A Memoir on the Civilization of the Tribes Inhabiting the Highlands near Dalagôa Bay

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among the inhabitants ere I left the junk, that I was a physician, and anxious to do good; and I was therefore very politely invited to take up my residence in one of the principal mercantile houses. It was midnight when we arrived on shore, and found a rich entertainment and good lodgings provided. The next morning crowds thronged to see me; and patients were more numerous than I had any where else found them, and this because they have among themselves no doctors of any note. I went immediately to work, and gained their confidence in a very high degree. There was not in the whole place, nor even within the circuit of several English miles, one female to be seen. Being rather surprised at such a curious fact, I learned on inquiry, that the whole female population had been removed by the civil authorities, with a view to prevent debauchery among the many sailors who annually visit this port. I could not but admire this arrangement, and the more especially because it had been adopted by heathen authorities, and so effectually put a stop to every kind of licentiousness.

"Kin-chow itself has very little to attract the attention of visitors; it is not a large or handsome place. The houses are built of granite (which abounds here); and are without any accommodations, except a peculiar kind of sleeping places, which are formed of brick; and so constructed, that they can be heated by fires kindled beneath them."

X.—*A Memoir on the Civilization of the Tribes inhabiting the Highlands near Dalagôa Bay.* (Abridged.) By William Desborough Cooley, Esq.

The interior of Southern Africa, from the country of the Hottentots to the equator, is occupied, we have reason to believe, a few spots excepted, by nations all speaking kindred tongues; and therefore, according to the ordinary system of ethnographical arrangement, of the same race. Those nations may be conveniently comprised under the designation of *Austral Ethiopians;* and of these, the *extra-tropical* family, or *Austral Ethiopians beyond the tropic*, are the proper objects of this paper.

It would be easy to show, not only that industry and civilization are more or less developed among those nations, on the highlands of the interior of Africa, but also that they were once much more manifest than they are at present. When the Portuguese settled in Angola and Mozambique, the illiberal spirit of their government, and the nature of their traffic, had the effect of degrading the native tribes which were in immediate contact with them; and, at the same time, of effectually repelling the more spirited and industrious inhabitants of the highlands: so that, where their vicious policy did not blast the germs of civilization, it caused their concealment.

Fortunately, however, a large portion of Southern Africa has been protected by physical circumstances (to which I shall advert hereafter) from this sinister influence; I mean, the country between the Cape colony and Inhamban or Cape Corrientes: and I shall now proceed to show that, from the character of its population, its climate, productions, and situation in the vicinity of the Cape colony, it holds out particular inducements to the enterprise of British merchants; that it unites probably more of the elements of a great and civilized community than any other portion of Southern Africa; and, it needs hardly to be added, that on these accounts it deserves to be immediately explored.

A few years ago, when the Amakosa (or Caffers, as they are commonly called), on the eastern frontiers of the Cape colony, first attracted attention, they were represented as a people highly interesting from their moral condition. Two distinguished travellers, Dr. Lichtenstein and Mr. Barrow, both acute observers, agreed in declaring them a *half-civilized people*, clearly emerged from savage life.

The Bechuána tribes, situated in the interior, about three hundred miles north of the Gariep or Orange River, are still superior to the Amakosa in arts and civilization*. The position of the latter, indeed, on an exposed frontier, has developed among them a martial character; while the Bechuánas, more remote from hostile attacks, take up arms rather as hunters or marauders, than as warriors. But their superior civilization is evident in their industry. They inhabit large towns, their houses are well-constructed and remarkable for their neatness; they cultivate the soil, and store their grain for winter consumption. In their physiognomy also they rise a degree above the Amakosa; their complexion is of a brighter brown, their features more European, and often beautiful.

As we proceed north-eastward from the country of the Batclapís, the most southern of the Bechuána tribes, along the elevated tract which limits on the west the basin of the Gariep or Orange River, we find the industry and civilization of the inhabitants increasing at every step. In the country of the Tammahas, near the town of Mashow, which has a population of at least ten thousand, Mr. Campbell saw fields of Caffer corn (*Holcus Sorghum*), of several hundred acres in extent. In another place he saw a tract of cultivated land which he supposed could not be included within a circumference of less than twenty miles†.

But among the Murûtsi, whose chief town, Kurrichane or Chuan, is distant probably about one hundred and sixty geographical miles, north-east by east from Litákoo, the same traveller found a spirit of industry, and a progress in the arts, which appear to have surprised him.

