

Letter to Roderick I. Murchison, 4 March 1856

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[0001] N^o III

Tette or Nyungwe

River Zambesi, Africa

4th March 1856

~~[To] Sir Roderick I. Murchison.~~

Sir,-

the enclosures N^o I.

and N^o II. could not be entirely copied

after my arrival on the 2^d inst but ~~h~~^{[H[H]]}aving

arranged for the delay of the messenger

for half a day more[,] I shall spend the

time in copying N^o III the whole if

legible being intended to form but one

communication. the concluding

[on this] portion [^] [of my communication] referring principally to the people

[of this part of Africa].

Perhaps no-where else do hills seem to exert a more powerful and well marked influence on national character, than they do in Africa. Every one is aware of the brave resistance offered by the Caffre mountaineers to the British soldiers, than whom I believe there are none more brave beneath the sun. And the whole of the hill tribes with but few exceptions possess a similarity of character. they extend chiefly along the Eastern side of the [...] those among [^] [whom] I have lately

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~~been~~ travelling^[ed][,] have been fighting with the

Portuguese for the last two years[,] and [^] [have] actually

kept the good men of Tette shut up in

their fort during most of that time. They

are a strong muscular race, and from

constant work in their gardens[,] the men

have hands like those of English ploughmen.

Like hill people in general[,] they are

much attached to the soil. †[T]heir laws are

very stringent. †[T]he boundaries of the

lands of each are well defined and

should an elephant be killed, the huntsman

must wait till one comes from the

lord of the land, to give permission to cut it up. †[T]he underlying tusk and half of the carcase, are likewise the property of him on whose soil it [^] [the elephant] fell. †[T]hey may well love their land, for it yields abundance of grain, and here, superior wheat and rice may be seen flourishing side by side. †[T]heir government is a sort of mongrel republican-feudalism[,] which has decided that no child of a chief can succeed his father. ~~A system of separating the young men from their parents and relatives, would have pleased the author of the Cyropaedea; yet the frequent application of the ordeal to get rid of a wife no longer loved, shews that Xenophon's beau ideal does not produce gallantry~~

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~~equal to that which flows from the birch of~~
~~of wrathful village pedagogue among~~
~~ourselves~~ the country towards Mozambique supports people of similar warlike propensities, and if it is [these are] owing to an infusion of Arab blood in their veins, that mixture does not seem to have had much influence in their customs; for those are more negro than aught else. they all possess a very vivid impression of the agency of unseen spirits in human affairs-[,] ~~this~~ [which] I believe is especially characteristic of the true negro family.

Situated more towards the centre of the continent, we have the Bechuana tribes who live generally on plains. Compared with the Caffre family[,] they are all effeminate and cowardly; yet even here we see courage manifested by those who inhabit a hill country. Witness [for example,] Sebituane[,] who fought his way from the Basuta country to the Barotsé[;[,] and to the Bashukulompo. Moshesh shewed the same spirit lately in ~~an~~ [his] encounter with English troops. †[T]hese stand highest in the scale, and certain poor Bechuanas named Bakalahari, are the lowest. †[T]he latter live on the Desert, and some of their little villages extend down the Limpopo. †[T]hey generally attach themselves to influential men in the Bechuana

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[towns[,] who furnish them with dogs, spears, and tobacco, and in return receive the skins of such animals as they may kill either with the dogs or by means of pitfalls. †[T]hey are all fond of agriculture, and some possess a few goats even. But the generally hard fare [which] they endure[,] makes them [^] [the] most miserable objects to be met with in Africa. From the descriptions given in books I imagine their thin legs and arms, large abdomens, and the lustreless eyes of their children, make them [^] [Bakalahari] the counterparts of South Australians. [n.p.] Considerable confusion has been introduced in consequence of [the] all such being indiscriminately [use of the] termed "Caffres". It is an instance in which the use of a single word involves a very free use of the travellers licence, for does it not appear to you most terrifically bold for us to [presumptuous to pretend] [to speak of] hunt[ing] to travel[ing] and sometimes talk[ing] big among thousands of "Caffres" [,] – those "magnificent savages" # to wage war with whom Sir Harry Smith declared was like fighting with Circassians or Algerine Arabs. I never can repress a smile when I hear Boers or Englishmen

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speak of the more abject of the Bechuanas as "Caffres". Seeing †[T]he real Caffres or Zulah race are those who have banged about the English soldier so unceremoniously, and one as remarkable as New Zealanders for suffering no nonsense from either white or brown. this difference in national character explains at a glance why the tide of emigration spreads away from Caffreland towards the more central parts[,] – in the sovereignty and Cashan mountains. And o[ddly] enough, among the very first articles of the political existence [Governments] of a Republic on the plains, is a law made for the punishment of cowardice! †[T]hey of course know their own wants best.

