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CAMPBELL'S TRAVELS.

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*SECOND JOURNEY*

IN

**SOUTH AFRICA.**

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VOL. II.

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*Mahootoo, Queen of Lattakoo in full dress.*

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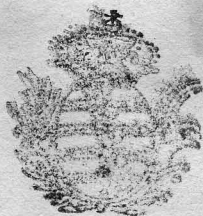
**TRAVELS**  
IN  
**SOUTH AFRICA,**  
UNDERTAKEN AT THE REQUEST  
OF THE  
**LONDON MISSIONARY SOCIETY;**  
BEING  
A NARRATIVE OF  
A SECOND JOURNEY  
IN THE  
INTERIOR OF THAT COUNTRY.

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BY THE  
**REV. JOHN CAMPBELL.**

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WITH A MAP AND COLOURED PRINTS.



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**VOL. II.**

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# TRAVELS, &c.

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## CHAP. I.

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REPROOF TO THE NATIVES—CONVERSATION WITH THE KING AND HIS CHIEF MEN—MODE OF ASSEMBLING THE PEOPLE FOR WORSHIP—ACCOUNT OF THE TAMMAHAS—A STORM OF WIND AND SAND.

MAY 22.

**I**N the morning many young people were standing opposite the tent-door to see us take our breakfast. The chief Mahalalewhey was observed to say something to them, on which they immediately dispersed. On inquiring why he ordered them away, he informed us he had said, that if they behaved as bad as they had done the preceding evening, the word of God would pass from Meribohwhey, for people would be afraid to come and tell it them.

Many attended our worship at eleven P.M., when they were told what great things the Son of God had done for the salvation of men, and in order to gain their love. The people gave ap-

parent attention. There were present the King, the chief captain, and Mooshene, captain of another Tammaha town, ten or twelve miles distant. After the meeting was over, the king and chief men returned, and we entered into conversation with them. On being requested to tell what they knew of God? The King replied, that they knew nothing of God, but when they saw wag-gons, and the things in them, and the tent, &c. they thought that the men who could make such things must be a kind of gods, but now that we had told them otherwise, they knew we were men like themselves; he then added, that they knew not what to think of God. The King (who is an old man) said, that old men in former times used to speak of those things, but men now speak of nothing; that he knew he was ignorant, and had come to the tent to be instructed. On being asked if he knew that he had a soul, he said he did not, nor did he know any difference between men and beasts; but that they had always known there was a God, and that he was near them, and killed them; but they never knew why he was angry. When they did what was bad, I asked if their hearts told them it was evil which they had done;---such as when they murdered or stole? The king answered "When a man does evil he does not think of it, but if a man tells him, and reproves him for it, then he thinks of it and is afraid." "When they thought God killed them,"

I inquired, "did they do any thing to please him?" The King replied, "We never thought of it---no man ever thought what would please God." He was surrounded by the wonderful works of God, I observed, such as the sun, did he ever think how large it was? Answer, They never thought of it. "Let the king think of it now," I said, "and tell me what he thinks?" He said he could not think of it, but we must tell him. With this request I immediately complied. On being asked where that luminary went in the night-time, he said he thought (speaking with seeming diffidence) it took a short turn from there, (pointing to the west) and came back to the east. "Does it come back under the world, or how?" He could not tell, but he knew that sun, moon and stars, all went one way; whether they went through or under the earth he did not know. He wished to be informed whether it was a new sun every morning, or the old one that came back again; he thought white men were a kind of Gods compared to them; and that in their own country they must have gods greater than themselves; that when he looked at our clothes, and observed how fit they were for defending the skin from thorns, when he viewed our table, stools, and waggons, he wondered at us.

"Does the King think that God is subject to death like men?" Answer, He does not know.

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I took this opportunity of telling him that God alone could send them rain, and that the persons among the Bootshuanas and Barroolongs, called rain-makers, had no such power over the clouds. The conversation afterwards proceeded as follows.

“ Does the King know any thing of the devil?”  
“ Yes, we call him Burrimo! but we think he is a God.” Here Munameets told the King that the white people called him Satan; that he was a rogue, and like Makkabba, was constantly trying to stir up all men against God and each other. “ Have they ever heard of the Ocean, or Great Water?” The King, smiling, said, “ Where shall I see such a Great Water?” He then inquired from whence beads came. On being asked how the fowls were upheld in the air, he said, he did not know whether by air or not. He wished to know where we got our clothes, and from what they were made. Mooshene then asked for a knife; and the King said we must shoot flesh for them; which was heartily seconded by Pelangye, who urged the King to persevere in that request, which he evidently did from the hope of coming in for a share of whatever might be thus obtained. Sedras, the Bootshuana interpreter at this time, told the king and twenty others who were sitting in the tent, that though Pelangye had travelled with us all the journey up the country, and had heard the word of God every



day; yet here he had interrupted the conversation by talking about flesh: adding that he was a man who was never happy but when he saw a potful of flesh boiling before him.

Notwithstanding this reproof, the conversation about flesh became general and loud, being a topic which touched the strings of every heart. Muna-meets whispered that the Mashows had taken away all his flesh; he evidently said so, to prevent our promising any to the Tammaha. The fact was, he had given part of it to his relatives at Mashow, and the rest he had bartered away in trade, though it was the portion of flesh which we had given him to support himself and his servants during the rest of the journey, there being little reason for expecting to shoot more. But these people have as little foresight as children, they sell or eat what they have to-day, without ever thinking what is to support them on the morrow.

