

I. Park's Expedition and his Book

Mungo Park was approved by the African Association, that was in want of an explorer, to take the place of Major Houghton. Park was turned over to the Gambia by the brig Endeavour - a small vessel trading to the Gambia for beewax and ivory. The Association had dictated Park to ascertain the course, and if possible, the rise and termination of Niger. He was also mandated, if possible, to visit the principal towns or cities in its neighbourhood, particularly Timbuctoo, the fabled city for gold and wealth, and Houssa, an affluent city, in the Gambia coast, Park took cognizance of the fact that Gambia coast had a number of factories vested in the white, and that the greater part of the trade in slaves, ivory and gold was in the Whiteman's hand. The natives from the interior districts would bring ivory, gold, slaves, and beewax to be vended on the coast in exchange for clothes, money, iron, gunpowder and domestic articles. From Gambia, Park headed towards pisania, another British trading station, where he learnt Mandingo tongue under the assistance of Dr. Laidley, a British trader, There, Park framed a passionate desire to examine into the productions of the continent, so little known, and to become experimentally acquainted with the models of life and characters of the natives.

Park's expedition commenced from the Gambia on the 22nd day of May, 1795. He made the detailed observation and exposition of the natives while travelling the interior regions. Park recounted the classification of natives. The natives were divided into four great distinct classes: Feloops, the Jollofs, the Foulahs, and Mandingoes. The Mandingoes constituted the bulk of the inhabitants in all those districts of Africa. Their language was widely understood and very generally spoken in almost parts of the continent.

The commodities exported to the Gambia from Europe consisted chiefly of firearms, ammunition, iron-ware, spirituous liquors, tobacco, cotton caps, a small quality broadcloths, some glass beads, amber, and other trifles, for which were taken in exchange slaves, gold dust, ivory, beewax and hides. The slaves are the chief article. The price of a slave varied according to the number of purchases from Europe, and the arrival of caravans, from the interior. Park was provided with servant, named Johnson who would act as Park's interpreter, and another negro slave named Demba who was promised his freedman on his return in case Park would report favorably of his fidelity and services. They were ordered to assist Park in every difficult and easy situations. At every stop, Park would take favor from the king or the chief man by offering them the European gifts and goods such as iron, beads, amber and button. Despite Park's intention to give present to the Moorish king, Ali, he was taken captive and treated badly by the king and the peoples. Park was first pillaged by the Moorish horsemen. Park's slave, Demba, was also seized to be Ali's slave.

Bereaved, Park made his mind up to extricate Ali's confinement. As planned, Park ran away on his horse at midnight. On the way, he was again looted by the elephant hunters. He contemplated that he would perish. But the moss in fructification restored him Christian faith and hope; so he headed forward. Relying on the generosity and kindness or charity of African villagers, Park got to the Niger on 20 July 1796, which he observed with infinite pleasure to be "flowing slowly to the east ward". Recognizing that moving further forward might cause his departure from the earth, he turned his expedition back toward the coast.

Park did not collect a single instance of hard – heartedness towards him in the native women. In all his wretchedness and wanderings he found them uniformly kind and compassionate. The system of polygamy in the continent concentrated all the

mother's jealous tenderness to one point- the protection of her own offspring. The belief of one god and of a future state of reward and punishment was entire and universal among the negroes. The slaves in Africa were nearly in the proportion of three to one to the freeman. They claimed no reward for their services except food and clothing. The slaves were divided into two distinct classes – first, such as were the slaves from their birth having been born of enslaved mothers; secondly such as were born free, but who afterwards by means of captivity, famine, insolvency and crimes, became slaves. The wars of Africa were of two kinds –first, declared war which was openly avowed, and secondly the pillaging war which arose from a sort of hereditary feud. Gold was found in considerable quantities throughout every part of Manding. The curiosity of the European to procure elephant teeth created a great surprises among the negroes. The negroes killed elephants in the interior in the thought of feasting on their flesh, making sandals of their hides, and selling the teeth to the European. In most parts of Africa, the children were taught by the doctrines of Mohammadan and Koran. The negro parents had had no predilection for that kind of education. Their aim was their children's improvement if a more enlightened system had presented itself, it would probably have been preferred.

Along with the observations and remarks above, Park mentioned that loss of time was an object of no great importance in the eyes of a Negro.

After staying about two months under the protection of Karfa, Park returned the coast with Karfa' coffle.

The novel *Travels in the interior Districts of Africa* centers on the paternalistic attitude of the British towards the West Africa. This attitude causes an insidious leverage on the continent and its people. However, the British apply the sincere moral idea – civilizing mission – for the procurement of economic profit. Focusing on

this idea many scholars have analyzed and interpreted the novel. Contrary to this some critics have viewed the novel from the distinct perspectives. They have discussed on the disparate issues such as self-discovery, romantic Journey, savagery and survival literature. One of them is John Keats who interprets Park's expedition in *Poetical Works* as a mental travel of self-discovery :

Mungo seemed the most romantic and the least imperialist of explorers. He offers travel as a realistic romance, an exotic quest that actually happened as a Journey of self-discovery rather than conquest. He neither Kills Africans, nor takes their lands. He represents Banks' network at its most benign as a system giving people paths to travel inward" as they go " beyond ". (132)

Though Keats seems to have focused on Park's journey as the self – discovery and an exotic quest, he has portrayed Park as an anti – conqueror as he says Park neither kills Africans nor takes their land as the conqueror. Park's identity is established through his ability to bear the burden of African savagery for the completion of the economic imperative.

Lanz appreciates Park in *Journal of Third World Studies* for his sincerity and humility on which he made him+self human. Park maintained his sense of humor and consciousness. He always looks as creature bestowed with certain deeds to be done. In Lanz's term:

Mungo Park was a humble and sincere man. Throughout his travels his curiosity was always tempered by caution and he maintained his sense of humor especially when he found himself in awkward and dangerous situation. These are the qualities that have endeared him to readers

over the decade. It made him human and it made his journey accessible and believable to the common reader. (248)

Lanz appreciates Park's experiences that provide glimpses into his nature and motive. Park was humble and sincere for his intention was not to encroach directly on the African local commerce and their cultures. Mary Russell Mitford takes an evangelical view in her *Lines, Suggested By the Uncertain fate of Mungo Park*. In Mitford's term: "Park's journey was a pilgrimage on behalf of Religion and Philanthropy", bringing the benefits of British commerce and Christianity to meliorate the lot of savage man" (34-41).

Mitford's idea has the commensurability with Park's own view that there was no difference between "the Negro and European in the genuine sympathy and characteristic feelings of our common nature" (Park 43), despite the apparent primitiveness of African civilization. Mitford also argues that Britain should replace its slave colonies with a benevolent paternalist empire designed to enlighten and to Christianize black people.

Mitford's assertion exposes that the British have to employ both Christianity and commercial imperative to improve the fate of the natives. Commercial motive will facilitate both Britain and Africa equally. Africa will know the strategies and techniques to handle their industries better. Likewise Britain will procure economic benefit by utilizing the raw materials of Africa. By the same token, sir Joseph Bank states openly to turn the lands that Park had brought within the British's imaginative reach into real possessions, colonies feeding Britain with commercial and scientific wealth:

On 25 May, 1799 Banks told the African Association that Park had opened a gate into the Interior of Africa into which it is easy for every

nation to enter and to extend its commerce and discovery from the west to the Eastern side of that immense continent if Britain did not possess itself of the " Treasures' of Africa discovered by Park some Rival Nation soon would. (qtd. in Hallett, 168-69)

It behoves the Britain through the proposal of Banks to think the fact that the west Africa must be under the control of Britain otherwise another rival nation like France pay attention towards it. Banks posits the speedy domination over the continent so that its sources may be consumed freely by Britain a lone. Brent in *Black Niles* describes Park as a "Geographical Missionary" to the interior countries of Africa" (4). To Brent, Park was sent to the interior parts of Africa to open the geographical channel of Commerce for the British.

In this way, these critics have made the novel a study of colonialism. The novel has allured the critical eyes of the scholars throughout the world, whose criticism and interpretation make it greatly celebrated to the readers. Along with the scholars' interpretation, the present thesis will mould the novel *Travels in the Interior Districts of Africa* into the colonialist study. Hereby this research will expose the colonialist ideology in the novel.

Colonialism and Imperialism are not modern phenomena. The difficulty of defining colonialism comes from the fact that the term is often used as synonym for imperialism. Both colonialism and imperialism were forms of conquest that were expected to benefit Europe economically and strategically. The term colonialism has its significance in defining the specific form of cultural exploitation that developed with the expansion of Europe over the last 400 years. Many earlier civilizations had colonies and they perceived their relations with them to the one of a central imperium in relation to a periphery of provincial, marginal and barbarian cultures. These crucial

factors entered into the construction of the post-Renaissance practices of imperialism. Edward said offers the distinction: "Imperialism means the practice, the theory, and the attitudes of a dominating metropolitan centre ruling a distant territory, colonialism, which is almost always a consequence of imperialism, is the implanting of settlements on distant territory "(Culture 46). Said uses imperialism for the ideological force and colonialism for the practice. Like colonialism, imperialism also involves economic control over a dependent territory. Both forms, generally, refer to the domination of the resources, labour and markets of the colonial territory.