The town of Kurrichane appeared to Mr. Campbell to be about four

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* Lichtenstein. Reisen im Südlichen Afrika, i., 404. Berl. 1811.
† Campbell's Second Journey, i., pp. 93, 177, 181. 1820.

times the size of Litákoo, the population of which he estimated at four thousand *. In the construction of their houses, many circumstances are observable, which mark a broad line between the Murútsi and their southern neighbours, in respect to proficiency in those arts which are most intimately allied to civilization. The fences encircling their houses are built of stone, without cement, but of masonry, in other respects, equal to that of Europe. The houses themselves are plastered and painted yellow; some of them are ornamented with pillars, carved mouldings, and well painted figures. The jars in which the corn is stored, are from six to ten feet in height and diameter, formed of clay, painted and glazed. The most scrupulous neatness reigns through the habitation. The Murútsi cultivate tobacco and the sugar-cane, in addition to beans, Caffer corn, millet, and other objects of Bechuána tillage. They are so rich in cattle, that the droves returning home in the evening extend two miles from the town †.

The Murútsi manufacture large quantities of iron and copper. They smelt and alloy the latter metal, draw it into fine wire, and make elastic chains of considerable beauty. Their iron is of so fine a quality as to be little inferior to steel. They supply their neighbours with knives, razors, iron implements of husbandry, &c. It is even probable that they have the art of casting iron, for at Dalagôa Bay the natives have cast-iron tobacco pipes, differing little in shape from our clay pipes, and obtained by them from an inland nation ‡; now the Murútsi are among the most expert of those nations in the art of working the useful metals, and as they are known to trade to Dalagôa Bay, there is a strong likelihood, at least, that the cast-iron pipes are of their manufacture. The Murútsi supply their southern neighbours with wooden ware, with bowls, carved spoons, &c.; and as the Batclapís were able to name to Mr. Campbell several handsome kinds of wood which grow in the country of the Murútsi, it may be fairly inferred, that the latter people display no less ingenuity and refinement in their manufactures of wood than in those of metal.

The arts, industry, and social order which are observed to increase progressively, as we advance north-eastwards from the Batclapís to the Murútsi, cannot be supposed to cease abruptly at the limits of the latter nation. Beyond the Murútsi, according to the accounts of natives, toward the north-east or east are the Maquaina, a numerous and powerful nation, equalling the Murútsi in industry, and far surpassing them in wealth and numbers §. They are known to all the southern nations, even to the Amakosa, who are at least five hundred geographical miles distant from them, but who describe them (under the name of Maquini) as the people from whom all other nations receive their iron and copper wares ||. The Murútsi and other southern tribes

* Mr. Thompson supposed Litákoo to contain six, eight, or ten thousand inhabitants.—"Travels and Adventures in South Africa," i., pp. 168, 216. 1827.

† Campbell, i., pp. 220, 248. ‡ Communicated to me by Lieutenant Rozier.

§ They are called, by Lichtenstein, *Maquini*; by Burchell, *Makwins*; by Campbell, *Moquana* and *Baquana*; by Thompson, *Maqueans*; and by Philips, *Maquaina*.

|| Licht., i., 495.

obtain from the Maquaina, beads, the money of the country, which are brought to the latter people by the Mollaquam, who live near the great water (I presume towards Dalagôa Bay), or derived from commerce with the Mahalasely, a great nation situated to the north-east of the Maquaina, and who trade with a white people living near the great water, and speaking an unknown language*. By this description, it is evident that we must understand the Portuguese at Inhamban. Beyond the Mahalasely are said to be a half-white people, who are extremely savage†. These are the "Wild Men of the Woods," described by the Portuguese, and who are probably descended from the Moors, driven southward by them after the conquest of Sofâla ‡.

Now the information which the Murútsi communicate respecting the nations situated to the north-east of the Maquaina, deserves our particular attention. The Mahalasely (as well as the Mateebeylai, a neighbouring nation) are of a brown complexion, and have long hair§. They wear clothes, ride on elephants, which they likewise use for draught, they climb into their houses, "and are gods‖." This last emphatic expression is usually applied to Europeans, with whom the Mahalasely are thus raised to a level. All the nations from the Mahalasely to the Murútsi inclusive, obviate the virulence of the small-pox by inoculating between the eyes ¶.

The various Austral-Ethiopian tribes, or nations south of Inhamban, habitually regard each other as members of the same family: they are, as they express it, *one people*, and, unless when wars disturb their harmony, they mingle together without fear or mistrust. Their young chiefs make distant journeys, confident of being hospitably received wherever they arrive. To this circumstance, and the commercial disposition of the Murútsi and their neighbours, it may be ascribed that their geographical information is so much more accurate and extensive than is usual among rude nations. The industry and commercial habits of the inland tribes are sufficiently matured to operate on opinion and to feel its reciprocal influence. Even among the Batclapís, who are less strenuous and ingenious than the Murútsi, an individual of industrious habits is commended and esteemed by all**. Mr. Campbell met a family, with all their property packed on oxen, travelling from the country of the Tammahas to that of the Murútsi, a distance of one hundred miles, to reap the harvest††.