Mahalalewhey sent in the evening to know when worship would commence; on hearing that it was to begin immediately, he called out to the people, who were dancing, singing, and clapping their hands, *ikkakoo*, which was our ordinary word for assembling the people. This he uttered with an audible voice about a dozen times, in different parts of the town. The result was that

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the dancing ceased, and almost the entire population assembled round the tent to hear the word of God. I explained to them how the gospel might prove to be the greatest blessing that could come to a country; and would tend to increase the happiness of mankind more than any thing else. The interpreter stood on the outside the tent that all might hear. It was the largest assembly of heathens to hear the gospel I had before seen; nor did I ever witness greater stillness during the time of meeting. About an hour afterwards, a number of women clapped their hands, which is their manner of inviting the men to dance; but, as there was no singing, it indicated that the men had not come, though they continued to clap for more than an hour.

23d. The Tammaha nation was formerly a poor and scattered people, like the Bootshuana Bushmen, as before mentioned; but they formed an union with each other, and joined their neighbours in commandoes to capture cattle. They acted with such courage and fierceness on those expeditions, that they were often invited to lend assistance to others, and by their success they have acquired more cattle than most of the surrounding nations.\* There are two other Tam-

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\* From the recentness of this change in the character and condition of the Tammahas, it appears that the circumstances

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maha towns, besides villages, or cattle-posts, *viz.* Mooshene, about twelve miles to the eastward, governed by a chief of the same name; and Taykeeso, about three days' journey to the S. E. of Meribohwhey, on the banks of a river that runs into the Yellow River, and which after being joined by the Malalareen, Alexander and Cradock, forms the Great Orange River. This latter town is said to be as large as Meribohwhey, containing perhaps eight hundred inhabitants, which is about the same extent of population as Meribohwhey. It is governed by a chief of the same name, who succeeded his father on his retiring in consequence of old age. Taykeeso is about thirty years old, and is reported to be friendly to strangers. It seems probable, from information received, that the river there could be laid out so as to fertilize the adjacent plains. The inhabitants possess abundance of cattle, but sow no corn like their countrymen at Meribohwhey, which deficiency is supplied by their greater expertness in hunting. With the skins of the animals killed, they are able to purchase

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which led to it might be ascertained by a residence in the country. A few of the details connected with this event would throw some valuable light on the history of man, and on the progress of civilization. It is probable they may owe their wealth and elevation, among the surrounding tribes, to the military talents and legislative capacity of some warlike and gifted individual.

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grain from the neighbouring nations. They speak the Bootshuana language as in the other Tammaha towns, but many of them can also speak the Corranna and Bushmen languages. Two white men and one woman were said to have come to that town many years ago, who had what the Tammahas called remarkably large knives, perhaps swords, being probably deserters from some regiment in the colony. They afterwards came to Meribohwhey, where they were murdered. Five persons of the same colour subsequently visited Taykeeso, but after leaving it they were heard of no more.

Such is the reputation of the Tammahas for boldness and fierceness, that no nation has yet attempted to attack them. A Missionary to itinerate among their towns might be very useful; and I found them still solicitous for the arrival of one.

There was a violent storm of wind and sand from the N.E. during the whole night, which blew very cold, and prevented sleep for several hours. Every thing in the tent was covered with sand, which continued to pour in to such a degree as rendered it impossible for us to remain in it. We, therefore, took our breakfast under the shelter of a dry thorn hedge. The storm prevented many of the people from being present at

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our departure. The chiefs expressed the same desire for Missionaries to come amongst them as they had done before, adding, that Mateebe's having Missionaries was a shield to his back.

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## CHAP. II.

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DEPARTURE FROM MERIBOHWHEY—DESCRIPTION  
OF SCENERY—TWO RHINOCEROSES KILLED FOR  
THE TAMMAHAS—INTERRUPTION AND DISTRESS  
FROM THE WEATHER—SURFACE AND SOIL OF  
AN EXTENSIVE PLAIN, &c.

**WE** left Meribohwey at eleven A.M., pursuing a course more easterly than that by which we had come up the country. As we passed the lake about a mile from the town, we filled all our water vessels. This lake may be about five or six miles in circumference. Its beauty is concealed by the tall rushes that grow every where in it, and afford shelter to a great variety of aquatic birds. For three hours we travelled over a plain, open country, which was succeeded by a wood of mimosas, which we passed through in half an hour; a plain then opened upon our view, over which we travelled till four P.M. When reaching a pool of water among some trees, we halted.

We were shortly afterwards joined by two of our men, who with some Tammahas had left us at sunrise, in order, if possible, to shoot a rhinoceros for the Tammaha king, captains, &c. at their anxious desire. These men related that, immediately on their arriving at the field, where the rhinoceroses were expected to be found, they discovered five, two of which they shot, and wounded a third. These they left with the Tammahas to cut up, and to convey the flesh complete to their masters. Instead of crossing the country to meet us at the pool of water as had been agreed upon, they returned to Meribohwey, in hopes of arriving before our departure. On their way thither they met Mahalalewhey the chief captain, who eagerly inquired if they had shot any thing? When informed that two rhinoceroses were lying dead on the field, he asked if they were going for the waggons to carry them off; they told him they were desired to shoot them for the Tammahas, and that we did not wish for any part of them; upon hearing this he leaped and danced for joy, saying, these men are great captains! and then hastened forward to the place where the animals had been killed. Such an act of munificence as the entire gift of two rhinoceroses was probably unknown in that country.

Our Matchappees no sooner heard of the suc-