A text written by a colonialist can reinforce colonialist ideology through positive portrayals of the colonizer and negative portrayals of the colonized. It exposes the uncritical representation of the benefits of colonialism for the colonized. It does not criticize the imposing effects and influence of the colonizer, rather it exposes them to the colonialist readers. It presses the colonized to internalize the colonizer' values and mores. Elleke Boehmer points out the colonial attitude that have poised stereotypical metaphors to represent the colonized and make them subordinate to them. Boehmer points out that "Classifications and codes imported from Europe were match to people, cultures, and topographic that were entirely un-European and having once done the work of interpretation the imported symbols, even if entirely arbitrary, often stuck" (17).

The ideology of colonialism and imperialism tries to modify the colonized mentality to their interests. The novel, *Travels in the Interior Districts of Africa* bears the witness to this.

Imperial Eyes by Mary Louise Pratt exposes the colonial and imperial stereotypes created by the Metropolitan for the colonized. Pratt resorts to the idiosyncratic terminology – contact zone, anti-conquest, reciprocity, discovery, and

autoethnography to expose the imperial and colonial meaning- making on the imperial frontier. Pratt defines the term:

"contact zone" refers to the space of colonial encounters, the space in which peoples geographically and historically separated come into contact with each other and establish ongoing relations, usually involving conditions of coercion, radical inequality, and intractable conflict". (6)

The above definition crystallizes the hegemonic power of the colonizer in such a way that they involve conditions of coercion and radical inequality in the colonial frontier. "Contact zone" constitutes a place in which the colonizer and the colonized encounter each other with asymmetrical system of domination and subjugation. In the precise way, the colonizers usurp the rights of the colonized by using their loopholes for their colonial legitimacy. The novel, *Travels in the Interior Districts of Africa* explicitly holds grip of that idea. It shows the low nature of the colonized and imposing nature of the colonizer, as exemplified by the protagonist, Park.

Similarly, Pratt uses the term anti-conquest to refer to "the strategies of representation whereby European bourgeois subjects seek to secure their innocence in the same moment as they claim their hegemony" (7). It indicates that the protagonist whose imperial eyes passively look out and possess. In the novel, Park becomes the passive observer opening the Interior of Africa to the eyes of the Europe. Pratt defines another term reciprocity as the means of "establishing equilibrium through exchange" (80). But exchange turns out to be unequal, one side possessing much more than another side. It is at first invisible. Reciprocity is the idea of imperialism. It works together with anti-conquest.

The novel, *Travels in the Interior Districts of Africa*, carries with it the matrix of colonialism. Having rooted in colonial era, the novel itself becomes the subject of colonialist study. So it reflects the ideology of colonialism. Since the novel is also the travel writing, it keeps the protagonist, first person narrator at the centre around whom the narrative revolves. The persona in the novel observes and describes the characters, cultures and lifestyle of the African natives. He does nothing with them except exposing their characteristics to the readers, especially the British readers. In doing so, his motive turns out to be paternalistic. Paternalism opens the door for imperialist ideology of anti-conquest and reciprocity. Anti-conquest suggests innocence and disinterestedness of the protagonist, who at the same moment seeks ways to secure his hegemonic supremacy over others. Likewise reciprocity refers to the mutual fulfillment of the two parties' desires. They determine each other's actions and desire. These two tools also add to consolidating the protagonist's paternalistic attitude in the novel. The paternalistic attitude reflects the prominent feature of nineteenth century imperialism and colonialism.

Park's paternalistic attitudes introduce his search for knowledge about the African continent. His search of knowledge is linked with the quest for new commercial opportunities in the continent. To achieve this aim, Park invites the benevolent and moral attitude of the British towards the west Africa. The benevolent and moral attitude of the British means civilizing or emancipating the natives from their savagery. The civilizing mission seems to have been conceived in the novel through such a means as abolitionism, Christian education and the light of Christianity. Park gives numerous evidences of why this mission should be applied by the British. The African are still savage and ignorant; sources of Africa are not utilized properly; the natives have no knowledge of handling these sources to

profitable uses; so Africa should be held in the grip of the British that will teach, improve and in return make the continent a post of trade with economic imperative. for this, civilizing mission is a must in the continent.

The present research will seek to find out how Park is able to arrest the attention of the British towards the continent and to open the new channel of commerce and new source of wealth for the British, with an urge to improve the natives. With respect to this, colonialism is the useful tool to analyze the novel. Moreover, the idea of anti-conquest and reciprocity will critically be applied in the present thesis as they are the two of the basic building blocks of colonialism. Other ideas will be on the periphery of the analysis.

With the end of this introductory chapter invites the theoretical modality in the second chapter. In theoretical modality, colonialism and imperialism will minutely be explained with the special use of Mary Louise Pratt's *Imperial Eyes*. Pratt's imperial theory supplies the special tools like anti-conquest and reciprocity to analyze the novel. With the idea of theory described in the second chapter the textual analysis will be done. The textual analysis is the chief focus of the present desertation. After the textual analysis in chapter three, a brief abstract will be given in the fourth chapter. In this way the present thesis meets its destination.

II. Colonialism and Imperialism

European history is the history of colonies and colonization. Colonization stretches around the globe and across time. It includes such disparate peoples as the Hittites, the Incas and the British. The term, "colonialism" is normally used with respect to discontinuous European overseas empires which are conventionally described by the term imperialism. European colonialism began in the 15th century, with Portugal's conquest of Ceuta. Colonialism was led by Portuguese and Spanish exploration of the Americas, and the coasts of Africa, the middle east, India, and East Asia. Colonialism did not reach its zenith until the 17th century when England, France and the Netherlands successfully established their own overseas empires. One sided monopoly did not exist in expanding empires. There emerged a competition among England, France and the Netherlands for colonization. They first combated with Portugal and Spain.

When most of the European colonies in Americas gained their independence from their respective metropolis in the end of the 18th and early 19th century, the era saw the first step of decolonization. Spain and Portugal were irreversibly attenuated after the loss of their new world colonies. But Britain, France and the Netherlands turned their attention toward the Third world, particularly South Africa, India and South East Asia. The industrialization of the 19th century invited another era of New Imperialism. It led to the economic and cultural sovereignty of Europe over the third world. In the First World War, the losers' overseas colonies were distributed among the victors as mandates. But it was not until the end of World War II that the second phase of decolonizing began in earnest. Thus, the history of Europe has been profoundly shaped by colonial interests for the past few centuries. Then, most of the literature produced during that time can be said to be colonial or postcolonial.

The words "imperialism" and "colonialism" are now often used interchangeably. Before world war II, the distinction between the two terms was fairly explicit, when Britain still had extensive colonial holdings. Lois Tyson offers clear vision of imperialism and colonialism. He views them with no distinction. These terms have been used interchangeably and similarly today. In his terms:

Imperialism is the system of forming and maintaining empire through such a means as military conquest, the control of natural resources, the control of world markets, and colonization. Colonialism is the extension of territorial control through the establishment of colonies. It is merely one form of imperialism. After the World War II such concepts as cultural colonization, neo-colonialism, and cultural imperialism came into being. These concepts refer to the economic and cultural domination of one society by another without the extension of territorial control. It became the major ideology that has clearly blurred the distinction between the terms colonialism and imperialism. (420-421)

Colonialism is based on the economic privilege. Economy is the only attraction towards the colonization. The European made it their sole motive, though they had suggestion of more noble goals of religious conversion or civilization. The key tools of colonialism are racism and terror. Racism refers to the unequal power relations that grow from the sociopolitical domination of one race by another and that result in systematic discriminatory practices. It is rooted in every colonial institution and establishes the subhumanity of the colonized, developing the poor self-concepts in the colonized. Terror refers to fear that emanates from violence. Terror is both physical and psychological. By using both forms of terror to stop any reactionary

uprising, the colonizers reinforce fear and submission. That's why Albert Memmi describes colonialism as "one variety of fascism" (63). In this way colonialism constitutes the thinking of colonizers to be superior and that of colonized to be inferior. It underpins the positive portrayals of the colonizers and the negative portrayals of the colonized. In giving the derogatory depiction to the colonized, the European gains power over them. They also gain power during the travel around the globe. The colonizers later press the colonized to internalize the colonizers' values and assumptions. The power they achieve consists of their knowledge that is obtained by the observations of the culture and behaviors of the indigenous people. In order to endorse it. Lois Tyson unveils the colonialist ideology in the following way:

Colonialist ideology was based on the colonizers' assumption of their own superiority, which they contrasted with the alleged inferiority of indigenous peoples, the original inhabitants of the lands they invaded. The colonizers believed that only their own Anglo - European culture was civilized, sophisticated, or as postcolonial critics put it, metropolitan. Therefore, native peoples were defined as savage, backward, undeveloped. Because their technology was more highly advanced, and they ignored or swept aside the religions, customs and codes of behavior of the peoples they subjugated. So the colonizers saw themselves at the center of the world; the colonized were at the margins. (366)

