

reached to the breasts of his oxen. Here also, long grass grew every where among the trees; and, though on the verge of winter in this part of Africa, the heat, and the scenery round him, he says, reminded him much of summer, in some of the fertile counties in England.

Further on, the trees around the travellers decreased into bushes,—the distant hills seemed to melt away gradually on every side, the leaves of the low bushes became the colour of verdigrise, and they altogether resembled stunted willows. Yet did the foliage of these bushy trees send forth an agreeable smell; and the timber under the bark was of the colour of mahogany. Extensive plains, which seemed endless to the view, and “as level as the ocean,” covered with grass, and bearing a few bushes, thinly scattered over them, became now the general characteristics of the country. At one place they came to a lake, or marsh of salt water, about six miles in circumference, in which they saw hundreds of the long legged bird, called the flamingo, standing high out of the water, which showed it to be very shallow. Soft limestone was found in plenty here, as well as a blue

sort of stone, fit for building, or for splitting into slates.

Here, thunder and lightning was so common, without any thing like a storm, that when the travellers halted with their waggons in the evening, they thought the night dull when not illuminated by the lightning's flash. A wood of long-thorned mimosas now succeeded to the tiresome plains, as they approached the Tammaha country; and as they travelled through it, they came to an extensive lake, or swamp, much overgrown with reeds and rushes. The next species of country they came to, resembled an English common, having corn-fields and cattle in the distance, by which the travellers perceived they were near to a town; and soon numbers of women and children were observed running across the fields to get a sight of their waggons.

The town that they were approaching in this Tammaha country, is named Meribohwey, and on the travellers' waggons drawing near to it, a great number of the inhabitants, clad in skins painted red, which gave them a frightful appearance, rushed forth from their houses, armed with spears, battle-axes, and long sticks. Though

thus armed, and terrific in their looks, they had no unfriendly intentions, and after saluting the strangers, led them into an inclosure within their town.

This is the chief town of the Tammaha people, but there are several others near. It does not contain, however, more than six or seven hundred inhabitants, and is situated considerably east from the central part of this continent, and between the 25th and 26th degrees of south latitude. The travellers had not been many minutes in the place, before above five hundred persons, of all ages, had assembled and placed themselves in rows opposite their waggon. Those in the front rows sat upon the ground, and those in the rear, stood, that all might have a distinct view of the strange white men and their moving houses or waggons. Mr. Campbell stood forth before the people for about half an hour to gratify their curiosity ; but when he approached near, the children who were among the front rows, rose and fled in terror. On his road, Mr. Campbell had induced a smart little native girl, called Tattenyena, to accompany him into this country, and now taking her

by the hand he led her forward. The people seeing him thus familiar with one wearing their own sort of dress, and of the same national appearance, were at length emboldened to return to their places ; and even allowed him to touch each of their heads when he came up to them ; but the gravity of their countenance upon this experiment, he says, indicated not a little perturbation still passing within.

Next day the Missionaries received the principal men of the place in their tent ;—he who was called the king was an old man, much blacker in colour than the others, and with a venerable white beard. He spoke in a tone of decision, and like a man who, if he threatened, would certainly execute his threat. He complained of some of the neighbouring tribes who had stolen his cattle, and done various injuries to his people, but said, in answer to the Missionaries, that he was desirous that white men teachers should come and live beside him. Mr. Campbell made him a present of a looking-glass, but he viewed himself long in it without shewing any signs of emotion, as other natives had done on similar occasions. On receiving a pair of scissars, this old chief

could not understand the use of them, until the Missionary by his own consent clipped off part of his beard. Needles, pins, thimbles, and pin-cushions, seemed to him equally useless, until their utility was explained to him; and he was obliged twice to be shewn how to open a snuff-box and a clasp knife. The looking glass was handed round, that all might see it; but the greatest diversion was afforded by a gimlet, which excited the amazement of the people, when they saw how quickly it was made to bore a hole through a stick.

On their entering the tent of the Missionaries while they were at meat, the use the Englishmen made of their knives and forks gave this people much diversion; and the half boots, made of leather, which Mr. Campbell had put on, as the weather was rainy, were often examined and much criticised by the wondering natives. At another place the people, on examining closely into the dresses of the Missionaries, and particularly the cotton gown of Mrs. Moffat, who had accompanied them all this time, said, they could believe that the coats of the men had been made from the wool which grew upon the sheep's back; but as

for the lady's dress having once grown upon a bush, this was rather too much for their credulity. They asked of what animal's skin the tent was made,—this was also explained to them; but of all the things they saw belonging to the strangers, they were most charmed with red handkerchiefs having white spots. The old king, though one of the most amiable as well as the wisest of his countrymen, was exceedingly covetous upon seeing these European articles; and the Missionaries having presented him with a white nightcap, he put it upon his black head, and wore it till the meeting broke up. This piece of dress gave him a very singular and ludicrous appearance. On another occasion Mr. Campbell presented the young king of the Marootzee people, a nation considerably farther into the interior, with a common sailor's red night-cap, of which he was more proud than of any other article of his dress, and wore it at the wars, and on all public occasions with great *eclat*. On his former visit to Lattakoo, Mr. Campbell gave the king two white neckcloths, both of which the black monarch wrapped round his head, and wore

until their original colour was entirely lost in the red paint with which his skin was smeared.