The Murútsi carry their manufactures, their copper ornaments, iron, and wooden wares to the Batclapís and other southern tribes; from whom they obtain in return, skins, ivory, and *sibílo*, or glittering iron ore, with which they powder their hair. These articles they

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* Campbell, i., 240. † Philips, Researches in South Africa, ii., 154. 1819.
‡ Lieut. Rozier.
§ Campbell's First Journey, 216. 1825. Second Journey, i., 272, 308.
‖ The Mucarangas and Amakosa make use of a similar expression. By the former, Europeans are called *Musungo;* by the latter, *Umlungo;* that is, Lords.
¶ Campbell, i., 163.
** Burchell, Travels in South Africa, ii., 555. †† Campbell, i., 283.

again carry north-eastward to the Maquaina, with whom they exchange them for beads and clothing. Thus the trade in which they are immediately concerned, probably extends from four to five hundred miles. At the chief towns, to which they resort, they have commercial agents, called *marts*, with whom they are allied by interest and bound in reciprocal obligations of friendship and hospitality*. The Mahalasely, whose civilization is so much vaunted by their southern neighbours, are said to carry their hospitality and encouragement of trade so far as to support, at the public expense, all strangers who enter their country†. They purchase great quantities of ivory, which they superstitiously anoint, and pretend to the Maquaina or Murútsi merchants (who readily believe them) that they eat it. This strange fiction is evidently intended to protect their monopoly of the trade with Inhamban.

The Murútsi, Maquaina, and Wankîtsi are said to trade with the Damaras on the western coast of Africa, and there can be little doubt that their northern and north-eastern neighbours, the Seketay, Bamangwatú, and Mahalasely maintain a commercial intercourse with the empire of Monomotapa. We are informed, that the beads with which the Portuguese on the Zambese carry on their trade with the natives are of three colours, viz., black, white, and blue‡; these are precisely the colours on which the Bachapins set a value; beads of any other hues are not considered by them as money§. Now this uniformity in the appreciation of a circulating medium, the value of which is altogether conventional, can be reasonably ascribed only to an active commerce pervading the countries in which it is observed. The Portuguese say, that ivory is brought from the Orange River to Zumbo, a trading town on the Zambese, four or five hundred miles from the sea‖; which account, stripped of misconstruction and erroneous inference, amounts to this, that a commercial intercourse exists between the nations dwelling among the sources of the rivers which discharge themselves into Dalagôa Bay, and those which are situated due north of them, near the Zambese. Thus it is evident, that the trade of the Austral Ethiopian nations may be traced from Dalagôa Bay on the eastern to Whale Bay on the western coast; and from Litákoo northwards to the Zambese. From Tête, on this river, the commercial route of the natives runs northwards, about one hundred and fifty miles, through the high country of the Maravis, and then turning to the north-west, intersects several rivers which flow towards the interior (probably, like the Zambese, to wind round afterwards to the eastern coast). Having pursued this direction about two hundred miles, the route turns westward to Angola. The trade, carried on by the natives in the interior of Africa is not, as some imagine, of recent origin.

The kindness and humanity of the natives of what is vaguely deno-

* Campbell, i., 274. † Ibid. 308.
‡ Thomann. Reise und Lebensbeschreibung, 115. 1788.
§ Burchell, ii., 569. Red and yellow beads are preferred to blue on the coast.
‖ Bowdich, Discoveries of the Portuguese, 108.

minated the *Caffer Coast*, as displayed towards shipwrecked seamen, have often been the themes of just and warm commendation*. "They are very just," says Captain Rogers, "and extraordinarily civil to strangers†." When the missionary, Mr. Archbell, visited the Zoolahs, he was met at the distance of three days' journey from Chaka's residence, by women bearing calabashes of beer for his use‡. He found the Zoolahs, whose conquests have been attended with so much desolation, a remarkably neat, intelligent, and industrious people; rich in cattle, cultivating a fine country, and dwelling in large towns. The nations of the interior are no less friendly in their conduct. The European travellers who have visited the Batclapís, the Tammahas, the Murútsi, and Wankítsi, have experienced in every instance kindness and civility. Makabba, the much-dreaded chief of the last-named people, told Mr. Moffat, that "he hoped no grass would grow on the road from the Cape colony to his chief town, Quaque§." The Murútsi lamented only that Mr. Campbell had no merchandise with him. In short, it seems perfectly established, that a traveller in these countries has no reason to be under any apprehension either from the ferocity or dishonesty of the natives. "He is in no danger," says Mr. Thompson, "of being killed or ill used among them||.