The idea above also takes it granted that European culture becomes the standard to which all other cultures are negatively contrasted. This idea that stands European culture up as the standard for all humankind and other culture is today called Eurocentrism. A common instance of Eurocentrism is the philosophy of so-called

universalism. British, European and later, American cultural standard-bearers judged all literature in terms of its "universality". It meant, to be considered a great work, a literary text had to have "universal" characters and themes. The assumption was that all the text had to be the universal characters and themes, and judged on the standard of European literature. Universalism gave rise to European cultural superiority, too. Apart from the cultural superiority, they facilitated themselves with the positive term 'self', and the natives with the adverse term 'other'. The term 'other' provides the colonized subject with a sense of their identity as somebody dependent, and secondary. In this way the subjectivity of the colonized is continually located in the gaze of the imperial other, the 'grand- autre'. The process of othering can occur in all kinds of colonialist narrative. Mary Louise Pratt detects an example of othering in John Barrow's account of *Travels in the Interior of Southern Africa in the Years 1797 and 1798* in which :

The people to be othered are homogenized into a collective 'they' which is distilled even further into an iconic 'he' (the standardized adult male specimen). This abstracted 'he'/ 'they' is the subject of verbs in a timeless present tense, which characterizes anything 'he' is or does not as a particular historical event but as an instance of a pre-given custom or trait. (qtd in Pratt 64)

In addition to Pratt's instance Tyson defines 'self' and 'other' relation with respect to the colonialist ideology. He says:

The colonizers saw themselves as the embodiment of what a human being should be, the proper "self"; native peoples were "other", different, and therefore inferior. This practice of judging all who are different as inferior is called "othering", and it divides the world

between "us", the "civilized" and "them", the other' - the "savages". The savage is usually considered evil as well as inferior (the demonic other). But sometimes the savage is perceived as possessing a "primitive beauty or nobility born of a closeness to nature (the exotic other). In either case, however, the "savage" remains other and, therefore, not fully human. (366)

The special form of othering is focused in the text *Orientalism* by Edward Said. Orientalism, which is analyzed by Said, has been practiced in Europe, Britain and America. Its purpose is to produce a positive national self-definition for western nations. In contrast to this, it projects all the negative characteristics of Eastern nations, but the west doesn't want to believe that they exist among its own people. The West defines itself as kind, straightforward, good, upright, honest and moral in contrast to the 'Oriental' they created. The 'Oriental' is the western invention. It has been used to justify any acts of military or economic aggression the West has found advantageous.

Said calls our attention to see the representational violence of colonial discourses. Said shows how the expansion and extension of empire went simultaneously with the textual production: "Imperialism and the novel fortified each other to such a degree that it is impossible to read one without in some way dealing with the other" (Culture 84). Said argues that the orient is an integral part of European material civilization and culture. Culture serves both the combiner and divider. It combines people of the same values, norms and opinions and divides the peoples of originally opposed beliefs and practices. Said endorses this notion in *Culture and Imperialism*. He says:

Culture is all it means. All those practices like the art of description, communication and representation that have relative anatomy from the

economic, social and political realms ... In time culture comes to be associated often aggressively, with the nation of the state, this differentiates 'us' from 'them' almost always with the same degree of xenophobia. (xi- xiv)

Saidian concept is pertinent in describing that culture, geography and economy make the crevasses between ethnically different peoples. Not only economic, geographic, religious and political factors are the colonialist's concern, even language, culture, education and literature rewritten in colonial period are equally effected by colonizer to colonized people. Westerners pointed out that sculpture and arts of easterners are representation of their nature - Shiva is naked and intoxicated but they use to worship him as God. The Bible mentions that Satan comes from the east. It imagines that easterners are bad, intoxicated and danger, an example of stereotypical imagination.

Edward Said argues that Orientalism can be found in current Western depictions of Arab cultures. The depiction of the Arab is irrational, untrustworthy, anti-Eastern and dishonest. The colonialists are involved in various academic and business fields. So Easterners are economically, ideologically backward not because of their fate but because of colonial ideology and domination of powerful capitalistic countries. Colonialism and imperialism are responsible to bring the miserable situation in decolonized nations to some extent. The natives of the decolonized nations are also responsible for such situations. They accept hegemony in front of the colonizers.

Colonialism involves the consolidation of imperial power. It is manifested in the settlement of territory, the exposition, the development of resources and attempt to govern the indigenous inhabitants of occupied lands. Colonialism and imperialism had become a hunger and unexplored lands had become an expected delicious dinner,

main course and dessert : appetizer. The earlier days of colonization was appetizer for colonizers. In the beginning of colonization the European wanted to know the other continent and people. They started entering other countries first as travelers, pilgrim, traders and lastly they started ruling them; this is the metaphor of appetizer, main course and dessert.

The new form of colonialism is known as neo- colonialism, which remains as the justification of assembling wealth for Western colonizers. There is no fundamental difference between the early and today's imperialism and colonialism. So, neo-colonialism means the continuing domination of Western to once colonized and not-colonized countries. Nkrumah defines neo-colonialism as "the worst form of imperialism " (xi). He argues that neo-colonialism actively controls the affair of newly independent state. In most cases neo-colonialism is manifested through economic and monetary measures. He is of the opinion that "for those who practice it, it means power without responsibility and for those who suffer from it, it means exploration without redress" (xi). Nkrumah's saying is very sarcastic. The power holder who makes control over others has no responsibility. He has freedom to do anything right or wrong when the protestants are under him. The controlled also have chance to know the new forms of knowledge and the use of new devices. They may know the use of modern devices and things. These things keep the people under illusion that they have the wonderful objects, but they forget that they are losing their way of life and cultural status.

Colonialism has kept human history in confusion. Colonialism is the product of the European expansionism and domination. The European have created the adverse terminology to the third world people to expand their empire. The terminology they have falsely designed have affected the mentality of them. As a

result their faith and belief in the tradition have been changed. Naturality and truth have been changed, too. The thing that was natural and true has been provisional now. This idea has puzzled them to think of what is true and of what is false. As a result human history has encountered diversity of geography and culture in a short time - span. That diversity has been created by the concept of colonialism. Elleke Boehmer tries to give that diversity conceptual shape:

Known rhetorical figures were used to translate the inarticulate. The business of colonization meant gamble and experimentation, with lives, with funds, above all with meanings. To decipher unfamiliar spaces - what were to all intents and purposes airy nothings - travelers and colonizers relied on and scattered about them the stock descriptions and authoritative symbols that lay to hand. They transferred familiar metaphors, which are themselves already bridging devices, to unfamiliar and unlikely contexts. (13-14)

Boehmer is of the opinion that strangeness was made comprehensible by using everyday names, dependable textual conventions. Such symbolic representations contributed to European hegemony over the non-European. Hegemony was affirmed and justified in myriad forms of cultural pageantry and symbolic display. As well as oral communication (word of mouth, tall tale, and rumor), literature created channels for the exchange of colonial images and ideals.

Wealth, sweetness, and glory have become the ways to justify imperialism and colonialism. Motives and justifications for imperialism can perhaps best be seen as having formed a complicated interlocking matrix, comprising many layers. Within this matrix, justifications such as the need to civilize natives or the appeal to the technological superiority of the west - could transmute into motives. Prosperity,

material improvement, treasure are the most desirable prizes of expansion. Financial interest tends to govern the forces of colonial expansion, even where these were generated by groups with mixed motives, such as politicians or philanthropists. The colonizer's motive was the wealth and the justification civilization. These - wealth and civilizing mission - were used to give colonial masters virtually unbounded rights over the lands and subjects they claimed. The goal of civilizing the natives through profitable work and/ or Christian rule became ubiquitous as an argument in favor of colonization.

Colonialist gaze adds to this goal an important flavor. Colonialist gaze is the most definitive perhaps as an organizing or concept - metaphor in colonialist narrative. The colonialist gaze gives the right to the colonizer to scrutinize the colonized, and their culture as objects of study. Boehmer defines the colonialist gaze in this way:

The gaze was made manifest in the activities of the investigation, examination inspection, peeping, poring over, which were accompaniments to the colonial penetration of a country. In ethnographic description and scientific study, in the curious scrutiny of the colonized by the colonizer, there was much of the attitude of the voyeur as well as of the map-maker. In writing, the gaze appears as bird's-eye description, and is embodied in the high vantage point or knowledgeable position taken up by a writer or traveler as he re-creates a scene. (71)

Gazing is part of what to take the colonizer's measure, to learn how best to manage them. In this way to govern is to show; to see in the round, panoptically is to create terror. It is a kind of operation of body. As an operation is applied in knowing and

later vivisecting the part of a body so the gazing operates the country like Africa.

further, Boehmer makes clear of how the European operated in the past. In his term:

From the first, in travelers' tales and explorer's journals and then, more intensively, in eighteenth - century projects to classify all life on earth, the European cast himself as elevated observer, an arch - investigator in relation to whom the whole world was an object of scrutiny. The colonial look as authority made manifest, therefore, was also represented in motif of research, scientific study, documentation and survey. (71-72)

From the mid-eighteenth century, the European at large in colonial territory had seen himself in the character of the disinterested scientist, the rational and neutral gatherer of knowledge. It became habitual for Europe to deal with other cultures as objects of study, bodies of knowledge to gather and bring into their desired shape. So the colonial gaze functions as forms both conquest and research.

