

1, 1824.

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ic Hill; and J. Nisbet,
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Leather Lane, London.

APRIL, 1824.

Missionary Sketches, No. XXV.

For the Use of the Weekly and Monthly Contributors to the London
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Residence of SINOSEE, a Principal Chief of the City of KURRECHANE, in South Africa.

KURREECHANE.

THE annexed print represents the residence of SINOSEE, a principal chief of the city of Kurreechane.

KURREECHANE, which is the largest town yet discovered in South Africa, was first explored by the Rev. John Campbell, in the second journey he undertook to that part of the world by desire of the Directors of the London Missionary Society, in the year 1820.

Mr. Campbell, when on his first journey, in 1813, proceeded no further than Lattakoo, situated between 7 and 800 miles north-east of the Cape; but on his arrival in that city, in 1820, finding that KOSSE, king of MASHOW, was there on a visit to MATEEBE, king of Lattakoo, and that he was disposed to receive Mr. Campbell in his capital, he proceeded to that place, which he found to contain about 12,000 inhabitants.

After making a short stay at MASHOW, he ventured to proceed about 120 miles further, and then arrived at KURREECHANE, a city never before known to Europeans.

This city, which is situated above 1,000 miles north-east of the Cape, is the capital of the MAROOTZEE nation, and is supposed to contain about 16,000 inhabitants. Mr. Campbell has himself kindly furnished us with the following particulars, purposely for the present Sketch, partly extracted from his own published Travels, Second Journey, Vol. I.

Kurreechane is divided into a number of districts, over each of which there is a Chief, or Headman, who is considered the Governor of the district, resembling the Alderman of a Ward in the City of London.

The district over which Sinosee presides is one of the most considerable in the city, and his establishment is placed about the centre of the district. It consists of six or seven houses, only four of which are seen in the engraving, the others being hid behind. There is a yard also behind as well as before, and the whole is surrounded by a strong and neatly-constructed fence, part of which is com-

posed of clay, rendered as hard as brick by the powerful heat of the sun, and the rest of branches cut from the Mimosa tree, but interwoven with great care, which, from its strength, and the number of its sharp and long thorns, is almost impenetrable by man or beast.

With considerable art and labour they form the floor of their yard, first rendering the ground perfectly level, then covering it over with soft clay, which they smooth by rolling over it their hard clay vessels: a few hours exposure to a vertical sun makes the whole surface as hard as marble.

The houses are all circular. As birds of the same species always form their nests alike, so do each of the African tribes build their houses; consequently, if you see one house belonging to a particular nation, you have a fair sample of all which are built by that people. It seems never to occur to them to attempt an alteration or improvement.

The circular wall of their house is formed of wrought clay, which soon becomes like one entire brick. About two feet in front, all round the house, are placed wooden pillars, on which the roof chiefly rests; and under this projecting part of the roof they take shelter when it rains, or when the sun's heat is very powerful, from which it forms a pleasing shade, and there many an hour is spent in sleep, the value of time being unknown in these regions.

A strong post is firmly fixed in the centre of the house, at the top of which the ends of all the poles or joists, composing the roof, meet; indeed, on this post the roof may be said to rest, like the Philistine theatre in the days of Samson. The roof is thatched with great neatness, with wild coarse grass, the stalks of which are arranged with scrupulous exactness.

The inside walls of some of the houses are painted with a colour somewhat like French grey, with a cornice at the top; and ornamented with drawings of wild beasts, shields, &c. They have also many large vessels, formed of clay, for the purpose of keeping their corn in, and these are arranged like casks in a cellar; some of them seem to be capable of holding ten or twelve bushels, and some are so tall as even to reach the roof. For the sake of convenience, those latter are made with one small door near the top, and another near the bottom, for the greater ease in filling or emptying them.

The four women, seen in the plate, raising their arms, are employed in threshing out the corn, on a floor

formed of clay, which is raised about a foot above the surface of the yard. By this operation, many of the grains are driven to a distance, but these are carefully swept back, without, however, being mixed with dust, as the yard is kept perfectly clean.