If the reports of natives, and the other authorities here drawn together, be not in a great measure deceptious, we are justified in asserting, that the most civilized nations of South Africa are situated at no great distance from Dalagôa Bay. The population of these nations also is considerable. If we suppose the whole country extending from the limits of the Cape colony to the Bazaruto Islands, with an average breadth of five hundred geographical miles inland from the sea, to be as densely peopled as the territory of the Amakosa, its total population will be about a million¶. But this is much too low an estimate, inasmuch as the Amakosa are a rude pastoral nation, and population is sure to accompany industry and cultivation; besides, the Batclapís, Murútsi, and Amakosa, all agree in pointing to the Maquaina and the nations beyond them, as examples of a remarkably numerous people: the Batclapís say, that the Kóyas, at the sources of the Orange River, are as numerous as the blades of grass, but to convey an idea of the numbers of the Maquaina, they take up handfuls of sand. On the route from Kurrichane eastward to Dalagôa Bay, seven large towns are said to occur in a journey of eight days (from seventy to eighty miles)**. It is not improbable,

* Hamilton, New Account of the East Indies, i., p. 6.
† Dampier's Voyages, ii., part iii., 112.
‡ Missionary Register, p. 49. 1830. § Philips, ii., 152. || Ib., i., 338.
¶ According to Lichtenstein, the territory of the Amakosa has 30,000 inhabitants on a surface of 16,200 square geographical miles. Thompson assumes it to be 14,000 square miles, with 100,000 inhabitants. I suppose Amakosina (or the country of the Amakosa) to have an area of 15,000 square geographical miles, and a population of 35,000.
** Campbell, i., 241.

then, that a population of two millions is contained within the limits assigned above. But these limits, it must be observed, are assumed merely for the sake of distinctness, and not as the boundaries of race, language, or commercial intercourse, which, in fact, extend across the continent to the ocean on the west, and far beyond the Zambese northward.

In the number of those tribes, all decidedly emerged from savage life, unvitiated by the system of slavery or the slave-trade, free from the peculiar virulence of African superstition, enjoying a fine soil and climate, and all speaking one common language, it is not difficult to recognise the rudiments of a great nation. They are eminently fitted to receive, and capable of rearing to maturity, the seeds of higher improvement; and what nation is better qualified to confer such a gift, or more likely to profit from it when judiciously bestowed, than the British? The most civilized nations are precisely those which have the deepest interest in the spread of civilization. To them accrue all the pleasures and advantages of increased knowledge, quickened industry, and of a field of enterprise continually enlarging, as the more rude and sequestered members of the family of mankind are more intimately connected by commercial intercourse. But it may be demanded, if tribes of such industrious and friendly manners do really exist in the vicinity of Dalagôa Bay, how does it happen that we are not already better acquainted with them? To this I reply, by referring to the physical circumstances which have hitherto prevented or discouraged seamen from navigating up the Mozambique Channel, and have induced them particularly to avoid the coast between the Cape of Good Hope and Inhamban. The Portuguese, when they obtained possession of the eastern coast of Africa, communicated with it not from Europe but from India, and, like the Arab and Indian pilots, never ventured farther south than Cape Corrientes. They knew that the natives near this headland were much superior to the inhabitants of the low country adjoining, but they never conciliated and failed to make an impression on the inland nations. They were twice defeated by the Muzimbas (whose history, by accumulated corruptions, is become nearly fabulous); they consented to pay a tribute (and I believe still continue to pay it) to the Emperor of Monomotapa, whose dominions they are not allowed to traverse; and they are carefully excluded from the high country behind Inhamban, by the prudence and independent spirit of its inhabitants*. The couriers, who pass between their factories at Dalagôa Bay, Inhamban, and Sofâla, do not penetrate the highlands, so that the Portuguese have, in reality, but few opportunities of learning the social condition of the interior, and those few opportunities are chiefly enjoyed by ignorant individuals, who are incapable of profiting from them. Dalagôa Bay has been frequented by whalers (chiefly English) for more than a century; but as they are prevented by their engagements from carrying on any traffic, they never seek such an intercourse with the

* Owen's Narrative, 302.

natives as might be productive of valuable information. English ships from India have occasionally visited those shores for cargoes of ivory and ambergris; but it is obvious that a chartered body like the East India Company is never disposed to engage in a trade so inconsiderable as not to admit of routine, nor yet to adopt with efficient zeal that generous policy which is likely to rear the timid barter of a rude people into a great commerce.