After being kindly treated by this people, the Missionaries left them and proceeded still northward. Passing through extensive fields of Caffre corn, their way led them to the summit of a low hill beautifully decked with the long thorned mimosa, the most common tree in this part of Africa. From this hill they had an extensive view of the country, which is described as the most beautiful, perhaps, which our travellers had yet seen. An extensive valley lay before them, which was covered with rich pasture, and beautifully interspersed with verdant trees. The herdsmen of the people of the neighbouring native villages, who watched by the cattle as they grazed in the valley, while the waggons of the Missionaries passed through it, came often running towards them to gratify their curiosity. On reaching the farther side of the valley, the travellers had to walk up a gentle ascent, between a range of beautiful hills, which were adorned to the summits by several sorts of flourishing trees. On the hills in this part of the country the trees

were of various sorts, but seldom more than one kind was to be found in the vallies.

On reaching the summit, another valley of similar beauty presented itself to their view, which seemed to be about five miles broad, and was bounded by another range of picturesque hills, answering to the description of those they had just crossed. On reaching the next valley, numbers of birds with the splendid plumage common in Africa, flew through the groves, or sported among the branches; and the travellers listened with delight to the song of one, whose notes resembled those of the English black-bird. This latter circumstance seemed to them the more remarkable, as few songsters are heard among all the variety of the feathered tribes on the African continent. Although the season for flowers in these latitudes had not yet arrived, almost every bush sent forth an aromatic odour; and here the travellers found among a number of trees on the hills, which they could not name, a species of the mimosa, which, it being now the season of seed, bore long pods of a dark purple colour.

Here the travellers found, also, the holly hock so common in England, the flower of which was yellow; and here the sugar cane also grew wild and in great plenty. The natives called this latter the sweet cane, and used it commonly as a luxury, but knew not the art of making sugar. A wild plumb tree was, besides, found here, and an ever-green loaded with a green cherry-shaped berry. Though it was now the first week of winter in this quarter, namely, the beginning of May, the state of the grass and the lively foliage of the trees, made it resemble the first week of summer in England. Farther on, through the beautiful region, the general appearance of the landscape much resembled Welch scenery, though all its details,—that is, the trees, bushes, birds, and insects, were totally different. Some of the trees were of the palm kind, others resembled the orange and peach trees known in Europe; the latter of which, having the peach leaf, is the stateliest tree of these woods, and bears so much of a fine fruit, as, in its season, to cause the neighbouring towns to be almost emptied of their inhabitants, who take up their residence in the moun-

tains for the purpose of gathering it. Another species of tree in those woods, has an appearance as if the whole were sprinkled over with flour.

Ascending the range of hills, which bounded the valley to the north, before them, which they did by a pass exceedingly rocky and rugged, the Missionary had a view of part of what he calls "the city" of Mashow. This city stood on an eminence, which, unlike the other hills near, was destitute of tree or bush, but covered with cornfields. The inhabitants of this part of Africa, build their towns on an elevated situation, in order, as appears probable, that enemies may not easily approach them unseen; for, fertile and pleasant as this country is, its various nations, though scarcely in a state of actual warfare, are continually on the watch to commit depredations on each other,—that is, to attack and carry off each other's cattle. All the Missionaries shortly after began to ascend the eminence on which the city stood; the people soon began to pour forth in crowds to meet them, and saluted them after their manner as they drew near. On getting into the place, the travellers were guided into an inclosure opposite the king's house; but

no lodging was offered them, that not being the custom of these nations towards their visitors. In this inclosure, to which strangers are usually conducted, they found the king and principal men of the place already assembled, and seated in rows, waiting for them. The king, whose name was Rossie, Mr. Campbell had, on his former journey, seen at Lattakoo, and now looked upon him as an old friend. He and his uncle, who was also known to the travellers; having sat and looked at them for a few minutes, both rose, and shook hands with them with much warmth of manner.

The square, in which were the Missionaries and their waggons, was soon after this filled with men, women, and children, who, while gratifying their own curiosity, made a dreadful uproar. When the tent was erected (which the people called a grand house,) and the Missionaries were preparing to sit down to dinner, all the crowd immediately retired, and did not return until the strangers had dined, which Mr. Campbell considered extremely polite conduct of these savages. On the following day, however, the king and a chief entered the tent, during the time the Missionaries were at their meal, in order to gratify

their curiosity; and the chief kneeling, with his head over the table, examined the utensils and eatables with great minuteness. Both these natives seemed to have been acquainted with salt, but had never before seen either pepper or potatoes; and when the king was informed that the cheese was made of milk hardened, he would not believe it.

On a conference of ceremony with these dignitaries, and other chief men, the Missionaries made them the usual proposal to send teachers and preachers to instruct the people. A previous enquiry having been formerly made of some who had accompanied them, whether the Missionaries intended to interfere in the government of their country; and on the negative being satisfactorily ascertained, an elderly captain made a long speech to the council in favour of the proposition. During the deliberation, another exceedingly tall and venerable looking chief joined this assembly. Every eye was at once directed to him, to ascertain his opinion upon this important subject. That opinion he delivered, says Mr. Campbell, in a very becoming

manner, saying that it would be well for their nation to have such men as the Missionaries to live amongst them, and he thought that they ought at once to accept of the offer now made. This speech was definitive, and a general assent being how given to the proposal, this African council immediately broke up.

