death on the Missions.—Mr. Campbell's first visit.—Second Deputation.—Condition of Bethelsdorp.—Schools.—Shops.—Mechanics.—General Remarks.—Address to the People.—State of Religion.—Improvements	198
--	-----

CHAPTER XI.

Testimonies in favour of Bethelsdorp	225
--------------------------------------	-----

CHAPTER XII.

Mr. Campbell's first Visit to South Africa.—Pacaltsdorp.—The Missionary Pacalt.—His Death and Character.—Mr.	
--	--

	Page
Campbell's Description of that Institution.—Other Testimonies in regard to it	237

CHAPTER XIII.

Theopolis.—Attempts to people the Zuurveld.—Irruption of the Caffers.—Brave Defence of Theopolis.—The Hottentots assist the English in defending Graham's Town.—Ill Treatment of the Hottentots.—Hostility of the Government.—Attempt to alienate the Lands of the Institution.—Late Improvements	253
---	-----

CHAPTER XIV.

Hottentots prevented from possessing Land.—Zuurbrak, or Caledon Institution.—Conduct of Seidenfaden, and of the Colonial Government.—Ruin of the Institution, and dispersion of the Inhabitants	277
---	-----

CHAPTER XV.

Oppressions of the Colonial Government increase with the Improvement of the Institutions.—Treatment of the Missionaries and Hottentots of Theopolis by the authorities of Albany.—Case of William Bruintjes.—Compulsory labours of the Hottentots.	296
--	-----

CHAPTER XVI.

Plan of removing the Institution of Bethelsdorp.—Cause of its abandonment.—Purchase of a place on the Chamtoos River.—Wood Case.—Game Case.—Visit of the Commissioners of Inquiry at Bethelsdorp.—Application to Government for additional Lands.—Its rejection, and attempt to curtail the boundaries of the Institution.—Appeal to Earl Bathurst.—Attempt to make the Missionaries responsible for the taxes of the Hottentots	317
--	-----

CHAPTER XVII.

Interest of the Colonial Functionaries in the Oppression of the Aborigines.—Colonel Cuyler's Requisitions.—Reasons assigned by him for refusing Hottentots permission to join the Missionary Institutions.—Occasion in which this assumption of Authority originated.—Appeal to Sir John Cradock.—Case of Hottentots ordered to labour on	
---	--

the Somerset Farm.—Cases of Oppression in that District.—Fruitless remonstrances to the Government.—System of the Romans and of the Dutch compared with that of England	Page 345
---	-------------

CHAPTER XVIII.

The Colonial system extends to all the Free Coloured Inhabitants.—Obstructions to Industry in the Hottentots.—Consumption of British Goods which would result from improving their condition.—Injurious effects of the existing system.—Short-sighted Policy of the Colonial Government in oppressing the Natives.—Remarks on Sir J. Cradock's Letter to Mr. Campbell.—Comparison between the Hottentots at the Missionary Institutions and those in the service of the Boors.—Letter from Earl Bathurst to Lord C. Somerset.—Observations on the views expressed in it	360
---	-----

CHAPTER XIX.

Appeal to the British Government, claiming for the Aborigines of South Africa liberal Institutions and just Laws.—Evil effects of uncontrolled power.—Advantages resulting to a country from an impartial Administration of Justice.—New Courts of Justice at the Cape.—Advantages which would result to the Colonists generally from the elevation of the Hottentot race.—Remarks of the Commissioners of Inquiry on the Condition of the Coloured Population.—The British Government more deeply implicated than the Dutch in the oppression of the Natives.—Liberal views of Governor Janssens.—The Hottentots acknowledged to be a Free People.—Appeal to British Justice and Humanity in their behalf	381
--	-----

PREFACE.

IF there be any truth in the remark of Dean Swift, that the man who makes three blades of grass grow where only two grew before deserves well of his country, the faithful and able missionary may be allowed to occupy a chief seat among the friends and benefactors of the human race. His labours smooth the way for the triumph of science; increase the produce of the earth, by multiplying the hands employed in its cultivation; and create new demands for the manufactures of his own country, while he is lessening the miseries of his fellow-creatures, elevating savages and barbarians to a state of civilization, and cheering them with the hope of a life to come.