Having thus discussed the civilization of the countries between the Cape colony and the tropic, I shall now proceed to consider the geographical situation of the nations which are pre-eminent in industry and population, and the facility of reaching them. The position of Litákoo, the chief town of the Batclapís, is tolerably well ascertained, the latitude 27° 6′ 44″ S. being fixed by observation, and the longitude 24° 40′ E., calculated from several itineraries*. Eastward from the Batclapís are the Tammahas, who, enjoying a more humid climate, are superior to them in wealth and numbers, though more recently reclaimed from the bush-ranging life. Their chief town, Mashow (containing ten or twelve thousand inhabitants) is probably one hundred miles east-north-east from Litákoo†. The Murútsi are to the north-east of the Tammahas; their chief town, Kurrichane, being one hundred and fifty miles from Litákoo, according to Mr. Thompson, two hundred and fifty according to Mr. Campbell, who actually visited it. But this writer evidently miscalculates his rate of travelling. The bearings also which occur in his printed narrative, being conformed to an ill-constructed map, are in general erroneous‡. Calculating, however, with the elements which he affords us, we may venture to place Kurrichane in long. 27° 10′ E., lat. 25° 40′ S., about one hundred and sixty geographical miles from Litákoo, and three hundred from Dalagôa Bay. The Wankítsi are probably seventy or eighty miles west or west-north-west from the Murútsi, whom they resemble in manners. Their country, which is hilly towards the east and north, though refreshed by abundant rains, is deficient in running waters. It lies apparently to the west of the sources of the rivers which flow through the country of the Murútsi. But though on opposite sides of the ridge, these countries resemble each other in the luxuriance of their vegetable productions. The waggon-tree, which, within the limits of the colony, is found to flourish only near the coast, is again seen here, after disappearing for a space of seven degrees. An increasing moisture of climate, in consequence of an approach to the sea-coast, is perceptible at every step of the journey from Litákoo to Kurrichane, in the increasing vigour and profusion of the vegetable kingdom. The harvests of the

* Burchell, ii., 488.

† Lichtenstein, Burchell, and Thompson, agree in placing the Tammahas to the east of Litákoo.

‡ Mr. Campbell seems to suppose that oxen yoked in a heavy waggon can travel, when fresh, five miles, or, for a continuance, four miles an hour. Mr. Burchell found, by careful measurements, that the ordinary rate of oxen in draught is three miles and one hundred and thirty-five yards an hour. When quite fresh they can go four miles in the same time.

Murútsi are three weeks earlier than those of the Tammahas, yet Kurrichane stands at a great absolute elevation, perhaps five thousand feet at least above the sea; it certainly cannot be lower than the plain on the north side of the Snieuwberg. The Batclapís describe it as a very cold situation; but the grass near it, they add, is extremely sweet. At Litákoo, the thermometer often sinks in winter (in June and July) to 24°, and snow falls but soon melts. Snow falls also on the highlands near the sources of the Mapoota. Cold winds from the north-east, in the country of the Tammahas, indicate a very high country in that direction*.

Numerous rivers flow rapidly towards the east and north-east through the country of the Murútsi, who are separated from the Maquaina, in the latter direction, by a great river called Makatta†. This is the river called Mariqua by the colonial traders, and which there is reason to suspect to be identical with the Mannees or King George's River of Dalagôa Bay. All the country beyond the Murútsi is said to be very populous, and full of rivers, which abound in alligators. These animals are called *Maquaina* (in the singular, *Quaina*), and probably furnish a vague designation of the people in whose country they are so numerous‡. Beyond the Maquaina (between north and east) are the Mootchooasely, Mahalasely, and Matteebeylai: the last two near the great water, that is, the sea. The Maklak, also, or Makallaka, carry beads to the Maquaina from the coast§. In all the countries here enumerated, there are many great towns as large as Kurrichane.

If, from the extent of the countries possessed by inferior tribes, such as the Batclapís and Tammahas, it be allowable to judge of the distance between the Maquaina and the Murútsi, we may assume the former to be one hundred miles east-north-east from the latter, and about two hundred miles from Dalagôa Bay, nearly in the latitude of 25° south. Now it does not appear probable that there is any hazard or formidable difficulty in this journey of two hundred miles from English River to the country of Maquaina. Guides may be easily obtained in Dalagôa Bay. The traveller, addressing himself to the chiefs, would be always sure of a hospitable reception; and among most rude nations the merchant is peculiarly respected. The climate of Dalagôa Bay is healthy after the rains, and probably is not dangerous at any season to those who do not tempt disease by their incaution. The whalers who frequent, and the Portuguese who inhabit the bay, both praise its climate. The salubrity of the high country, which commences about forty miles eastward from the coast, is not liable to any doubt.