On surveying the city and neighbourhood, Mr. Campbell found it to consist of a great number of villages, or districts, situated near each other, amounting to not less than thirty, besides outposts for cattle. The corn fields attached to these villages, occupied a circumference of at least twenty miles; and the whole population of the united districts might probably amount to ten or twelve thousand. To the south-east of this populous place, he was informed there lay an extensive lake, said to be about thirty miles in length. The people in this territory, on meeting with the Missionaries as they walked, requested them to stop and allow them to look at them. The dress of the Englishmen was an object of great curiosity to the natives, and they were particularly diverted on

observing that their hair was not woolly like their own, but straight like that of their native sheep.

The Missionaries, who, upon the whole, seemed to be considered by these simple people as beings of a superior rank, having now effected their chief object in visiting Mashow, took their leave, and proceeded to journey on, further northward.

CHAPTER II.

Further Description of the Tammaha Country—the Travellers meet with a number of Rivers and small Lakes—Description of the Company that followed them—Character of the Hottentots, &c —Uproarious Manners of the People on some occasions—Appearance of the whole Caravan—Approach to Kureechane—Arrival and Reception there.

BESIDES its fertility, and romantic beauty, this delightful country, through which the travellers now passed, they having soon left Mashow far behind, was well watered by many crossing streams; some of which were of such depth and breadth as to make the fording of them a matter of difficulty. At one place they came to a refreshing fountain, gushing out from the gentle declivity of a low hill, among tall grass, which they named Philip Fountain. This cool stream, meandering from among loose rocks, which were completely shaded from the rays of the sun by a

clump of thick evergreen trees, flows eastwards, and becomes the source of a large river, which probably at last empties itself into the Indian ocean, on the Mosambique shore.

Another stream, running easterly, took its rise from a lake of fine water, which the Missionaries also came to, on their route, and in which they saw reeds growing eight or nine feet high. Besides these rivers, there were others, whose course lay east and west ; to which the natives had given names that European mouths would not find it easy to pronounce. Sometimes the road over which the traveller's waggons had to pass, consisted of rocky ground, full of iron stones, that in some places formed a pavement ; while in others it jutted up so as to be both uneasy for the vehicles and the oxen. The former were in danger of being dashed to pieces. Still, the general face of the country was fertile and romantic ; immense fields of Caffre corn surrounded the villages in this comparatively populous country ; yet millions of acres of rich land remained only to be claimed, and would require but little cultivation either from the industrious European or the lazy savage.

In all their journey through this quarter, the

Missionaries were followed by a motley company of Hottentots, Curannas, and Boshemen; with occasional escorts from parties of the people of the Tammaha country; whose various manners and ideas often gave high entertainment to the white travellers. Mr. Campbell's experience of the Hottentot people by no means confirmed that degrading character, as to their disposition and capacity, to which they have been proverbially subjected, through the ignorance of Europeans. He found them, in general, not inferior in any respect to the peasantry of England. Although naturally indolent, their capacities were good, and as servants, they were both industrious and faithful; so much so, that he would sooner have trusted himself with them on a long journey through a wild country, than with the same number of labouring peasants from the enlightened nations of the British islands.

As for the Curannas, they were, for savages, not unamiable, but cowardly; and the Boshemen, in general, are not possessed of the ferocious character usually attached to them in Europe, excepting those wandering tribes properly denominated *Wild Boshemen*, who live by constant

plunder, war, and aggression. The manners of this people, who followed the Missionaries, were sometimes strange and amusing. Hearing one night after they had halted, a dreadful uproar among his people without, with a jabber of tongues that betokened an immediate and general quarrel, the simple Missionary ran out in alarm to see what all this noise was about, and, if possible, to prevent the intended fight. On enquiring the reason of the uproar, he could scarcely find one who was cool enough to inform him ; but at length was answered by a bystander with great indifference, that they were merely disputing about the road that they should take in the morning. At another time, during their journey, after leaving the town of Mashow, when they were followed by four different parties, their company now amounting to nearly ninety persons, one man brought intelligence that he had shot a rhinoceros. When the waggons drew near to where the animal lay, Mr. Campbell was astonished at its enormous bulk, while his people were delighted at the idea of cutting up such a mountain of flesh. Its body measured eleven feet in length, was four feet thick, and about eleven

feet in circumference. The length of the four legs was only two feet, but they were three feet in thickness at the upper part. The skin was about an inch thick, its colour a dark brown, resembling tanned leather, and quite smooth, and without hair.