Man, in his individual and collective capacity, is so constituted, that no improvement can take place in any part of the one or the other without diffusing its influence over the whole man, and over the whole frame of society. The thorough knowledge of one science requires a general acquaintance with many others. With the improvements of science, the arts and manufactures of a country may be expected to keep pace. The late discoveries in chemistry, for instance, have diffused their influence and their energies over every depart-

ment of science, from its general principles to its most minute details, from the lofty speculations of the philosopher to the humble operations of the mechanic.

It is the same as it respects the progress of genuine religion. With the Reformation arose a thirst for knowledge in general; and to the strength of that desire may be traced the extension of printing, the resurrection of genius, the establishment of schools, the multiplication of books, and the brightest period in the annals of Europe. Without a motive, a thirst for knowledge could not have existed; without printing, that desire could not have been gratified; without schools, education could have never become common; and without a capacity to read, printing would have been a useless discovery, and genius would have languished for want of encouragement, or perished for want of bread. Thus the extension of printing, the establishment of schools, the general diffusion of knowledge, the revival of literature, and the late discoveries in science, may all be viewed as springing from the Reformation.

The effects of missions are not to be confined to what constitutes their principal object. The exertions made to accomplish that object bring innumerable advantages, connected with the improvement of the world, in their train. The great extension of literature in India,—the rapid multiplication of books in that interesting portion of the globe,—the translations going on in the various languages of that country,—the vast increase of schools for the instruction of the natives,—

the erection of a religious establishment,—the spirit of inquiry amongst the natives,—the easy access now afforded us to the literature of the East,—have all sprung from the labours of missionaries.

With the translation of the Scriptures into the languages and dialects of a kingdom, come translators, grammars, lexicons, type-founders, and printers, with all their literary and scientific apparatus. The literature of a country is brought into requisition; criticism and knowledge begin to circulate; and the collision of mind, which arises from opposition of sentiment, calls the slumbering energies of a nation into exercise. Every new translation of the Scriptures into a modern language provokes comparison; the original languages are cultivated to dissipate the doubts which may be excited by the discrepancies of translators; the student of sacred literature, who, perhaps, in the commencement of his pursuits, thought of nothing but correcting a false translation, or making a new one, finds that there is no species of knowledge, whether in science or literature, in the history of men or manners, which may not be useful to him in his great object. Knowledge always desires increase; it is like fire, which must first be kindled by some external agent, but which will afterwards propagate itself in every direction.

While our missionaries, beyond the borders of the colony of the Cape of Good Hope, are everywhere scattering the seeds of civilization, social order, and happiness, they are, by the most unexceptionable

means, extending British interests, British influence, and the British empire.

Wherever the missionary places his standard among a savage tribe, their prejudices against the colonial government give way; their dependence upon the colony is increased by the creation of artificial wants; confidence is restored; intercourse with the colony is established; industry, trade, and agriculture spring up; and every genuine convert from among them made to the Christian religion becomes the ally and friend of the colonial government. The materials of our conquests, made in this way, will bear examination. Triumphs gained by such weapons occasion no tears, and present no disgusting details: they are the triumphs of reason over ignorance, of civilization over barbarism, and of benevolence over cruelty and oppression.

It may be an easy thing for a theoretical European, looking at one of our missionary institutions, to imagine and assert that the work might have been accomplished by other means. Philosophers and projectors had a hundred and fifty years to try their skill upon the Hot-tentots before our missions commenced, and what was done?—nothing! When the missions began in South Africa, we found the poor natives as far from a state of civilization, as they were at the first introduction of Europeans among them. They were deprived of their country; from a state of independence they were reduced to the miseries of slavery; their herds of cattle followed their lands and passed over into the hands of their intrusive neighbours; and all they had gained in

return for these sacrifices, were a few beads, tobacco, and spirits, and a number of vices unknown to them in their former ignorance.