In a nutshell, colonialism affects the psyche or mentality of both the colonizer and the colonized. The colonized develops the slave mentality that the colonizers are civilizers and superior to them, and that they have to try to assimilate their system and culture submissively. On the other hand the colonizer develops the superior mentality that the colonized is savage, barbaric, needed to be civilized by them and that it is the white men's burden to improve the colonized to the better state. The assumption that the colonizer thinks to be civilized and superior can be called superior complex. It is because of the superior complex the colonizer always creates stereotypes to the natives to the irreversible state of vulnerability.

Prattian Theory: *Imperial Eyes*

Mary Louise Pratt is theorist as well as critic. Her criticism often unveils the policy and strategies which the European apply to dominate the non-westerners. She also exposes characteristics and nature of the European and their deeds. Her critical book, *Imperial Eyes* examines European nature and the way they use to expand the territory. Economics and political expansion appear at centre of European policy. They go on creating meaning favourable to them on the imperial and non-imperial territory. The book, *Imperial Eyes*, examines and discloses the creation of the "domestic subject of Euroimperialism" (4). Mary Louise Pratt's main aim is to show how European goes traveling non-European parts of the world and creates the domestic subject" of Euroimperialism. They generalize the adverse behavior of native to be common to all. If one of the native treats the traveler badly, his idiotic deeds become the generalized custom common to all the natives. In this way the European creates the domestic subject of Euroimperialism. The domestic subject offers the space for the colonizer or the European, the space whereby the European examines the non- European culture, custom and manner in such way that the examination turns out to be insidious.

Pratt uses many terms on the basis of which colonialist texts can be examined and analyzed. Her umbrella term is the "contact zone" under which other idiosyncratic terms—anti-conquest, autoethnography, transculturation, reciprocity, discovery and planetary consciousness come. These terms become the useful tools to analyze a colonialist text. The novel, *Travels in the interior Districts of Africa* will be analyzed textually by the means of these terms. Pratt defines and applies these terms in travel writing. These terms are her coinage. It means she uses the terms in her own meanings. *Imperial Eyes*, her critical book, defines and analyses the terms in relation

to the related texts. Pratt defines "contact zone" as a space where disparate cultures come into being in one-sided domination, especially the domination of the colonized culture by the colonizers. In her terms:

Elaborate inter-cultural text and its tragic history exemplify the possibilities and perils of writing in what I like to call contact zones, social spaces where disparate cultures meet, clash, and grapple with each other, often in highly asymmetrical relations of domination and subordination - like colonialism slavery, or their aftermaths as they would live out across the globe today . (4)

The definition clarifies that the non-European cultures are invariably dominated by European hegemonic culture. European creates false ideology about the non-European. This ideology makes the binary - self /other, good/ bad, honest / dishonest etc. The privileged term is given to the West and unpleasant terms to the non-West. It means they wanted to exploit psychologically the colonized by forcing them to acknowledge their low status and inferiority. Pratt further defines contact zone to clarify the above definition:

Contact zone refers to the space of colonial encounters, the space in which peoples geographically and historically separated come into contact with each other and establish ongoing relations, usually involving conditions of coercion, radical inequality, and intractable conflict. Contact zone in my discussion is often synonymous with colonial frontier. But while the latter term is grounded within a European expansionist perspective, contact zone is an attempt to invoke the spatial and temporal copresence of subjects previously

separated by geographic and historical disjuncture, and whose trajectories now intersect. (6-7)

Contact zones are actually places where peoples of diverse origins come in contact with one another to build future relation. A 'contact' perspective emphasizes how subjects are constituted in and by their relations to each other. It reads the relations among colonizers and colonized, not in terms of separateness or apartheid, but in terms of copresence, interaction, interlocking understanding and practices, often within radically asymmetrical relations of power. In this way, contact zone constitutes the subjects by their relations to each other. Their relation is not of color discrimination or physical discrimination, but of psychological dejection, making the vulnerable ones ideologically inferior to the stronger. The stronger locks understandings and practices of the inferior to the ideological or derogatory remarks

Pratt mentions the second term, anti-conquest. Anti-conquest involves a protagonist whose imperial eyes passively look out and possess. Protagonist is also called the seeing-man. The hero in anti-conquest tries to be passive and innocent but in the same moment he professes his power and superiority. What he does is to find the mistakes of other, especially of the colonized and assert his hegemonic ideology on the basis of those mistakes. To further understanding, Pratt's definition is relevant. She defines anti-conquest :

A second term I use often in what follows is "anti-conquest", by which I refer to the strategies of representation whereby European bourgeois subjects seek to secure their innocence in the same moment as they assert European hegemony. The main protagonist of the anti-conquest is a figure I sometimes call the "seeing-man"; and admittedly

unfriendly label for the European male subject of European landscape discourse - he whose imperial eyes passively look out and possess. (7)

Anti-conquest is a fairly peaceful approach towards expansion and power. It often retains neutrality but yet reaches out for special goals. It is the vital strategy of anti-conquest. The hero becomes the non-hero. He seems passive and impotent at first but their ideas bring a great change. They just examines others in order to know their mistakes that instead reinforce his superiority. Anti-conquest has a power to guarantee the willful submission of the colonized and certifies the innocence of the colonizer. It is "a way of taking possession without subjugation and violence" (57), e.g. the East India Company in India came as the trade mission first and later controlled the whole mechanism of India without violence. Anti-conquest functions ironically. It claims innocence and disinterestedness. On the other hand the vocabulary of ego-centered like lust and desire are underscored. It works as a receptive (feminine) self, at the same time it serves a demanding (masculine) self. The novel, *Travel in the Interior Districts of Africa* also serves the needs of European capitalist expansion while avoiding older imperial rhetoric's of conquest. This idea will be at centre of the present dissertation.

Under anti-conquest comes Pratt's another term, reciprocity. Reciprocity refers to a mutual appropriation between the colonizer and the colonized or between two parties. The colonizer appropriates and is simultaneously appropriated by the curiosity of the colonized. Mutual satisfaction causes both into understanding the needs of them. The two sides determine each other's actions and desires. In Pratt's term :

Reciprocity is the dynamic that above all organizes human-centered, interactive narrative. It is present sometimes as a reality achieved, but always as a goal of desire, a value. In the human encounters whose

sequence makes up [...] narrative, what sets up drama and tension is almost invariably the desire to achieve reciprocity, to establish equilibrium through exchange. (80)

Reciprocity refers to mutual exchange with private or selfish interest. It suppresses equal and unequal distinction because two parties contract as free persons, who are equal before the law. Marx in his *Capital* describes reciprocity. In his terms :

It is the exclusive realm of freedom, equality, property and Bentham. Freedom, because both buyer and seller ... contact as free persons ... And Bentham, because each looks only to his own advantage. The only force bringing together them and putting them into relation with each other is the selfish, the gain, the private interest of each. Each pays need to himself only, and no one worries about others ... they all work together to their mutual advantage, for the common weal, and in the common interest. (qtd in Pratt 84-83)

Marx is of the opinion that two parties work for their own private gain but the feeble one is losing something precious he has to the others. For example, laborer works for wages as it is his private gain while the owner is taking double profit from him. He takes cheap labour from him and sells the product of his labour to him alone at high rate. It is what Mungo Park tries to do in Africa.

Pratt's third term is "autoethnography" or "autoethnographic expression". The term refers to a way in which the natives represent themselves in the colonizers' terms. Their behavior and conduct automatically invite the colonizers to make negative remarks on them. In a broader sense, the term refers to collaboration between two people in the contact zone, where one gets knowledge of the culture of another. He who has acquainted of another's culture begins to exploit them, In this way, there

emerges the disjunction between the knower and the knowed. The knowed gradually starts admitting submission to the knower because his identity and culture is exposed to the knower. Pratt's definition makes the term quite clear. She defines :

I use the term to refer to instances in which colonized subjects undertake to represent themselves in ways that engage with the colonizer's own terms. If ethnographic texts are a means by which Europeans represent themselves their (usually Subjugated) Others, autoethnographic texts are those the other construct in response to or in dialogue with these metropolitan representations. (7)

Autoethnographic texts are not as authentic or autochthonous forms of self - representation. Rather Autoethnography involves partial collaboration with and appropriation of the idioms of the conqueror. The idioms appropriated and transformed are those of travel and exploration writing merged with indigenous modes. Autoethnographic expression is a very widespread phenomenon of the contact zone, and will become important in unraveling the histories of imperial subjugation and resistance.