The sight of so huge a carcase to eat, says Mr. Campbell, "delighted the natives who were with us. The four different parties who travelled in our company, began instantly to cut it up, each party carrying portions to their own heap as fast as they could. Some being more expeditious than others, excited jealousy, and soon caused a frightful uproar. Perhaps twenty tongues were bawling out at one time, any one of which by itself, seemed sufficient to deafen an ox. Not a word was spoken in jest—all were deeply serious. Some severe strokes with sticks were, in the course of the affair, dealt among them by the leaders of the parties;" in short, there was altogether a hideous confusion, an eager bustle, and a savage uproar. In less than an hour, every inch of the monstrous animal was carried off by the different groups, who were now preparing to cook it, and in a little time

after, not less than fifteen fires were kindled, around each of which sat little companies, says the Missionary, "roasting, boiling, and devouring flesh with disgusting voraciousness,"

This description seems chiefly applicable to the people of the Marootzee and Tammaha nations, through which the Missionaries were now travelling, and whom they describe as without sympathy in their dispositions, or any feeling to cause them to take an interest for each other's happiness. They are in general, indeed, savagely selfish, though not, as it appears, without some sense of justice. On the same evening, after the people had eat up the rhinoceros, Mr. Campbell, on visiting one of the fires, found a company of the Marootzees eating boiled Caffre corn out of a wooden dish. Their leader, or captain, held the dish in one hand, and with a wooden spoon which he held in the other, helped himself; while the others, without ceremony, dipped their hands in the dish, and taking out quantities of the boiled corn in this manner, swallowed it as fast as they could. Mr. Campbell had the courage to taste a little of this cleanly mess, and says he found it very good.

Here, as his followers had done on some other occasions during his former journey, the people, the same night, set to work, and erected temporary dwellings, with roofs made from large branches of the mimosa. The thick ends of these branches were stuck into the ground, and those on both sides bent until they met and formed a roof. The tops of these branches being overlaid by the bark of trees, the smaller branches twisted into each other, and the whole closed at the windward side, and thatched with reeds, made a hovel which the natives thought exceedingly comfortable. Besides taking all this trouble for one night's lodging, the natives formed an enclosure by means of large branches, for securing their pack oxen from wandering, as well as to protect them from the attacks of lions.

Their road, about this time, lying over a plain without trees, the Missionaries had now a good view of their whole caravan, such as they could seldom obtain. Their own company occupied three waggons with the necessary oxen. Forty-five other loaded pack oxen travelling in a line, occupied also a considerable space, besides the sheep, and the women and children. Their mot-

ley company of followers consisted of Hottentots, Matchappees, Tammahas, Mashows, and Marootzees, the men carrying assagais (spears), and the women, either their children or some other slight burden on their backs, shoulders, or heads ; and all these several tribes exhibiting something different in their persons, dress, or implements. This travelling caravan extended about a mile in length.

About the beginning of May the travellers, on ascending a height, observed before them, in the valley below, cornfields, extending farther than they could see ; and soon after, part of the long-desired city of Kureechane, capital of the Marootzee nation, was seen, situated on the top of one of the highest hills in this part of Africa. When they reached the corn-fields in the valley, parties of men and women hastened, as usual, towards the waggons from every quarter. They gazed as they came up, as if what they now, for the first time, saw, was considered by them as belonging to another world. The men drew near, but the women kept at some distance. Some of the boldest at length ventured closer, but the least sound of the drivers' whips, as they cracked them

over the oxen, made them run as if chased by lions.

The people, as the waggons drew near to the town, came pouring, as Mr. Campbell expresses it, like streams towards them, and the whole plain under the hill on which Kureechane stood, was soon covered with the natives. As they wound round the hill, which their waggons could not ascend in front, the people so pressed round to get a sight of the Missionaries, that the eager curiosity of such a crowd became no small annoyance. When the travellers entered the town, and were passing through among the houses, the noise around them seemed perfectly tumultuous. The sight of white men threw many of the natives into convulsions of laughter, while the young people screamed out in terror as the Missionaries came in view, and fled at once to the nearest place of concealment.

Their conductor now led the travellers through a gate into an extensive inclosure, surrounded by a stone wall. Having placed their waggons so as to make three sides of a small square, as usual, meaning to erect their tent in the centre, they had to stand above an hour, suffering the

press and curiosity of the natives, before they could get any of their own matters attended to. Having two horses with them, the animals were regarded with as much curiosity as a pair of elephants would be if seen walking in the streets of London. Here the Missionaries, on enquiring for the king, to whom they wished to state the object of their visit, learned that he was a minor, and that, in the mean time, the nation was governed by a regent. To the king's brother, and other chief men, who by this time were near, Mr. Campbell now expressed his wish to the above effect. Their answer to his request was, that what the strangers had to communicate must, according to the customs of their nation, be stated at a public meeting, in order that all might hear and deliberate upon the business. Such meeting, therefore, was shortly after appointed, and the Missionaries, in the meantime, prepared for their own domestic comfort, and to take some repose after their toilsome journey.

CHAPTER III.

Description of a great Meeting of the Captains and other Chiefs—
Dress and general Appearance—Speeches and Sentiments—
Sketch of the City and form of the Houses—Population—State
of the Arts—Manufactures—Natural wealth of the Country—
Customs of the Country—Rain Makers—Wars, and disposition of
the People—Departure of the Missionaries and return to the Cape.

ON the 10th of May, not long after the arrival of the Missionary expedition in Kureechane, a grand assembly or general meeting of the native captains, which is there called a Peetso, was held in the great inclosure or public square of the place. Early in the morning as Mr. Campbell walked through the town, he observed numbers of men painting each others bodies with wet pipeclay, particularly their legs and thighs, preparatory to the meeting; and the clay being of a French grey colour, gave those thus ornamented the appear-

ance of wearing pantaloons or long stockings. At the same hour there appeared parties of armed men, marching to the outer districts of the city to summon the captains to the meeting.