Dr. Colquhoun says, the Hottentots are a poor dejected harmless race, evidently deficient in memory. Of the Bushmen, the same respectable writer remarks, that they are so extremely savage and ferocious, that they are incapable of being civilized. Gibbon, speaking of the same people, says that they seem to be the connecting link between the rational and the irrational creation. On the ground of such statements, an able and distinguished writer of the present age remarks, in reference to attempts said to have been made to civilize the natives of South Africa, "That the experiment has been tried with the Hottentots, whom we might reasonably expect to be disgusted with their domestic misery, both by the East India Company and by individuals, but they have never been persuaded to buy comfort at the expense of independence, which has endeared to them the coarse manner of life to which they have been accustomed *".

It is acknowledged that attempts had been made by the East India Company, and by individuals, to civilize the Hottentots, and that these attempts had completely failed. From this failure, the conclusion has been drawn, that the Hottentots are weak in intellect, almost devoid of memory, and that the Bushmen are incapable of civilization. How far these conclusions are just, will be seen in the perusal of these volumes.

* Sumner on the *Records of the Creation*.

The object proposed in this work will, I hope, be deemed a sufficient apology for not having taken more notice of the useful labours of the Moravian, the Glasgow, and the Wesleyan Missionary Societies in South Africa. In laying before the public the oppressions of the native tribes, with a view to obtain for them the protection of the British Government, for reasons which must be satisfactory to the friends of the different missionary societies in this country, and to their worthy agents in Africa, I have found it necessary to confine the proofs of my allegations to facts and documents in my own possession, and to what has come under my own observation. If any blame is to be incurred by the manner in which I have prosecuted my labours in this holy cause, I have resolved that that blame shall attach to no one but myself; and if it shall please Providence to crown them with success, the labourers of other societies, in common with those of that society to which I belong, will have the same cause for thankfulness.

I view the different missionary societies, now engaged in this great work, as so many divisions of the same army; and however we may be distinguished by a difference in our uniforms, and by the names of our respective bodies, it is the standard of the cross under which we fight, and the success of one is the success of all. The Christian missionary should be of no sect; and it should not be known by his spirit among the heathen, nor among those engaged with him in the same service, to what denomination he belongs. He labours for the

conversion of the heathen to a common christianity, not to the peculiarities of any particular party, and to bring them into the fellowship of the Christian church, without caring to what division of it they may belong. Having brought them into the fold of Christ, he leaves to pastors and teachers to say in what pens or partitions they shall be inclosed, within the common pale or fence, intent to collect those of whom the great shepherd says, "other sheep have I which are not of this fold, them also I must bring in."

My object in the composition of these pages has not been to expose men, but measures; and in preparing them for the press, I have studied, as much as possible, to divest myself of all personal feelings. My motto, in all my labours in this cause, has uniformly been, I shall "nothing extenuate, nor set down aught in malice." The necessity of bringing forward the names of so many individuals in connexion with the disclosures made in these volumes, has been to me the most painful part of the task imposed upon me in the present undertaking. "Surely, to every good and peaceable man, it must, in nature, needs be a hateful thing to be a displeaser and molester of thousands; much rather would it like him, doubtless, to be the messenger of gladness and contentment, which is his chief intended business to all mankind; but that they resist and oppose their own happiness*."

We shall perhaps be told, that such evils should

* Milton.

be left to be corrected by the progress of society; but long and painful experience has taught us, that the liberties we ask for an oppressed people do not fall into their lap like fruit from a tree when it is ripe, and never can be obtained from the privileged classes, except by the interference of a stronger power than that employed to keep them in a state of subjugation. Present gain is always preferred to that which is remote and contingent only, and the voice of humanity has little chance of being heard amidst the clamour of passion and selfishness.

The present lieutenant-governor of the Cape has displayed a liberal spirit towards the missions; but while things remain in their present state, no permanent relief is to be hoped for, in opposition to the tide of prejudice and interest which the highest authority in the colony will have to oppose in endeavouring to defend the natives. The governor of such a colony as the Cape of Good Hope, must always be dependent, for the information he receives respecting the Aborigines, upon those in official situations, and immediately about his person; and his informers being interested persons, or connected with such, it is extremely difficult for him to get at the truth of their situation, or to resist the tendency of the conversation of their enemies, to prejudice his mind against them, and against all plans proposed for their improvement. The greatest humanity and even talents in a governor are not always proof against unjust insinuations, caricatures, and calumnies invented to disparage the natives. While he remains in Cape Town, he has no means of obtaining correct information re-