But though it is all very well,

in speaking in a loose way, to ascribe
the development of national character
to the physical features of the country,
I suspect that those who are accustomed
to curb the imagination in the severe
way [^] [employed to] of testing for truth [^] [employed] in the physical
sciences, would attribute more to
race or breed than to mere scenery.
Look at the Bushmen - living on the
same plains, - Eating the same food, but

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often in scantier measure, - and subjected
to all [^] [and the] [the Same] climatorial and physical influences
as the Bakalahari, yet how enormously
different the results. †[T]he Bushman
has a wiry compact frame, is brave,
and independant, scorns to till the ground
or keep domestic animals. the Bakalahari
is spiritless and abject in demeanour
and thought, delights in cultivating a
little corn, or pumpkins or [in] rearing
a few goats. And [B]oth [^] [races] have been
looking at the same scenes for centuries.
Two or three Bechuanas from the towns,
enter the villages of the Bakalahari,
and pillage them of all their skins [^] [of animals] without
resistance. If by chance they [^] [Blakhalari] stumble
on a hamlet of Bushmen, they speak
softly and readily deliver up any tobacco
they may have, as a peace offering, and
in dread of the poisoned arrow which
may decide whether they spoke truly
in saying they had none.

Again look at the River Zouga
running through a part of the Bushman
and Bakalahari desert. the Bayeiye
or Bakoba live on its reedy islets,
cultivate gardens, rear goats, fish and
hunt alternately and are generally

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possessed of considerable muscular development.
Wherever you meet them they are always the
same. And †[T]hey are the Quakers of the body
politic in Africa. †[T]hey never fought
with any one, but invariably submitted
to whoever conquered the lands adjacent
to their rivers. †[T]hey say, their progenitors
made bows of the castor oil plant,
and they broke; "†[T]herefore"(!) they resolved

never to fight any more.” †[T]hey never
 acquire much property, for every one turns
 aside into their villages to eat what he
 can find. I have been in their canoes
 and found the pots boiling briskly until
 we came near to the villages. Having
 dined, we then entered with the pots empty,
 and looking quite innocently on any
 strangers who happened to drop in to
 dinner. Contrast these Friends with
 the Lords of the isles, [^] [Sekote & &] [and others,] living ~~on~~[among] identical
 circumstances, and ornamenting their
 dwellings with human ~~erania~~ [skulls]. [N.P]†[T]he
 cause of the differences observed in
 tribes inhabiting the same localities, though
 it spoils the poetry of the thing, consists
 in certain spots being the choice of the
 race or family;[.]s[S]o when we see certain
 characters assembled on particular spots,
 it may be more precise to say we see the

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antecedent disposition manifested in the
 selection, rather than that the part chosen
 produced a subsequent disposition. †[T]his
 may be evident, when I say that in the
 case of the Bakalahari and Bushmen,
 we have instances of compulsion and
 choice. the Bakalahari were the [^] [first] body
 of Bechuana emigrants who came
 into the country, ~~and~~ [They] possessed large
 herds of very long horned cattle, the
 remains of which are now at Ngami.
 A second migration of Bechuanas
 deprived them of their cattle and drove
 them into the Desert. they still cleave
 most tenaciously to the tastes of their
 race. While for the Bushman, the
 Desert is his choice, and ever has been
 from near the Coanza to the Cape. When
 we see a choice fallen on mountains,
 it means only [^] [that] the race meant to defend
 itself, †[T]heir progenitors recognized the
 principle, [~~which is~~]acknowledged universally, except
 when Caffre police or Hottentots rebel, viz.-
 that no[ne]one deserves liberty except those
 who are willing to fight for it. †[T]his
 principle gathers strength from locality;
 tradition develops it more and more;
 yet still I think the principle was first,
 foremost, and alone vital.