Pratt deploys another term "transculturation" in *Imperial Eyes*. In general, transculturation is used to describe the phenomenon of merging and converging cultures. Transculturation impacts ethnicity and ethnic issues. Transculturation is of the assumption that cultures do not remain pure and never were pure but are destined to change. Individuals, even within each smaller ethnicity, may tend to assimilate with other cultures. Paul Allatson defines transculturation as below:

Within each smaller ethnicity, individuals may tend to see it perfectly justified to assimilate with other cultures and some other view assimilation as wrong and incorrect for their culture. With this dualist

opinion, ethnic prides are boasted, and hierarchy is created (center culture versus periphery). It gives impetus to ethnocentrism that is the view that one's culture is of greater importance than another's.

Ethnocentrism often takes different forms, as it is a highly personal bias, and manifests itself in countless aspect of culture. (2-3)

Pratt uses the term transculturation as a phenomenon of the contact zone. The term demands the merging of different cultures. In the process of merging, the subordinate peoples can't readily control what emanates from the dominant culture. but they determine to varying extents what they absorb into their own, and what they use it for. To pratt, transculturation encompasses a mirror dance of repeated exchange among groups in various relations of dominance and subordination " (136).

Transculturation talks about how metropolitan modes of representation are received and appropriated on the periphery.

Mary Louise Pratt defines several words that she associates with European imperialism. She puts together a theory that Europe's expansion took place because of existing contact zones," the idea of anti - conquest", the idea reciprocity and "auto ethnographic expression". These terms disclose the tenets of imperialism and colonialism. The novel, *Travel in the Interior Districts of Africa* also carries these features that justify that the novel can be made the study of colonialism.

III. *Travels in the Interior Districts of Africa: A Colonialist Study*

Colonization became the worldwide fashion in 15th century in the world.

British, France, Portugal, Spain and Netherlands were the forerunners in colonizing the Third world nations through such a means as military conquest, control over local resources and markets. Before gaining control over those nations, they had to know first the sources and places of the sources they would hold in grip for economic imperative. For this reason the colonizers dispatched their agents to explore the unexplored lands they intended to get control over. One of the explorers was Mungo Park from Britain, whose expedition started from Gambia river, the trading post for the European, in 1795 for the exploration of the west Africa. His expedition was inspired and sponsored by the African Association - an organization aiming to procure knowledge of the continent, and putting that knowledge to practical and profitable uses. His sole motive was to ascertain the course or direction Niger River flows into. Reason behind knowing the course of Niger was to establish the navigational commerce in the near future on behalf of the British. His return from finding the course of Niger opened a new channel of commerce for the British. Along With the achievement he had gained in exploring the interior districts of West Africa he also provided the British, almost the European with sensational glimpse into the cultures and manner of the peoples in the districts.

Gambian river and it's coast had already been the commercial post for the European. They would exchange iron, pots, hats, and clothes for gold, ivory, beewax etc. with the natives. With that, colonialism had established its root in the soil of natives and natives' mentality. The text, *Travels in the Interior Districts of Africa*, itself bears witness to that that the motive of exploration was for the commercial opportunity in the region, with an urge for the improvement of the natives through

civilizing mission or Christian rule. It can be proved with the following speech of the protagonist:

If I should succeed in rendering the geography of Africa more familiar to my countrymen, and in opening to their ambition and industry new sources of wealth and new channels of commerce, I knew that I was in the hands of men of honour, who would not fail to bestow that remuneration which my successful services should appear to them to merit. (Park 2)

The idea above indicates that Park's mission was imperialistic. His imperialistic motive would render the geography of Africa more familiar to the European who had a strong aspiration to own and dominate Africa economically, and culturally. When Park embarked on his expedition, he found that opening new commercial channels carried appalling risks. To overcome those risks he became the cunning hero of anti-conquest-the claim to the innocent pursuit of knowledge. Anti-conquest is a fairly peaceful approach towards expansion and power. It guarantees the willful submission of the colonized and certifies the innocence and disinterestedness of the colonizer.

Park was humble, and sincere. Throughout his travels his inquisitiveness was always heightened by caution, and he maintained his sense of humor when he found himself in awkward and dangerous situations. His sense did not let him show his abrupt emotion and temper in his deplorable situations. Rather he calmly showed his desire to involve in a mutual appropriation with the natives. Mutual appropriation is a state in which reciprocity takes place between two sides, both gaining or losing something for the benefit of them both. The two sides determine each other's actions and desires. In many cases Park maintained reciprocity with the natives. It was because he would have to attain his imperialistic goal. In having reciprocity, he

became not the conqueror but anti-conqueror because in dealing with something important or less important he would embark easily on his mission. Passing through Woolli Kingdom, Park sees the necessity of reciprocity:

Having been informed that it was not possible at all times to procure water in the wilderness, I made inquiry for men who would serve both as guides and water-bearers during my journey across it. Three negroes, elephant-hunters, offered their services for these purposes, which I accepted, and paid them three bars each in advance; and the day being far spent, I determined to pass the night in my present quarters. (26)

The scene of this episode is governed by the completion of the reciprocal necessity. Park sees the necessity of guides and water-bearers, in the wilderness of Woolli, that the three elephant-hunters fulfill for three bars each. Similarly, they might have felt the necessity to possess something precious and valuable in life as they are hunters; their necessity is also fulfilled by Park's proposal. Both parties, Park and three boys, pay heed to their own interest and necessity. It gets completed by their shared interest each-necessity. Though their necessities are fulfilled individually, Park's necessity leads to completing his mission.

One evening, when he arrives at a town in search of food and lodging, he places himself at show to satisfy the curiosity of the natives. The natives make him their object of curious scrutiny; he complies with this to satisfy his own intense desire-food and lodging:

This happened to be a feast day at Dali, and the people were dancing before the Dooty's house. But when they were informed that a white man was come into town, they left off dancing, and came to the place

where I lodged, walking in regular order, two and two, with the music before them ... they continued to dance and sing until midnight, during which time I was surrounded by so great a crowd as made it necessary for me to satisfy their curiosity by sitting still. (76)

A mutual interchange governs this episode. Park's approach interrupts the local ritual, but it reconstitutes itself around him. He takes the ritual for satisfying his own desire, and simultaneously he is appropriated by the ritual, which required him to play a role to satisfy the natives' curiosity. In satisfying curiosity and desire of them both, Park's intention involves astute will for the satisfaction of his desire which has private and cunning motive, whereas the natives have no such a motive, but a will to show him their ritual. Park's role is a passive one, however, in which his own agency and desire play little part. He does not do anything special like magician or become the man who would be emperor. This is not conquest, but anti conquest. Nevertheless, there exists a necessary relationship between him and the villagers, not a vacuum or an abyss. Park sits still of necessity to satisfy the curiosity of the villagers, and in exchange they shelter and feed him. As a representation the scene is governed by reciprocity.

The text, *Travels in the Interior Districts of Africa*, exposes that Park encounters with local rulers in numerous places. The encounters are the basic building blocks of the narrative. Wherever he encounters with them, there emerge first negotiations between them. The negotiations confirm Park's survival and safe passage whereas the rulers obtain gifts of European goods in return:

I made up a small present for the king out of the few effects that were left me ... This present, though inconsiderable in itself, was well received by the King, who sent me in return a large white bullock. The sight of this animal quite delighted my attendants; not so much on

account of its bulk, as from its being of white colour, which is considered as a particular mark of favour. But although the king himself was well disposed towards me, and readily granted me permission to pass through his territories. (58-59)

The act of interchange plays the vital role in this scene. Park offers a small present for the king Demba Sego Jalla, and the king provides him with accommodation. More than that, he receives permission to pass through the king's territories. It is the very motive for which he offers the king present. He doubts that his present won't carry the intended result as he says this present is inconsiderable in itself. His fear and doubt go astray when permission is granted for him to pass through his territories. Thus, the reciprocity has become his vehicle to take him to his destination. It is totally believable that Park's whole narrative is governed by reciprocity. The narrative invariably expresses the desire to achieve reciprocity, to establish equilibrium through exchange. On another occasion during his travels, he gets to the capital of Bondou where he pleases the local king, named Almami; a Moorish name though he was not a Mohammedan, but a Kafir or pagan, with a European gift- Umbrella - in return for his permission to Park's safe journey and provisions :

It was evident that his suspicion had arisen from a belief that every white man must of necessity be a trader. When I had delivered my presents, he seemed well pleased, and was particularly delighted with the umbrella, which he repeatedly furled and unfurled, to the great admiration of himself and his two attendants, who could not for some time comprehend the use of this wonderful machine. (36)

With the gift Park had delivered to the king, his suspicion turns to be false, though he was right in suspecting that every whiteman must be necessarily a trader or spy. His

suspicion is lessened by his greed. Park's gift and the king's greed come to a point of negotiation in which both find the satisfaction for each other's curiosity. Therefore negotiations are a struggle to find an equilibrium between the finiteness of Park's goods and the degree of greed exercise by his hosts. Park also establishes the ethos of anti-conquest when he uses the ego-centered or Euro-centered vocabulary- machine, furred and unfurred. The terms 'Furred' and 'unfurred' are used to refer to the natives' ignorance and savagery. Likewise the term, machine, establishes Park to the higher level, to the point of dominating the native. The king also "presented [him] with great plenty of provisions, and desired to see [him] again in the morning" (36). The king's greed now turns to favor Park who gives simultaneously a favor of gift in reciprocity. Park's life wholly depends on reciprocity. In absence of reciprocity he gets nothing except trouble and pain. Sometimes he gets looted in lack of reciprocity He is invariably apprehensive that he won't find the place for negotiation which gives him a sense of relief and safety in traveling. He narrates an episode in which he confesses that he did not get chance to offer European gift to the king of Manna and suffered:

Informing me that I had entered the king's town without having first paid the duties, or giving any present to the king; and that, according to the laws of the country, my people, cattle, and baggage were forfeited. He added that they had received orders from the king to conduct me to Manna. (46)

This episode manifests the lack of reciprocity, and in want of reciprocity he suffers a great deal to our surprise. In the episode, twenty horsemen come before him, "forming a circle round [him]" (46). They were burglars. No burglar makes reciprocity. Therefore, the lack of reciprocity renders him miserable. He gets looted in lack of reciprocity. Even if looting and thievery have reduced Park to indigence and beggary,

he always seems striving to reciprocate. After running away from the captivity of Ali, the Moorish king, Park headed towards the direction of Niger River - his mission. Entering a village he begs victuals for charity. But no one seems to share his plight. Having anguished he made sings to an old motherly looking woman that he was hungry, and inquired if she had any victuals with her in the hut:

She immediately laid down her distaff, and desired me in Arabic, to come in when I had seated myself upon the floor, she set before me a dish of kouskous that had been left the preceding night, of which I made a tolerable meal; and in return for this kindness I gave her one of my pocket-handkerchiefs, begging at the some time a little corn for my horse, which she readily brought me. (120)

Even in his bereaved state, he did not give up reciprocating. It might be the cause that he knew reciprocity was the only means by which he could attain his goal. For her kindness he gave her one of his pocket handkerchiefs. He has been reduced to that state in which he has nothing valuable now to exchange for. The handkerchief becomes the object of barter for victuals. It is being untractable for him not to find the European gifts and goods to be put on stall for the exchange. Along with reciprocity, the episode focuses on anti-conquest too, as Park demands victuals as being masculine self in the same moment as he receives it as being feminine self like the sentimental hero. In demanding he asserts his superiority. Nevertheless, he conceals it in receiving victuals as being the hero of anti-conquest.

Hard time knocks him down to the deplorable situation, however, he manages to reciprocate. Due to lack of objects to reciprocate, he falls victim to deplorable condition. He had rightly knew that had he not had European gifts to give to the natives in return for his safe passage and easy life, he would have failed to retain his

journey and to accomplish his mission. On one event, Park wanted to see Manson, the king of Bambara, after beholding Niger. But the king refused to see him in that Park did not bring any present:

A messenger arrived from the king, but he gave me very little satisfaction. He inquired particularly if I had brought any present, and seemed much disappointed when he was told that I had been robbed of everything by the moors. When I proposed to go along with him, he told me to stop until the afternoon, when the king would send for me.
(132)

The episode crystallizes the delay of Park's mission in lack of reciprocity. Here Park discloses his miserable situation that makes him sentimental hero, too. He is searching now for sympathy from the king. In his defense he says that he had been robbed of everything by the moors. The sentences prove that he had nothing left, being robbed. Having been robbed arouses sympathy and empathy in the king who becomes shocked. The king, "wishing to relieve a whiteman in distress, had sent [him] five thousand kowries to enable [him] to purchase provisions in the course of [his] journey" (133). Though there is no reciprocity of objects, but of emotion. The episode describes that Park reciprocates his sentimentalist situation for the king's sympathy.

On one occasion when a slave asks Park for something to eat, he answers that he has nothing to give. This reply justifies that Park is the cunning hero of anti-conquest. He thinks or takes care of others when he feels its need otherwise he neglects even the man who helps him in need. The man replies:

I gave you victuals when you were hungry; have you forgot the man who brought you milk at karrankalla? But, added he with a sigh, *the irons were not then upon my legs*. I immediately recollected him and

begged some ground nuts from the Karfa to give him, as a return for his former kindness. (45)

In fact Park seems very selfish, in another term imperialist, because he makes reciprocity only when he feels its need. The episode describes that when the slave was not in chains, he served Park with milk or victuals, but Park is now reluctant even to recognize him. His intention is not to reciprocate here because he find no necessity for reciprocity. When he is obliged, he begs ground nuts from Karfa to give him as a return for his former kindness. Towards the end of his journey, Park resorts to slaves, that are to be promised to offer Karfa, to complete his journey. He Promises Karfa to give him a slave if he conducts him to Gambia:

He added that if I would remain with him until the rains were over, he would give me plenty of victuals in the meantime, and a hut to sleep in; and that after he had conducted me in safety to the Gambia, I might then make him what return I thought proper. I asked him if the value of one prime slave would satisfy him. He answered in affirmative, and immediately ordered one on of the huts to be swept for my accommodation. (43)

Here, Park seems to exchange a prime slave for his accommodation. In a sense, Park becomes a slave to Karfa who caters him with food and shelter for his future profit from Park. On the other hands, the extract also makes clear that Park is not the abolitionist, rather a retainer of slavery system for his privilege. Park here reciprocates one prime slave for his shelter and food. The reciprocity is strange in that Park has no slave at present to be reciprocated for his accommodation. However his promise makes Karfa believe him.

In course of expedition Park's journey account seems to have been loaded with the motives of commercial expansion. He observes the things and makes idea of possibility of possessing them:

It is observable, however, that although many species of the edible roots which grow in the west India Islands are found in Africa, yet I never saw, in any part of my journey, either the sugar-cane, the coffee, or the cocoa-tree, nor could I learn, on inquiry, that they were known to the natives. The pine-apple and the thousand other delicious fruits which the industry of civilised man (improving the bounties of nature) has brought to so great perfection in the tropical climates of America, are here equally unknown. (47-48)

Park's observation exposes the objects found in Africa that have to be commercialized in profit for Europe, especially for Britain. With the commercial objects, he arrests the attentions of the British towards Africa in order to make Africa a great commercial post. He uses the words very tacitly and tactfully. The words, delicious and edible, attract internal taste of the British and make them hurry towards Africa to grasp them in their clenches. In this way he just makes exposition of what Africa has for commercial motive but he does not do commerce by himself. So he becomes the hero of anti-conquest and reciprocity gives rise to it. Over and over we see European commodities Park had exchanged for his safety and gratification produce symbolic exchange and subsistence. Symbolic exchange refers to the European's desire to explore the African geography in the name of improving its sources to profitable and scientific uses. For this they will give the native knowledge of science and civilize them, but they will be utilized in such field only for cheap labour. Symbolic exchange demands submission from the Africans. Africans not only show their greed but also

become the characters to be examined and viewed. Park makes them one object of his mission - to civilize by colonizing them.

Commodities are not the only sites of exchange in Park's subject - centered account, seeing itself also operates along lines of reciprocity in his text. In reciprocal vision, Africa and Africans are not only the demonstrations to be scrutinized by Park, he repeatedly portrays himself as subjected to the scrutiny of the Africans. When Park is being taken captive in the Moorish Kingdom, his suitcase becomes a body of curiosity for African people, and his body becomes simultaneously an object of scrutiny and survey:

The surrounding attendants and especially the ladies were abundantly more inquisitive; they asked a thousand questions, inspected every part of my apparel, searched my pockets and obliged me to unbutton my waistcoat, and display the whiteness of my skin; they even counted my toes and fingers, as if they doubted whether I was in truth a human being. (80)

As the passage suggests the reciprocal seeing is organized along lines of gender. While African men are the chief objects of Park's own seeing, African women are special agents for viewing of Park. The scene quoted above begins with Park's approach to the despot Ali, who is looking at himself in a mirror held by a female attendant. Ali loses interest in Park when he finds he knows no Arabic. Park then becomes the object of female gaze, whose aggressive voyeurism feminizes him. It is the another anti-conquest Park undergoes. The African ladies minutely observes him searching every part of his apparel. They even ask him to unbutton his waistcoats and display the whiteness of his skin. They do so because they doubt whether he is the real human being or something occult. Obligation to put the things and himself on

show makes Park an innocent lamb, but he triumphantly narrates the scene that whiteness of his skin gives a new identity differentiating the natives. He becomes a whole self in the midst of them, so slightly displaying superiority to them, followed by displaying simultaneously his white skin to the African women. Despite that, such female scrutiny is the price Park pays for food.

In another scene, he again becomes the object of Moorish gaze. He becomes the bear of circus:

I was no sooner seated in this my new habitation than the moors assembled in crowds to behold me for I was obliged to take off one my stockings, and show them my foot, and even to take off my jacket and waistcoat to show them how my clothes were put on and off; they were much delighted with the curious contrivance of buttons. (81)

Often such activities serve as a delighter to the Africans. Park functions as a joker to fulfill their curiosity by making them delighted at European product. For him maintenance of his innocence is much more important than being joker. He knows that "hope deferred maketh the heart sick" (86). So he can't help being an innocent man to retain his hope for the fulfillment of his mission – opening the new channel for commerce. In being the object of African surprise, he also maintains his innocence in front of danger he supposes and views.