About eleven, the Missionary tells us, companies of from twenty to thirty men began to arrive in the great inclosure where the waggons stood, marching two and two as well as any trained regiment. Most of them were armed with four assagais or spears, and had also battle axes, and shields made of the hide of an ox. On entering the gate these parties immediately began to exhibit their war manœuvres in a terrific manner, now advancing, then retreating, and suddenly returning to the attack; sometimes, also, imitating the stabbing of an enemy. The height of their leaps into the air was quite surprising. Each company, after performing these evolutions, returned from the square and paraded through the streets.

At length the regent entered the area at the head of a large party, who, after going through the evolutions, sat down towards the eastern corner of the square. Immediately upon this, the other companies followed and took their stations in regular rows, with their faces towards

the regent, who presided on the occasion; the regent and his retinue facing the general company, which was composed of between three and four hundred persons.

The appearance of this meeting was altogether truly savage, and in the variety of its scenes and individual exhibitions, discovered a strange mixture of what was pleasing and graceful, with what was wild and almost frightful. The persons of the chiefs, as already observed, were painted with pipeclay, and their heads adorned with a sort of turban, made of the skin of the wild hog, that had a white and shining appearance, from the whole of the bristles being left on it, which resemble the whitest horse-hair. They wore cloaks of every colour and shape, being formed of the skins of a variety of animals—from the shining orange of the spotted tiger to the red or striped fur of the wild cat; or, more generally, the softened and scraped skin of the ox or cow, to the shaggy skin of the lion, or the dark coloured hide of the jackall. Long fringes of cats' and leopards' tails, streamed from these cloaks and tippets, which were worn, in some instances, to the number of eight or ten; all which with

beads and rings innumerable, besides their spears and axes, showed much finery, vanity, and barbarity. The regent wore, for a breast plate, a very large lackered bed-nail cover, which Mr. Campbell had presented to him ; and the young king wore on his head, an English red night-cap tied round with a strip of gilt tinsel lace, which the Missionary thought looked extremely well amid so motley a company.

The chief business for which this grand meeting had assembled, was to consider the expediency of going to war with, or rather setting forth on a commando, or marauding expedition, against a neighbouring people called the Boquain nation ; whose situation from their city the first speaker indicated, by pointing his spear towards the north ; and the people of which, it appeared, had lately stolen some of their cattle. The business of the meeting was opened by the whole company, says Mr. Campbell, " joining in singing a song, after which a chief captain rose and commanded silence." Of the character or effect of this peculiar melody, we are unable from the Missionary's accounts to give any satisfactory description ; but when, at its termination, silence had been ob-

tained by the chief, he then, we are informed, "gave three howls," and resting on his spear, asked the other chiefs if they would hear him. To this proposition the meeting gave assent by a general "hum."

These howls were given at intervals, of about half a minute between each, and were of different sorts, according to the different nations to which the speakers belonged; for at this assembly there were strangers from the Matchabees and other more southerly nations, who had travelled with the Missionaries, and now came to report concerning them. Sometimes they rather resembled yells or shrieks; at others, they were not unlike the barking of a young dog, and when thus differing from the standard howl of the people of Kurachane, they were highly diverting to the female spectators on the outside, who burst out occasionally into immoderate fits of laughter. Between the speeches a song was usually sung; and on a new speaker getting up, after his preliminary yells or shrieks, it was not unusual for himself, or a few of his attendants, to step forward into the open space and dance a few minutes, exhibiting in the dance

their mode of attacking an enemy ; after which the orator returned to his place and commenced his speech.

The voices of the speakers at this meeting, which lasted four hours, were generally for war ; yet strange to say, in alluding to the Missionaries, and the purpose of their coming amongst them, the white strangers were praised, as men who loved peace and hated theft. This approving sentiment and testimony in their favour, was delivered not only by an orator named Matube, who, having travelled with them from Lattakoo, spoke of the mutual benefit of peace, and a friendly intercourse between the two nations ; but the regent of the Marootzee people himself followed on the same side, and while he shewed a just sense of the propriety of a marauding expedition to recover their stolen cattle, stated, that although he feared not his enemies, he had his reasons for not attacking them just at present. This chief seems to have been a sensible man of the world, who understood well the disposition of his nation. After hearing several highly applauded speeches from others, he addressed the meeting manfully, " You

come before me," said he, "powdered and dressed, and boast about commanders, but I believe you are unwilling to accompany them; you can talk bravely before the women, but I know you too well to take you against those nations."

Beads being the common circulating medium among these people, like gold and silver coin in Europe, it had given much general dissatisfaction, upon the first arrival of the Missionaries, that they had brought none of this exchangeable coin, which rendered them unable to traffic with the chiefs and people as they had expected. The regent, gratuitously, on this occasion undertook to explain and defend the conduct of the Missionaries; saying that after various conversations with them, he had found them to be men who had not come among his people for purposes of trade, but to make known to them things concerning the true God; and that they were good men, and loved peace.

In short, on this occasion, as in their general conduct, sentiments, and manners, this people exhibited a singular mixture of barbarism and civilisation. None of the speakers seemed to have the smallest timidity, or to evince any

reluctance to express their sentiments with perfect freedom ; which they did in general with much good sense and great fluency of utterance. Although they sang, and danced, and howled, and whistled like savages, when they began to harangue, "the actions of most of the speakers," says Mr. Campbell, "were oratorical and graceful." The tones of their voices were musical and pleasing ; and the sentiments they expressed were manly and appropriate.