All the work that has been mentioned is entirely performed by the women. They build and thatch the houses, make the fences, dig, sow, watch and reap the fields, cook the victuals, and bring up the children. But it may be asked, What do the men do? They milk the cows, make the dresses for themselves and the females, make warlike weapons, hunt, and go to war: but a very great proportion of their time is spent in sleep. They seem to resemble dogs, in their being able to sleep when they please.

The principal dress of both sexes is a cloak, which reaches from their shoulders to their heels. The women, in addition, have a small apron before, and a larger one behind; and the men, a small covering before. Both wear sandals on their feet. The legs and arms of the women are loaded with rings, of ivory, copper, leather, &c. and the *fashionables* at Kurreechane wear four or five heavy copper rings round their necks, some of which weigh half a pound. Both sexes are as fond of beads, as any miser is of gold. They chiefly wear them hanging from their necks, over their breasts, and like the natives of the interior of America, they greatly prefer the dark blue colour.

Part, at least, of Kurreechane was lately burnt by a barbarous nation from a distant part of the interior, but probably the damage done has been since repaired.

When Mr. Campbell and his company entered Kurreechane, the street was immediately crowded with spectators, and the sight of *white men*, (a spectacle they had never before seen,) threw many of them into convulsive fits of laughter; others screamed with terror, and fled to the first place of concealment they could find. They were, however, treated by the principal people with great civility. Their two horses also excited

as much astonishment as two elephants traversing the streets of London would do. Milk and Caffre corn were sent for their refreshment; but when they saw Mr. Campbell and his company making use of knives and forks, cups and saucers, they expressed great surprise, and said to each other, "Surely these are gods and not men!" They were also astonished at seeing a candle burning on the table, as they had no lights at night, but from their fires.

Mr. Campbell obtained an opportunity of explaining, in the presence of all the principal people, the design of his visit, which was to communicate to them the knowledge of the true God, and of salvation through his Son Jesus Christ; and that if they were willing, he would endeavour to send a Missionary amongst them, to preach the gospel. To this proposal they readily assented, and the Directors have in consequence sent over persons to instruct them. It is proposed, that they should first reside some time at Lattakoo, in order to learn the Boschuana language, and afterwards proceed to Kurreechane.

Who can read this account of a newly-discovered people, wholly sunk into barbarian ignorance, and living like the beasts that perish, without earnestly desiring and praying that the glorious gospel may soon be imparted to them, and to other nations beyond them, who never heard the joyful sound? And should this people be enlightened, it is probable that the word may run and be glorified in numerous regions yet unknown. Amen and Amen.

Rev. John Smith, Missionary, Demerara.

It will probably be recollected by many of the young persons who peruse the *Missionary Papers*, that, in our SKETCH, No XIV. we gave an engraving of the Chapel and Dwelling-house of the Rev. John Smith, the Society's Missionary at Le Resouvenir, in the Colony of Demerara. It is also probable, that many of our young friends may have heard, that, about half a year ago, he and Mrs. Smith were forcibly taken away from their home, and both of them committed to prison—

Rev. John Smith, Missionary, Demerara.

that Mr. Smith was charged with having promoted an insurrection of the negro-slaves, which happened in the Colony about that time—that for this supposed crime he was put on trial for his life—that the Court, before which he was tried, went so far as to bring him under a sentence of death, but thought proper, nevertheless, to recommend him to mercy. They have probably heard, also, that on the case being laid before the King, his Majesty was pleased to extend mercy to Mr. Smith, in consequence of which he will not suffer the sentence of death, to which he had been exposed.

We are happy in having it in our power further to inform our young friends, that, from the proceedings on Mr. Smith's trial, copies of which have been received in England, as well as from information obtained from persons highly worthy of credit, residing in Demerara, we are fully satisfied, Mr. Smith is *entirely innocent of the charges laid against him, and for which he has been tried for his life!*

It is with great pleasure we also state, that, during the six years Mr. Smith has laboured in Demerara, he has been a faithful, diligent, and useful Missionary—an example and a blessing to all around him—and that he has strictly observed the written instructions given to him by the Directors on his leaving England for that Colony.