At the capital of Bondou, the monarch, called Almami, Knows that his women are very desirous to see Park. So he requests that he will favour them with a visit. An attendant conducts him to the Monarch's court. No sooner has he entered than the ladies started teasing Park:

They rallied me with a good deal of gaiety on different subjects, particularly upon the whiteness of my skin and the prominency of my

nose. They insisted that both were artificial. The first, they said, was produced when I was an infant, by dipping me in milk, and they insisted that my nose had been pinched everyday, till it had acquired its present unsightly and unnatural comfortable. (37)

This scene declares the ignorance and simplicity of the native women. It seems neither they know at least a little about the world nor they have visited any part of the world. It's the intention Park has in disclosing nature of these natives. Though they chaffs Park, he pays many compliments on African beauty: "Without disputing my own deformity, I praised the glossy jet of their skins, and the lovely depression of their noses" (37). Park here establishes his innocence when he appreciates the native women though they point out his deformity. Innocence keeps him to the position of anti-conquest, that is in making compliments he reflects infirmity and frailty of the native women. In fact these women praises Park's whiteness and prominency of his nose in teasing manner. This idea Park understands pushes Park to appropriate compliments and make simultaneously compliments on their beauty. Here beauty becomes the object of scrutiny and admiration for both the women and Park. Success in reciprocity facilitates him with a jar of honey and some fish" (37) presented by these women. One another occasion, a crisis arises when a party of women pay Park a visit whose object is to ascertain, by ritual inspection, whether the rite of circumcision extended to the Nazarens. In such situation, reciprocity gives him escape from their savage demand. He gets rid of them by insisting on a kind of reciprocity:

It was not customary in my country to give ocular demonstration before so many beautiful women; but that if all of them would retire, except the young lady to whom I pointed (selecting the youngest and

handsomest), I would satisfy her curiosity. The ladies enjoyed the jest, and went away laughing heartily (89).

Such scenes often owe a great deal to the conventions of the Orientalist writing that flourished in Europe in the eighteenth century. Orientalist writing often takes its materials from the scenes as described above and centers nearly on the norms about seeing and being seen. In the above scene, he makes a clear demarcation line of custom between the west and the east. To him, the westerners do not demand such an ocular demonstration, before so many women, as practiced in the east. The scene gives a brief description of an European's seeing towards the east and its culture.

Park is ready even to reciprocate the religious dogma or faith, practiced by the native, for the completion and fulfillment of his necessities. Reciprocity is in fact the exclusive realm of the selfishness and private gain. It is only a force bringing two parties together, and putting them into relation with each other. Each pays head to himself only, and no one worries about others. Therefore, with whatever Park reciprocate owes a great deal to his interest, it is the ethos of anti-conquest, too. On one occasion, Park enacts the role of a saphie-writer. It is because of need to satisfy his interest in return to fulfill the dooty's curiosity to procure wealth:

A Saphie-writer was a man of too great consequence to be long concealed; the important information was carried to the dooty, who sent his son with half a sheet of writing –paper, desiring me write him a 'naphula saphie' (a charm to procure wealth).He brought me, as a present, some meal and milk, and when I had finished the saphie, and read it to him with an audible voice, he seemed highly satisfied with his bargain. (part two -28)

The scene describes the interest of both parties (Dooty and Park) to be fulfilled through equilibrium. The only means bringing them together is the private interest of each. They exchange equivalent for equivalent. The scene is also another instance of creating orientalism. It is governed by the colonial gaze that is manifest in the activity of putting the Dooty's superstition on show. Park's gazing might be a part of what he must do to the native. Saphie-writing ranks Park, representative of European orientalist, to the vantage point by contrast the dooty is negatively or lowly viewed as a superstitious man. Again an unvarnished example can reflect the richness of text in orientalist mode:

West of Baedoo is Manaima, the inhabitants of which according to the best information I was able to collect, are cruel and ferocious – carrying their resentment towards their enemies so far as never to give quarter, and even to indulge themselves with unnatural and disgusting banquets of human flesh. (Part II, 14)

The above statements are neither an episode nor a scene but a false assumption Park had made on information collected. He creates the negative portrayals-cannibal portrayal of the native – through the discourse. How far it is true that the native of Maniana feasts on the human flesh. It is just an fairy tale constituted in the text to create the imaginative stereotypes of the east. This example consists of imperialistic attitudes of the European. Despite their savagery, Park proposes the Christian light to make them the real human with knowledge of co-operation.

Reciprocity and imperialism have some similarities. Imperialism always seeks the ways to dominate economy and culture and exploit the mind of the natives to its interest. Likewise reciprocity "functions as the basis for social interaction, often in stateless, non-capitalist societies, even in radically hierarchical social formations

such as feudalism" (qtd in Pratt 84). Reciprocity, thus, works to create the hierarchical society in which the one who has power and knowledge easily dominates the feeble one though the domination does not seem very extreme. It serves the feeble one or natives as slow poison as contrived by Park who makes reciprocity a vehicle to get to his mission. Reciprocity, thus, is prone to imperialism.

Reciprocity starts dominating the text from the beginning. Before Park embarks on the expedition, reciprocity brings him and slave together to give their interest due priority:

Dr. Laidley furthermore provided me with a negro boy of his own, named Demba, a sprightly youth, who, besides Mandingo, spoke the language of the serawoollies... and To induce him to behave well, the Doctor promised him his freedom on his return, in case I would report favorably of his fidelity and service (19-20)

On the expectation of getting freedom the slave is ready to a company Park who expects safe escort from him in return. Demba' fidelity and service to Park determine his freedom. Likewise, Park's journey will be a success by his fidelity and service. Reciprocity is also practiced between the European organization and the European agent employed by that organization. The African Association sends Park to the interior parts of Africa "in rendering the geography of Africa - more familiar to my country, and in opening to their ambition and industry new sources of Wealth" (2).

The Association's ambition is to search for the new ways to explore the geography of Africa for its economic interest. For this motive, Park is the agent, who will take "remuneration which my successful services should appear to them to merit" (2). The Association reciprocates remuneration for the exploration of Africa. Both sides have their selfish aspiration. Park seems ready to make exploration for his fame

and wealth. Similarly the Association seems to donate or sponsor remuneration for the exploration. Therefore, their motives determine each other's interest and actions.

The interactive character of Park makes the text lively and intelligible to the readers. Parks' interactive character is reciprocal, too. The trope, reciprocity, is used to confirm his position as anti-conqueror. The imperative of reciprocity extends to knowledge and culture as well. Park gains knowledge of the continent and simultaneously of culture of the natives wherever he travels. His effort to gain them is his motive he has for the maintenance of his position as anti-conqueror. Park often takes pain to report the Africans' reaction to him as well as his to them, and affirm the commensurability of European and African life ways though they may be different. His account includes many instances in which the two are very deliberately juxtaposed with reciprocal vision. On one occasion, for example, Park's medical skills are called on, and he proposes an amputation to save a young man shot in the leg. The African responds in horror:

They had never heard of such a method of cure, and would by no means give their consent to it; indeed, they evidently considered me a sort of cannibal for proposing so cruel and unheard - of an operation, which, in their opinion, would be attended with more pain and danger than the wound itself. (70)

Indigenous healing practices are followed, and the patient is prepared for death. Park voices no criticism of the decision to reject the European cure, nor does he attempt to counter it with commentary of his own. Rather, the reader is enabled to accept that the Africans' view of amputation is as plausible as Park's views that the patient will die without it. The scene helps to put Park on the position of anti-conquest for maintaining neutrality, he has reached out yet for special goal that the western

treatment is much more fruitful and plausible than that of the east, and that the natives have to be given plenty of knowledge about the western way of treatment. It's another kind of civilizing mission Park proposes through the text. It is also notable that European civilizing mission is always undoubtedly imperialistic.

It is no accident that this ideological exchange occurs around one of the most effective tools of Euro-expansionism, western medicine. At a time when Park is proposed to "have a little blood taken out from a sick prince he had no sooner tied up his arm and displayed the lancet, than his courage failed, and [he] begged him to postpone the operation till the afternoon" (36).

It is sure that medicine was proved to be one of Europe's points of leverage, then. The scene provides a room to believe that the African rulers often summoned European physicians to tend them. According to the above scene, Park's kindly readiness to serve him startles the prince to think of treatment whether it is applicable or not, so he postpones it. Park also does not insist him being the innocent hero of anti-conquest. Park fails to assert the superiority of European medicine over African superstition. Perhaps it has blatantly equalitarian implications. Other instances of reciprocal vision do seemingly the same. On one occasion, for example, a group of slaves are en route to the coast. They tell Park they believe they will be sold to be eaten. They reject Parks' explanation that they are being sent off to do agricultural labor. Rather than ridiculing or rejecting their view, Park respects its plausibility, commenting only that such a belief "naturally makes the slave contemplate a journey towards the coast with great terror" (97).