That the rivers flowing through the countries of the Murútsi and Maquaina, and abounding in alligators, reach the sea at Dalagôa Bay, cannot be reasonably questioned. But though it would be interesting to examine those rivers carefully, and to ascertain how far they might

* Burchell, ii., 299. Campbell, ii., 90. Thompson, i., 374.
† Burchell, ii., 532. ‡ Phillips, ii., 156. Campbell, i., 242.
§ Id., i., 240, 307, 313.

be rendered available as a means of communication, yet it would probably be more expedient for a traveller, endeavouring to reach the country of the Maquaina from the coast, to take the shortest possible route, and to allow no secondary object whatever to retard his arrival among the tribes of the interior. The journey from Dalagôa Bay to the Maquaina might be easily performed with oxen in a fortnight, or in much less time by one riding them in the manner of the Hottentots. The distance between Litákoo and Kurrichane was performed by Mr. Campbell, with a heavy waggon, in nineteen days, of which he actually travelled only fourteen.

Our supposed traveller, having reached the Maquaina from the sea, would find them eager to trade with him, and well-disposed to learn the means of increasing their commerce. He might adopt their customs, and perform the simple ceremony of contracting a commercial alliance with one of their chiefs*. The industrious tribes of the interior are not insensible to gain—the mercantile character is fully developed in them; they think of nothing, says Mr. Campbell, but beads and cattle †. Their country is sufficiently rich in natural productions to support, in the first instance, a considerable traffic; they have ivory in abundance, skins of all kinds, and probably some valuable sorts of wood. The wood of the Murútsi, called mola, is said by the Batclapís to be quite black and very beautiful‡. They have copper and iron of the best quality. If the commerce of these nations reaches to Zumbo on the Zambese, as the Portuguese say, the gold trade might be easily diverted into a southern channel. Indeed, there is some reason to maintain that gold is found at no great distance from the Mahalasely §. When the Dutch, a century ago, had a factory at Dalagôa Bay, they obtained gold from a country due north from English River, apparently distant from it about seventy miles. In return, the natives would take beads, needles, cotton cloth, and blanketing or other soft woollens, of which they are in much need. The Batclapís already know the superiority of the Cape sheep over their native breeds. The Griquas possess horses; and if these, with good cattle, were imported into the wealthier countries farther to the north-east, they would no doubt prove very acceptable to a people who, with all their industry, still retain an affection for pastoral pursuits.

Fire-arms may probably be also enumerated among the articles of traffic, which might be advantageously offered to those nations, who will sooner or later inevitably obtain them, if they carry on any trade whatever with the coast. The superiority, so long and so destructively exercised by the Zoolahs, arises in no small degree from their possessing fire-arms, which they obtained from the Americans trading to Natal ||. But fire-arms have the advantage of rendering the commerce which supplies them at once necessary and secure. When

* The contracting parties pull each other's noses. † i., 243.

‡ Campbell's First Journey, 290.

§ Barbosa (in Ramusio, i., 288) says the gold was brought to Sofâla from a country south of Manica, towards the Cape of Good Hope (*i.e.*, from the south-west).

|| Bannister on Emigration.

judiciously bestowed also, so as to give a decided predominance to a comparatively civilized people, they become the means of promoting civilization. A Radama would soon spring up among the Maquaina or the neighbouring tribes, and would find in the habits of his countrymen fewer obstacles to the progress of improvement than those which thwarted the noble intentions of the Madegass Prince. But, independently of commercial calculations, it would be a measure of sound policy to promote the civilization and political strength of a nation separated from the Cape Colony by a broad barrier of desert, and a distance in a straight line of at least six hundred geographical miles. If the dominion of such a nation extended to Dalagôa Bay, it would contribute much to the repose of the tribes near the colony, by narrowing the field within which migratory revolutions could take place, and checking the long train of disturbances which are propagated from them.

But at the commencement the Maquaina might possibly trade with the coast by means of caravans. Captain Owen mentions the arrival of a caravan from the interior to Dalagôa Bay, consisting of one thousand native traders, with from three to four hundred elephants' tusks, and a great quantity of cattle*. He likewise speaks in the most encouraging manner of the dispositions of the natives of the coast, who nevertheless are inferior in every respect to those of the interior. They are, he says, partial to the British, and have a strong predilection for fair commerce; they are quiet and decorous in their manner of dealing, and utter strangers to dishonesty; their prudence will not allow them to give their merchandise for the momentary gratifications of rum or tobacco; and for cloth they have the most inordinate desire†. A similar observation was made near Cape Corrientes by Vasco de Gama, and is related by the historians of his voyage in nearly the same expressions. The natives of Dalagôa Bay would be delighted to find their country become the channel of a commercial intercourse between the British and the Maquaina, or other inland nations. That such an intercourse might be established without much risk, labour, or expense, can hardly be disputed. And how gratifying the results which might be expected from it! The improvement of those intelligent and docile tribes would soon outstrip every anticipation. The Batclapís, following the instruction of the missionaries, now practise irrigation, and exhaust the river Krúman in fertilizing their land. Many of the rising generation among them wear European clothing. They carry their merchandise to the fair of Beaufort, a journey of two or three months across a desert. The trade in hides, which the Amakosa carry on with Algoa Bay, has increased rapidly of late years‡. The readiness to hearken to instruction manifested by the Batclapís and Amakosa (and it is worthy of notice that their chiefs will not allow the missionaries to assume any authority, although they never thwart them in the exercise of their moral in-

* Owen's Narrative, &c., ii., 20.
† Ibid., pp. 127, 145, 219, &c.
‡ Bannister, Humane Policy, p. 116.

fluence) will of course be found among those northern nations, whom they represent as infinite in number and far superior to themselves in arts and social manners.