It is, however, with deep concern we add, that the health of Mr. Smith is in a very precarious state. Still it is hoped, that his liberation from prison, his voyage home, and the kind and cordial reception which doubtless awaits him in his native country, both from his friends and the Society at large, will, under the divine blessing, effectually contribute to its restoration, and that thus an opportunity may be afforded him of rendering, if possible, still more manifest that innocence, of which the evidence already in our possession will not permit us to entertain even the slightest shadow of doubt.

Having laid before our young readers these particulars, we feel desirous that they should prove conducive to their religious improvement, as well as beneficial to the Society. They may learn, from this statement, that Divine Providence (doubtless for reasons infinitely wise and good, though unknown to us) sometimes permits righteous persons to receive from their fellow-creatures unjust and cruel treatment, while their persecutors, who are, frequently, the real offenders, remain, for the time, unpunished and unmolested. Thus the primitive and protestant martyrs were barbarously put to death, although the world was not worthy of them. Piety and good conduct, it is true, have, in general, their reward in this life, as well as in that which is to come; but it is equally true, that they expose all, more or less, to persecution,* and are sometimes attended with very great and severe trials. Under these impressions, we would earnestly recommend our young readers (and, indeed, all who may peruse this paper) to make the Redeemer of the World their friend; so that when trials come upon them, they may be able with confidence to fly to Him as their refuge, support, and consolation.

Mr. Smith, while in prison, and charged with crimes, which, if proved, would have deprived him of life, and which, though unproved, seemed, for a time, to place it in great peril, thus wrote to a friend, in relation to himself and Mrs. Smith, adopting the language of the most distinguished primitive Missionary to the Gentiles:—*"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."* Thus you perceive how well religion supported these excellent individuals under their adversity; and thus it will support you under your adversity, whatever it may be, if, in sincerity and uprightness of heart, you love and serve God; for "who is he that will harm you, if ye be followers of that which is good? but, and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts."

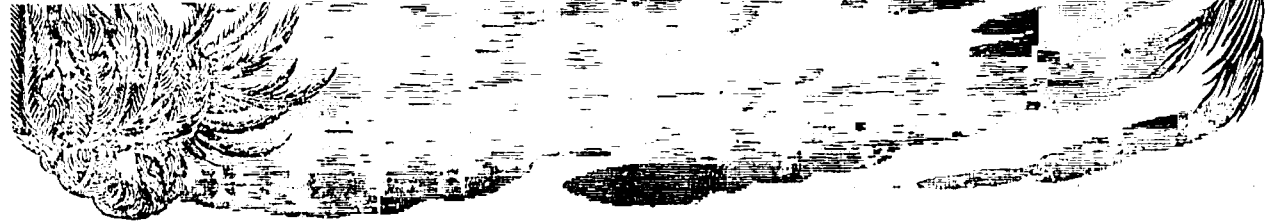
We would further observe, that our young friends, in common with all our other friends, are called upon, by the circumstances above described, to feel a deep and tender interest, not only in the case of Mr. Smith, (though his calls for it in a peculiar manner,) but in the case of all Missionaries. Numerous and poignant are the trials and afflictions to which they are exposed, which, though not made known to the public, like those of Mr. Smith, are still not less real than his. Besides, it is evident, that if we feel a lively and sympathetic interest in behalf of the Missionaries themselves, our prayers for their personal welfare, and for the success of their labours, will be more constant and fervent. And if this effect be produced, our own activity, zeal, and perseverance, in promoting the dissemination of Christianity throughout the world, will also be increased; sacrifices of ease, time, and property, will be more cheerfully made, and that beautiful maxim, which should be adopted as a motto by every Christian, will be more conscientiously and habitually acted upon; for surely we ought always to "remember the words of the LORD JESUS, how he said, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

London, March 10, 1824.

* 2 Tim. iii. 12.

Deane, Printer, Leather Lane, London.

For the Use of the



PLANTATION THE RESOLUTION