In reference to the origin of all these tribes, I feel fully convinced from the

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very great similarity in all their dialects, that they are essentially one race of men. t̥[ʈ]he structure or we may say the skeletons of the [ʘ] [dialects of] Caffre;- Bechuana;- Bayeiye;- Barotse;- Batoka;- Batonga or people of the Zambesi;- Mashona;- Babisa;- the Negroes of Londa, Angola and people on the west coast;- are all wonderfully alike. A great proportion of the roots is identical in all. [N.P]t̥[ʈ]he Bushman tongue seems an exception, but this from the little I can collect of it is more apparent than real. While all the others are developed in one and nearly the same direction this deviates into a series of remarkable clicks. t̥[ʈ]he syllable on which in other dialects the chief emphasis is put, in this constitutes the whole word. But though the variations lie in clicks, the development is greater than in other dialects. t̥[ʈ]hey have for instance the singular, plural and dual numbers; the masculine[,]femine[ine] and neuter genders; and the aorist [ʘ] [tense] which the others have not. [N.P] It may be gratifying for you to hear that the Bible is nearly all translated into Sichuana – the dialect of the Bechuanas and the most regularly developed of all negro languages. Of its capabilities you may judge, when I mention that the Pentateuch is fully expressed in a considerable[y]numbe fewer words-

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than in the Greek Septuagint, and in a very large number less than in our verbose English. Of its copiousness, I can not well speak, for I have been learning it for fifteen years, and others have been doing so for double that time, and we hear new words every day or two. It is fortunate so many are now secured, and others not in the language or in any language till [ʘ] [the ideas are] taken from the sacred oracles are adopted into the language. For, people born in the country, though they speak it without foreign accent, and even natives in contact with Europeans[,] are remarkable

for the scantiness of their vocabularies.

In the animal kingdom, there are three antelopes which I believe have been hitherto unknown; ~~that~~ all [^] [of which] abound in the great valley, but no where else. One is specially adapted for treading on mud and marshy spots, by great length from point of toe to ~~(name forgotten~~ of [the] little hoofs above [^] [the] fetlock.) It has a heavy gait, looks paunchy and hides itself all but the nose [in water]. I wished to name it after ~~my friend~~ Captain Vardon a [my] warm friend and a participator in discovery in Africa; but I could not bring any skin ~~unless I had~~ [for want of] tin boxes. Tropical rains go through everything [^] [else]. Will the Zoological Society gratify me in this?

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I will send it when I can. Its native name is Nakong or Setutunka. [N.P] Another little antelope abounds in great numbers near Sesheke. Its cry of alarm is like that of the domestic fowl. It is called Thianyané - †[T]he third is named Poku and it abounds in prodigious numbers above the Barotse It is exactly like the Lechusee which was discovered when we went first [^] [to]Lake Ngami, but considerably smaller in every way and of a redder colour. It seems to be an instance of the [^] [application of the] law which has determined larger development for animals in the more temperate & colder parts of the continent, than in the hot, equatorial regions, where food abounds in lavish profusion. this is different from M^{rs} Bachmans theory, but I have no doubt as to the existence of the law. A full grown elephant here for instance, measures quite two feet less, than a similar animal does on the Limpopo or at Kolobeng; ~~this~~ though the smaller animal carries the largest ivory. [N.P] I never before saw ~~such~~ [so] numbers[ous] or [so]~~such~~ tame elephants, as at the confluence of [the]Kafue [^] [& Zambesi]. Buffaloes, zebras pigs and hippopotami, were equally so, and it seemed as if we had got back to the time, when megatheriaie roamed about undisturbed by man. We had to shout to

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them to get out of the way, and then their second thoughts were - "its a trick",- "we're surrounded" - and back they came tearing through our line. Lions and hyaenas are so numerous [that] all the huts in the gardens are built on trees, and the people never go half a mile into the woods alone. One of our best men ran off we believe in a fit of insanity during the night, and we never found a trace of him.

~~I believe~~[W]e have no reason to complain of the treatment we have met on ~~this river~~ [the Zambesi]. the inhabitants have plenty of great [ain] and were never stingy with it. Had it been otherwise we should have starved. If spared to return, I will pay them again, and not the Lord Chancellor [of the Exchequer][,] as those do, I suppose, who publish in their books, that they gave "three buttons" or a "cotton handkerchief" in return for handsome presents or food. they believed our statements of everything being expended, untill close to Tette; and as they levy tribute [thus] on traders we found great difficulty in getting along. Are they worse thus, only where they know us christians best. We do not seem to convey a favourable idea of our blessed Christianity to the Heathen. Do we? [N.P] With respect to the perpetuity of the African race, we have a stronger hope than in the case of the South Sea Islanders and other savage nations in contact with