Trading adventurers from the Cape colony occasionally proceed as far as Litákoo, which is nine hundred and seventy miles distant by route from Cape Town.* The colonial merchants waste their exertions and their funds in endeavouring to establish a trade with the people of Natal, who are yet far removed from that stage of improvement which feels the necessity of trade. While, at the same time, it is almost certain that an expedition, neither costly nor hazardous—a journey of only two hundred miles from Dalagôa Bay, would conduct to a populous country, in which the civilization of the Austral-Ethiopian nations appears to be concentred; where a mercantile routine is established, and strangers are supported at the public expense; where, in short, industrious habits, and the wants which accompany some degree of refinement, both conspire to give a value to commercial pursuits. The country north-westward of Dalagôa Bay probably affords a field to commercial speculation not less ample than Súdan, but approachable with much more safety. Its inhabitants are free from the bigotry which always accompanies a tinge of Mohammedanism, and from the habitual inhumanity of the slave-trade; their manners are simple, manly, and ingenuous; and they all speak a common language, to which the labours of the missionaries have supplied a key, and which extends beyond them in all directions as far as their commerce can aspire to reach.

The design of penetrating two or three hundred miles inland from Dalagôa Bay, may to many appear too moderate for a scheme of geographical discovery, and on that account perhaps may awaken less zeal in its behalf than plans of a more difficult and dangerous nature. But let the advocate of bold efforts to explore the interior of Africa recollect how much the cause of discovery is injured by the frequent mortification and disappointment, the loss of funds and loss of life, which ensue from them. If an intimate correspondence be once established with an intelligent people, who are themselves great travellers, who are related in manners and language to the nations beyond them as far as the equator, and who are superior to perhaps all those nations in civilization, the result must be an annual income of information, far surpassing in value all that could be expected from the most adventurous expedition, however complete might be its immediate success. There is no reason to believe that the inland nations, situated to the west and north-west of Dalagôa Bay, who habitually maintain a free and unrestricted intercourse with one another, would set any restraint on the movements of a traveller in their country. He might,

* Messrs. Scoon and Luckie proceeded in 1827 to Kurrichane, where they had been twice before, and then crossing the Marique, travelled first eastward and then southward a distance of 140 miles to the town of Malacatzi, a Zoolah chief, where they traded to the amount of 1800*l.* Malacatzi had sent messengers to them a distance of 200 miles with presents of oxen, to induce them to visit his country.

in the first instance, make himself acquainted with the countries drained by the rivers which flow into Dalagôa Bay. Southward, his information might reach to the Kóyas and the sources of the Orange River. As the population seems to cling pertinaciously to the highest ridges, and the very fountains from which the rivers spring, the reports of the natives, following their commercial routes, will mark out with tolerable accuracy that primary element of a good map, the partition of the waters.

The traveller, having obtained either from his own observations or the accounts of natives some knowledge of the countries more immediately encircling Dalagôa Bay, might then proceed towards Zumbo, on the Zambese, and might trace that river as far as the Portuguese fort at Tête, from which place a three weeks' voyage would bring him to Quilimane. The Zambese could not be examined with equal advantage in ascending it. The traveller, in that case, would be thwarted at every step by the Portuguese authorities; he would find, in the first instance, a degraded native population, and upon passing the boundaries of the Portuguese dominion, which at present hardly extends above Tête, he would be received with jealousy, if not with rudeness, by the inland tribes, from whom he might expect a cordial welcome if he were to arrive among them from any other quarter *. If the path from Dalagôa Bay to Zumbo were once trodden by a British traveller, the solution of the most interesting problems of African geography might be considered to be in progress; we should soon become acquainted with the route northward from the Zambese to the Murusuru, and thence westward to the Milúa, near the sources of the Coanza and the Zaire. But these distant explorations must, at present, be regarded only as the probable consequences of the success of the expedition recommended in this memoir.