The city of Kurachane, the capital of the Marootzee country, is perhaps the largest of any in this populous part of Southern Africa. The Missionaries found it impossible to number the houses, but perceiving this to be at least four times the size of Lattakoo, they thought its population might amount to about sixteen thousand. Some approach to public buildings was found to exist here. Besides the king's houses, and the large square inclosure for their great meetings before mentioned, there was also a public inclosure, appropriated to the slaughtering of cattle ; a convenience which was unknown in the other African towns which the Missionaries visited. In walking round the heights on which

Kurachane stands, accompanied by the regent, that chief told Mr. Campbell the names of more than twenty other nations which lay around, chiefly towards the north and south-east, many of whom, he said, had towns as large and populous as Kurachane.

The people of this city seem more ingenious, and every way farther advanced in the knowledge of the arts, than those of the more southerly nations through which the Missionaries had passed. Their houses are circular, having low perpendicular walls, over which the roof rises like a point to the tops. Round their houses they have court yards, covered with smooth wrought clay, and inclosed by a wall or close paling. No regular streets are formed in the town, nor is it built upon any general plan. One day our traveller, in walking through it, lost his way in the labyrinth windings of its numerous crooked lanes. "In some of the houses," he says, "there were figures, pillars, &c., carved or moulded in hard clay, and painted with different colours, that would not have disgraced European workmen. We saw among them," he continues, "various vessels, formed of clay, painted of different co-

lours, and glazed, for holding water, milk, food, and a kind of beer made from corn. They had also pots of clay of all sizes, and very strong. Every part of their houses and yards is kept very clean. They smelt both iron and copper." A furnace for smelting iron is thus described :— " It was built of clay almost equal in hardness to stone. A round opening was left at the top for receiving the ore, and an excavation underneath for holding the fire, which was open behind and before, not only for admitting the fuel, but also the wind from the bellows." The form of the bellows is not described.

Visiting a blacksmith, the Missionaries found him making pick-axes. He was knocking away with a small iron hammer, having a wooden handle like those used in England; a hard flintstone served for his anvil, his assistant duly working the bellows. Besides axes of various sorts, knives, awls, drill-bores, and other iron articles, the people here even make razors, sufficiently keen to shave their heads, which they do from superstition upon certain occasions. Their copper furnaces they would never show to the Missionaries : but besides rings and other

articles made of that metal, they make knife-handles and whistles of ivory, various dishes and spoons of wood, baskets and bonnets of rushes, dresses of leather and pipes of stone. An expert English cutler could do wonders here, for he would get plenty of excellent iron to work with, and every knife he made, however ordinary, would be worth a sheep, and a rough made axe is worth an ox. Of knives, a good workman would make a considerable number in a day, and he would find plenty of customers, not only among the people of this place, but also among those of surrounding nations.

Besides the extensive fields of corn, which are cultivated round the city, they grow tobacco in great quantities, both for their own consumption and as an article of trade. The sugar cane is also cultivated as an article of luxury, the natives chewing it as the blacks often do in the West Indies ; they have also beans, which they boil for food, and pumpkins which they bake, as well as other garden stuffs used in their cookery. The Marootzee people greatly abound in cattle. "I witnessed," says Mr. Campbell, "their herds returning in the evening to the

kraals or enclosures in the town. For two miles in one direction the road was covered with droves of cattle. The whistling of the men, when driving their beasts, bore so strong a resemblance to the singing of birds, that in a morning, before I quitted my waggon, I could not distinguish the difference between them."

One remarkable feature in their customs is their resemblance, in two striking peculiarities, to those of the ancient Jews or Arabs. They practice circumcision; and their chief hears causes, and gives judgment at the gate of the city. The regent of Kurachane, a man of superior mind, sat regularly at the gate, accompanied by a sort of secretary, to whom, in the first instance, the complaint was addressed. When the latter had repeated it to the judge, he gave his decision with little hesitation. Here also they practice vaccination, an art which the Missionaries think they must have derived originally from the Portuguese, as in describing the nation from which they learned it, they pointed to the direction nearest the sea.

There are a strange sort of men here called rain-makers, whose business it is, according to

the notions of the people, to make rain in times of drought. They are held in high estimation by all the Bootchuana tribes, but are seldom employed by the nation to which they belong, each nation preferring to employ one who lives at a distance from them. These men, with an inconsistency not unusual among more civilised nations, not only manage to deceive others regarding their power over the elements, but not unfrequently are dupes to themselves. Yet with the sagacity which refrains from the practice of the supernatural, until likely to be seconded by natural causes, the rain-maker, persuaded as he is of his own power, seldom ventures to begin the usual ceremonies for procuring rain, until he sees the clouds arising in the north-west, the quarter from which it generally comes; of this fact, however, the unobservant natives are not in general aware. The next branch of the rain-maker's art is to keep up the expectations and faith of the people, after he has been a long time unsuccessful. This he manages by sending parties of the complaining natives to catch an owl alive, or a large baboon, and bring them to him; or on any other almost impossible attempt.

When they return, if they have not brought what he has sent them for, he pretends to be in a great rage—lays the blame of the rain being delayed upon themselves, and thus gains time, until the wished-for clouds appear in the proper quarter.