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~~4th~~

~~Europeans. the well known preference that fever manifests for the natives of Northern Europe, and the indisposition it exhibits to make victims of Africans, would lead one were they [persons] resident in one region of this continent to say [^] [that] the white race was that doomed to extinction. However to be accounted for [explained], the Africans who have come under my observation, are not subject to many of the diseases which thin our own numbers. Small pox and measles paid a passing visit through the continent some twenty years ago, and through they committed great ravages, they did not remain endemic nor return. they did not find a congenial~~

soil, and though the period preceding the rains is eminently epidemic in its constitution, excepting hooping cough, no epidemic known in Europe appears. t[T]hat there is an indisposition independant of climatorial [ie] influences, is [becomes] I imagine, evident, when the venereal disease is seen [observed] to die out spontaneously in Africans of pure blood; and those of mixed blood are subjected to all its forms, in [^] [with a] virulence exactly proportioned to the amount of European blood in their veins. [NP] Tending in the same way as this indisposition to diseases which decimate

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tribes which will soon [are] pass[ing] away, [^] [is the fact that] the Africans are wonderfully prolific. t[T]he Bushmen are equally so, but the Bechuanas are an exception which the introduction of Christianity may remove. As this has not, it is reported, happened in the Pacific, the data on which our hopes are founded may prove deceptive.

My present party amounts to one hundred and ten or twelve and I have taken ivory enough to purchase a long list of articles for Sekeletu. Less I could scarcely do [less] in return for all his kindness to me[,] and it will be initiating his people into trade at the same time. I expect to find employment for the men when nearer the sea, in order that they may support themselves and save a little for their return during my absence in England. t[T]he prospect of coming down to trade in canoes is to them so feasible [that] all are delighted with it. I have not seen a rapid which would delay the Makololo a day. Had I not been obliged to part with the price of the canoe, otherwise I should have examined all minutely. At present, I am indulging the belief that we have water carriage all the way to the foot of the Eastern ridge; and should the Makololo come nearer, we shall not be quite so much out of the world as we have been

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[N.P.] It may be proper to refer to what has been done in former times, in the way of crossing

the continent, though my enquiries lead to the belief that the honour belongs to our country. The Portuguese invariably applaud any little ebullition of patriotic feeling they observe in me; and I can not but participate in their feelings, when, in the history of Angola, proud mention is made of the brave attempt of Captain José da Roza, [in 1678] to penetrate from Benguella to the Rio da Senna (Zambesi). He was forced to retire after exploring a large tract of new country. In 1800, the project was again revived by the energetic D^r Lacerda, [who] recommending[ed] the erection of a chain of forts along the banks of the Coanza whereby to effect a line of communication between the East and West coasts. †[T]his shewed a mistaken idea of the source of the Coanza, as it arises near Bihé[,] West of the Western ridge. But a communication having been made a few years afterwards by some native traders with the Mohias (Balonda), the Government of Angola was gratified in 1815 by the arrival of two ~~sueh~~ [persons] (feirantes prietos) named Pedro Jaoã Baptista and Antoneo José with

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letters from the Governor of Mosambique "proving thereby", as stated in the Government document of the day, "the possibility of such a communication." Certain Arabs too a few years before my visit to Loanda came from the opposite coast to Benguella; and with a view to improve the event the Government of Angola offered one million of Reis (about £142) and an honorary captaincy in the Portuguese army, to any one who would accompany them back, but no one went. The journey will now be performed by Ben Habib, Pereira and others visited Cazembe, and Senhor Graça [^] [visited]Matiamvo. If I knew that any one else had done more I would certainly mention it. [* See M^r Macqueens Paper RGS Journal vol XXVI] I cannot find a trace of a road from Laconda either.

I feel most thankful to God who has prolonged my life while so many who

would have done more good have been
cut off. But I am not so much elated
as might have been expected, for the end
of the geographical feat is but the beginning
of the missionary enterprise. Geographers
labouring to make men better acquainted with
each other[,] - soldiers fighting against oppression;
- and sailors rescuing captives in deadly climes;-
are all as well as missionaries ~~are all~~ aiding
in hastening on a glorious consummation
of all God's dealings to man, in the hope that
that I may yet be permitted to do some good to this poor long trodden down
Africa, the gentlemen over whom you have the honour to preside will I doubt not
all cordially join. David Livingston