Park does not make them believe his comment. Perhaps he assumes that the slave would certainly know the magnificence and benevolence of the European after crossing the river, Gambia. Again one other slave emphasizes with simplicity; "Have

you really got such ground as this to set your feet upon?" (97). Park neither ridicules him nor rejects his belief rather he believes he is right in giving significance to his mother land. In fact Park seems ironically the non-interventor in the local people's belief. It is the quality that make him strong to endure the absence of or practice reciprocity.

The question of whether slavery is the equivalent of cannibalisms remains open here. It attracts the attentions towards abolitionism. Abolitionism is the system by which slavery system can be eradicated. In the text abolitionism is the project the European had designed to retain the imperial vision in the continent. Thus, this is the blatant civilizing mission. Abolitionist idea can be traced from the out set of the text in which the slave named Demba was promised "his freedom on return, in case [Park] should report favorably of his fidelity and service" (part 11-19). This promise makes sense of the imperialistic role of the European because the freedom of the slave is in their hands. On another occasion, When Ali's messenger told Demba in Mandingo language, that "Ali was to be his master in future" (106). Both Park and the boy become very shocked. Park's abolitionist mission can be seen when he utters that "I would do my utmost to redeem him" (107). This strong desire directly proposes that the British must turn their benevolent impulses towards the West Africa to abolish the slavery system, and redeem the slaves from the chains of slavery.

Such idea has been remarked by James Searing in *International Journal of African Historical Studies*, He argues that both abolitionists and defenders of the slave trade cites Park's travels. He lays emphases on the assumption that "Park is situated at the beginning of an imperial vision, as yet only dimly outlined in abolitionist mission to civilize" (234). His comment discloses the motive Park has in rendering

the geography of Africa for commercial opportunity, with a less idea of abolishing the negatives and slavery in Africa. Park appears, in fact, a cunning man.

Park arrests attention of particularly European readers towards the schooling system in Africa. Park reports an scene in which he views that the Mohammedan priests teach and instruct pagan as well as Mohammedan children in the tenets of the prophet or Koran" (40). He realizes priests "fix a bias on the minds of their young disciples" (40). He observes with pleasure the great docility and submissive deportment of the children and "heartily wished they had better instructors and a purer religion" (40). The question arises about who the better instructor and what a purer religion will be. To this query, Park imagines the possibility of the Christianity to take the place of the purer religion and the white teacher of the better instructors. This idea also solicits the British to educate the natives of all tribes fairly. This idea of Park can be reinforced when he observes and estimates the character and behavior of the natives. He wishes the natives would be subjected to the mild and benevolent spirit of Christianity. He expresses his desire, "How greatly is it to be wished that the minds of a people as determined and faithful could be softened and civilized by the mild and benevolent spirit of Christianity" (11).

This idea confirms that "Park was not only leading a powerful empire-building expedition his way alone, armed mainly with intellectual equipment reflecting the Enlightenment" (qtd in Roy134). That natives can be cleansed by the light of Enlightenment and Christianity captures the mind of Park. So he expects civilizing mission to be applied in the continent. On one event he recounts an event when he had been robbed and left for dead after one brutal attack He lamented:

I saw myself in the midst of a vast wilderness in the depth of the rainy seasons , naked and alone, surrounded by savage animals and men

still more savage... and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. (34)

The structure of the episode can be described as the Othering. Park, as the representative of the colonizer, sees himself at the centre, possessing what a human being should be 'self'. He reduces natives to the level of savage animals. They are still more savage than wild animals. Native people are savage, different, and therefore 'other' and inferior. This practice of judging all who are different as inferior is called othering. It divides the world between 'us' the civilized and 'them' the other and the savage. Othering is the colonialist ideology. In addition to othering, Park intends the natives are uncultured, therefore they should be made humanlike by the mild light of enlightenment and education.

Park confesses that in the world of savages, his spirit begins to fail him; he has no alternative but to die. His confession labels him in the position of anti-conquest. He calls the natives savages implied as inferior, and establishes his innocence and self, about to perish. However he did not perish but restored his resolution by a desperate measure and inspection of a plant:

At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole plant was not larger than the top of one of my fingers, can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which ... formed after His own image? (34-35)

The small moss in fructification appears to him as a creature perfected with everything by the Christ. The God has fashioned even the lowliest part of creation. With this hope revives in Park or the plant restores his Christian faith. Then, he finds the strength to continue his journey. Reflection of the moss vanishes his despair, "disregarding both hunger and fatigue"(35), Park travels forward.

Park postulates that like the moss image Christianity gives people feeling of love, light of knowledge and strength for determination. Therefore, the natives have to be instructed and taught by the light of Christianity and Christian education. Similarly, Masters sees "the Association's attempts to send travelers like Park into western Africa as part of a long-term economic plan" (10) to promote governmental-protected commercial ventures. The plan was apparently accompanied by a "sense of the civilizing mission that was to become as central to justifying nineteenth century imperialism" (9). In this way Park's travel accounts are closely bound with the quest for new commercial opportunity. In his closing assessment of the region, Park points the way not just to trading link but to a more active British intervention in west Africa:

It was not possible for me to behold the wonderful fertility of the soil, the vast herds of cattle, proper both for labor and food and a variety of other circumstances favorable to colonization and agriculture, and reflect, withal, on the means which presented themselves of a vast inland navigation, without lamenting that a country, so abundantly gifted and favored by nature, should remain in its present savage and neglected stage. (91)

The extract tells the internal motive of Park to colonize the continent for cheap labor and food. Along with the reference to possible colonization, Park's use of 'proper' is

worth remarking; 'labor and food are evidently what cattle are intended for after, and it is implicitly wasteful, not to put them to this use. He would rather like to convert the sources gifted and favored by nature to profitable use. He laments the vastly gifted continent should remain in its present savage and neglected stage. He sees the inability of the local people to use the vast sources, so he directly demands the attention of the British to colonize the continent. His imperialistic attitudes ascertain the British's possible rendering West Africa economically productive and profitable to both the British and the continent. In addition to this, he envisions, "nothing is wanting to this end but example to enlighten the minds of the native and instruction to enable them to direct their industry to proper objects" (91).

The text exposes the imperialist and colonialist exploration of Africa, with an urge to utilize its yet unused source to profitable use and economic imperative. In this way, the text talks the British must play the civilizing or emancipating role to fit their ambition of finding the new channel of commerce-navigational commerce-in the continent.

IV. Conclusion

The text, *Travels in the Interior Districts of Africa*, talks about the world fraught with tragedy and danger, beauty and mystery. The tragedy and danger are the experiences Park made in perpetuating his journey through the interior districts of Africa. Likewise, beauty and mystery are the characteristics the continent has to allure the strangers. These seem to have been the sources of fascination and adventure for the European. For the same reason the African Association sends Park to gather knowledge of the continent. The Association's aim was to put that knowledge to their application. The knowledge also serve the association or the European a way to colonize the continent. The European have aspiration to know and use the continent for their economic and scientific purpose. For this Park was made an agent to open the new channel of commerce to them. But, it was not easy to make the continent and its sources opened to the eyes of the British. Park had no alternative except applying reciprocity and anti-conquest which became the easy means for him to fulfill the British aspiration. Wherever Park reaches he applies these two tropes as the safeguard. Reciprocity provides Park and his hosts with a place whereby their personal interests and curiosities are normally satisfied. The reciprocity in fact serves the criteria for negotiations in which Park tries to secure survival and safe passage in return for gift of European goods. Through the means of reciprocity Park is able to reach his destination, and open new channel of commerce for the European. This is the sole European aspiration Park tries to bring into being wherever he visits in African. In want of reciprocity, Park suffers a great deal. Despite his attempts to make a ground for reciprocity, there emerge some ills with which Park does not reciprocate. The obstacles and ills invite him threat to his mission. The obstacles are not European but African. African greed, African banditry, African slave trading threaten the

mystique of reciprocity. They are the only points on which Park does not reciprocate. He would rather die than steal. It arises a question whether the African can be that good. It is the point that invites the civilizing mission to the West Africa.

Reciprocity works under anti-conquest. Sometimes both work together because they have always been the imperialist ideology of themselves. Wherever Park finds obstacles, he acts out the role of anti-conquest. But, he exposes his hegemonic attitude towards the natives. To the complains and commentaries from the natives, he makes compliments on native character and culture. In doing so, he exposes the deformed characteristics of native lifestyles. They becomes the European orientalist ideology by which the natives are negatively contrasted. Park deserves that quality that makes him anti-conqueror. Maintaining disinterestedness and neutrality, he exposes blatant nature of the natives. Park seems to be an abolitionist and demands the British attention towards it. Thus, through his anti-conquest, Park acts out the values that underwrites the greatest non-reciprocal non-exchange of all time: civilizing mission.

By the same token, Park's narrative appears to be loaded with the logic of improvement that thinks in terms of a moral obligation to render west Africa economically productive and profitable. Improvement is directly linked with civilizing mission. So it comes to be moral obligation for the European to civilize the natives in return for economic imperative. In another idea, if local population will not develop the resources bestowed on them by God, that obligation falls to others. Park's motive is to direct the European's, especially the British's interventions towards the west Africa.

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