The wars of the Bootchuana nations are nothing more than irregular and infrequent skirmishes, of short duration, and generally undertaken in order to capture a quantity of cattle. No proper leader being appointed, and every man acting as he pleases, the one party or the other is soon struck with a panic and flies; and here properly begins whatever slaughter there may chance to be, for not having any notion of taking prisoners, no quarter is given. In attacking a Bosheman kraal, to revenge robberies of cattle, the victors often kill men, women, and children. Another instance of the occasional cruelty of this people occurs in their unfeeling conduct to the aged and helpless, so general among uncivilised nations. The young they try to cure when sick, and bury in deep graves when they die, but the old and infirm being considered as useless beings, are universally despised, and are in some cases abandoned

by their neighbours to starve ; while in others, they are even left to be devoured by the wild beasts. "Though the Matchappies," says Mr. Campbell, "treat the aged, and those that are very poor, like brutes, they are friendly to each other, affectionate to their children, and sincerely lament the death of relatives."

It is observed by our Missionaries, as it has also been by many other travellers who have made themselves acquainted with uncivilised man in other parts, that madness is a disease unknown to the people living in this division of the African continent. Want of care, want of a provident spirit, and perfect thoughtlessness regarding the future or the past, are peculiarities that at least accompany this remarkable exemption from one of the most dreadful maladies of human life. Intoxication seems also unknown to this people, their general beverage being water, and the beer that they drink, or the tobacco that they smoke, possessing but little of the inebriating quality. Yet do they, upon the whole, appear to be in a comparatively wretched condition, although, upon this subject, or their real domestic situation, we have but little information

from our Missionary travellers that can be called satisfactory. The mental capabilities of the Marootzee people, are certainly considerable, and their country is undoubtedly a land of plenty, and of great beauty; yet in no other part of the world, perhaps, would the peculiar virtues and knowledge that ever accompany civilisation be a greater or a more unquestionable boon, than in the Bootchuan district, and to this people.

Leaving Kurachane, about the end of May, our travellers having resolved to penetrate no farther to the north, made their way back by their former route, towards the town of Moshow, through which they had formerly passed. Travelling on through the Tammaha country they kept a little to the left until they came upon the sources of the Malalareen river, the course of which they followed some way, passing several villages which they found on their route. Crossing westerly again, they arrived at Lattakoo once more, and after, by a new route, coming upon more native towns, they made their way south to the Orange River. This they crossed more than

once, upon a branch, which they called Craddock River, and proceeding along the mountainous wilds of Snowberg, arrived, on the 13th of September, at the original Dutch settlement of Graaf Reynet.

On viewing the town, our Missionary was surprised to find it increased to nearly double the size that it was when he had visited it seven years before. The appearance of Graaf Reynet, at the present season, he describes as strikingly beautiful. The wide new streets were lined on each side by rows of lemon trees loaded with fruit, while multitudes of orange and other trees, in the same productive state, filled up the intervals between the houses. To this agreeable description of the externals of the place, he adds, that much good had been done in the instruction of the slaves and others, chiefly by the exertions of Mr. Faure, the minister of the district.

Bidding adieu to this pretty town on the 27th of September, our travellers directed their course due west, and visiting one or two other of the colonial settlements on their way, after a very toilsome journey, arrived in Cape Town on the

10th of November, 1825. Thus ended, without accident, a weary journey of ten months, during which Mr. Campbell certainly collected a great deal of interesting information, after having, together with his companions, endured much of that toil and privation, which is the lot of travellers who have the courage to explore an uncivilised country.

JOHN JEFFERSON

AND OTHERS,

IN THE GEORGIAN ISLANDS OF THE SOUTH SEA.

CHAPTER I.

Brief account of the Second Voyage of the *Duff*, and of her fate—Consternation caused in England by the event—Proceedings of Mr. Jefferson and the other Missionaries at Tahiti—Arrival of the *Nautilus*, and succeeding disasters—Ill treatment and jeopardy of Mr. Jefferson and his companions—Most of the Missionaries leave the island and sail to Port Jackson—Murder of Mr. Clode there—Murder of Mr. Lewis in Tahiti—Infidelity of Mr. Broomhall.

THE account which Mr. Campbell, upon his return to England, gave of such parts of Southern Africa as he had just travelled through, was found so satisfactory, and so interesting to the supporters of Missions, that it was ultimately determined by the London society to send him out upon a

second journey into that country, for the purpose of penetrating much farther north from the colony than he had yet done; in order to pave the way for the establishing of Missionary stations among the nations beyond Lattakoo, of which he had as yet only heard. It was not, however, until 1820, that this second journey was actually undertaken; and though many of its details are still more interesting than those of the former; and though much improvement has of late years been effected in this part of the heathen world, by means of the exertions of the Church, the London, and the Wesleyan societies, we are obliged for the present to omit all notice of these latter travels and reports, as well as of the journey of Dr. Philip, on the western coast of the same country, that we may return to the mission originally planted by the Duff in the South Sea. The events that have of late years been brought about by the instrumentality of the Missionaries, in these interesting islands, are so remarkable, and the changes effected so astonishing, considering the short space of time in which they have been effected, that justice to the subject we have taken up, demands that we devote to the history of that mission, and to

the travels and researches of its more prominent labourers, all the attention which is compatible with our general purpose. Returning, therefore, to the Georgian Islands after the departure of the Duff in 1797, we shall give a sketch of what occurred there from that period, until the arrival of the Missionary traveller, Mr. Ellis, in 1817; beginning with a brief account of the second voyage of the Duff from England in 1798, to connect the several points of our history.