The examination of the vast Savannahs of the interior, in the parallel of Dalagôa Bay, would be another of these results. A party of Batclapís, we are told, made a journey of two moons (perhaps five hundred miles) in a north-west direction from Litákoo, for the purpose of carrying off cattle from a people called Mampoor (Mampúa?)† They were at one time ten days without water, but the plain was covered with water melons, with which they satisfied their thirst. In some places they found marshes frequented by elephants. The country through which they travelled abounded in trees, and it may be presumed in pasture, for they actually succeeded in driving thirty head of cattle back to Litákoo, their journey homeward occupying three months. If, to the particulars of this excursion, we add the circumstance that the rains at Litákoo and in the neighbouring country come from the north-west‡, it will appear manifest that the

* A short time before the arrival of the jesuit Thoman at Tête (1759), the Portuguese factors were all expelled from the territories of a neighbouring king, and obliged even to ransom their women.—Lebensbesch, 132.

† Philips, ii., 124. Campbell's First Journey, 217. Second Journey, ii., 118.

‡ Campbell's Second Journey, i., 108; ii., 143, 198.

country in that direction is not a desert, but a vast savannah. The Mampoor live on the eastern side of a great water, and navigate in canoes to some islands near the shore. The Portuguese say, that the Cunene, or *great river*, which descends from the heights of Bihé, on the south-eastern frontiers of Benguela, towards the interior, terminates in a great lake*. The savannahs of the interior will be easily explored, whenever horses, of which the Griquas are already in possession, shall have multiplied among the nations farther to the north-east. But if we could once establish a free and friendly intercourse with the Maquaina and their neighbours, we should find them invaluable associates in the task of exploring the countries beyond them, and native hunters or traders would pioneer the way for the European traveller. It is certainly through the country of these comparatively-civilized nations alone, and with their assistance, that we can ever hope to become acquainted with the vast regions of the interior of Southern Africa, which are at present wholly unknown.

It must not be forgotten that Dr. Cowan's expedition passed through these nations; and among the motives which might be assigned for another visit to them, is that of endeavouring to obtain possession of his papers, if they still exist. That unfortunate gentleman is said to have approached within twelve days' journey of Sofâla, when he and his companions were attacked by the natives and barbarously murdered†. He had evidently entered the low country, the inhabitants of which are much less civilized than those of the highlands. The governor of Mozambique told Mr. Salt, that he thought it probable that Dr. Cowan might reach Zimbaoe, which is situated at the foot of the highlands, fifteen days westward from Sofâla, but that his further progress (to Quilimane) was impossible, owing to the number of the rivers, and the savage disposition of the people‡.

It is needless to expatiate on the advantages which must redound to geography and every branch of natural history, from an expedition to the Maquaina from Dalagôa Bay. A country rising, within a distance of three hundred miles, from the sea-shore to an absolute elevation of five thousand feet, and lying so near the tropic, is obviously a most interesting field for the labours of the botanist. Here also the geologist would have an opportunity of examining a region which, in its chief mineral products, appears to resemble the elevated plateaus near the sources of the Coanza, of the Gambia and Senegal, and of the Nile. In fine, the expedition here proposed

* Bowdich's Discoveries of the Portuguese, 64.—From an unpublished Memoir of M. de Souzas, who was sometime governor-general of Angola.

† Owen's Narrative, i. 319. Lieutenant Rozier informs me that some of the effects of Dr. Cowan's party were supposed to be in the possession of a king near Inhamban. Some natives of this place, trading to the interior, had seen papers and a part of a watch.

‡ Salt's Voyage to Abyssinia, 25.

would yield in the first instance, at little cost and without hazard, a large stock of valuable information, and would probably lead to consequences of far greater importance to commerce, as well as geography, than any other expedition, however bold in design or expensive in equipment, which could be directed to any other portion of the African continent.

XI.—*Regulations respecting Geographical Societies in the British Colonies or Dependencies, desirous of connecting themselves with the Royal Geographical Society of London.*

In June last, shortly after the receipt of the communication from Bombay printed in this volume, (pp. 5-11,) a special general meeting of the Royal Geographical Society of London was held, by which the following resolutions were unanimously passed.

"1. Geographical Societies established in any of the British Colonies or Dependencies, and expressing a wish to be admitted as Branches of the Royal Geographical Society in London, may be so admitted by the Council.

"2. The Members of all such of these Societies as shall correspond with the Parent Society, and forward to it Reports of their Proceedings, shall be considered Corresponding Members of the Society while out of England; and on their return home shall be eligible, by ballot, with other Corresponding Members, to be admitted Ordinary Members without payment of the entrance fee.

"3. One copy of every volume, or part of a volume, of the Society's Journal, as successively published, shall be sent to each Branch Society, to be placed in its library; with other copies for the authors of communications which may appear in such volumes; and any additional numbers which may be ordered shall be delivered in England, at two-thirds of the price, to any Agent duly authorized to receive and forward them."