The accounts brought to England by the Duff, of the great success of her first voyage to the South Sea, and the exceedingly promising state of the mission, so elated its friends and supporters at home, that no time was lost in preparing to send out the ship a second time, with a large reinforcement of Missionary strength. The liberality with which individuals came forward to patronize this work, was at least creditable to their feelings; and by the following December, and within a few months after her arrival at home, the Duff was again ready for sea, having on board a cargo of every thing necessary, and twenty-nine additional Missionaries, ten of whom were married and took with them their families.

The *Duff* was now commanded by a Captain Robson, and sailing in the course of the same month, was soon far on her voyage towards Rio Janeiro. She had been out about two months, when one fine morning as they drew near to the coast of Brazil, a sail was dimly perceived on the horizon. Although it was then a time of war with France, this sight gave the Missionaries no concern, as they little expected that any hostile ship would be likely to cruise in these latitudes. Paying no attention, therefore, the ship bore down towards them the same afternoon, but as there was little wind, it was evening before she came near to the *Duff*. The moon was now up and shone brightly over the sea. Slight squalls began to arise, but still those on board were ignorant where the strange ship could be from, and why she had followed them all day. Great indeed was the consternation of the Missionaries, when, opening a port, the vessel in chase began to fire upon them; and having forced them to heave too, they soon ascertained that this strange ship was a French privateer, and that the *Duff* with all on board was already her prize.

Their terror was now extreme, for a party of officers, boarding them from the French ship, and brandishing cutlasses over their heads, intimated that they must immediately go on board the Bonaparte,—for this was the privateer's name,—and remain there under hatches as prisoners. The anguish of the married men in being forced from their families, uncertain what was to be their future destiny, was indeed extreme. They were not, however, allowed even a moment to indulge their feelings, but, together with the crew of the Duff, were driven, at the point of the cutlass, into the privateer's boats, like so many sheep, without an article of their property save what was on their backs. The scene that ensued on board the privateer, the terrified Missionaries describe like a hell in miniature, for uproar. Nothing appeared to their bewildered senses but noise and confusion, which, with the squalid appearance and barbarous manner of the crowd of foreigners among whom they now were, filled them with grief and horror.

What both parties of the captured suffered for several days afterwards, closed beneath the hatches, under the watch of strangers, and finding that all

hopes of their voyage were at an end,—we do not tarry here to dwell upon ; nor can we follow them in the succeeding troubles which they encountered during the remainder of this disastrous adventure.* Being carried into Monte Video, and there set on shore, after many vexations they at length procured a vessel to convey them to Rio Janeiro, where they hoped to obtain at least a passage back to England. But they had not been many days at sea before they were again captured by a Portugese man-of-war, and a second time separated into small parties and sent on board different other ships. In such circumstances, the various hardships they suffered were such as they were extremely ill prepared for, either by their principles, their habits, or their feelings ; but their ultimate fate was to be carried back to Europe, and cast in a state of destitution on the streets of Lisbon. Having procured a passage back to England, the Missionaries at length arrived in safety ; with the loss, however, of every thing they possessed, and with completely frustrated purposes and anticipations. This happened just

* See Gregorie's Journal of a Disappointed Missionary, Howell's Interesting Particulars of the Loss of the Duff, &c

ten months from the time they had set sail from the Downs, with the brightest hopes, and noblest intentions,

This disastrous termination to so favourite an adventure, acted upon the Missionary Society at home like an electric shock ; so little had its members anticipated any such result to their exertions. They had not recovered from the distress and disappointment which it occasioned, when the most alarming accounts arrived from the South Sea of the state of the original mission. These accounts reported that eleven of the Missionaries at first settled in Tahiti had been obliged, by the ill treatment of the natives, to leave the island and fly to Port Jackson ; that three of those settled at Tongatabu had been cruelly murdered ; that the rest had also found refuge at Port Jackson, whence they were probably now on their way to England ; and that of those who had thus fled to New South Wales, one had been murdered near Port Jackson.

The consternation and grief that these tidings occasioned were so great, that the fire of Missionary zeal seemed to have been almost extinguished in England. The natural despondency, occasioned by this train of misfortunes, was much

aggravated by the sneers of those who had originally condemned these adventures, as wild and absurd Quixotism, which could only end in disappointment to the enthusiasts who projected them. In order to explain briefly the cause of these latter events, we must now return to the several Missionary settlements at first made in the South Sea.

To the covetous looks which some of the natives of Tahiti often threw upon the little property of the Missionaries in that island, we have already alluded. This feeling began to show itself in the young king, Otu, himself, shortly after the departure of the Duff from Tabiti; excited as he was by his jealousy of the authority of Pomare, his father, who secretly favoured the Missionaries, and stimulated, as his worst propensities were, by the wicked suggestions of the two treacherous Swedes. Another thing, which, besides the temptation of their property, began to operate against the inoffensive Missionaries; was their great humanity to those unfortunate natives, among whom the worst of those European sailors who had formerly visited the island, had left an abominable and often fatal