

Fragment of 1870 Field Diary (XVII-XX), 19-31 October 1870

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[XVII]

XVII to be copied - 19th Oct^r Bambarre = The Ringleading Nassick deserters sent Chuma to say that they were going with the people of Muhamad whætich left today to the Metamba = I said that I had naught to say to them – They would go now to the Metamba which on deserting they said they so much feared & left me to go with only three attendants and get my feet torn to pieces in mud & sand = They probably meant to go back to the women at Mamohela who fed them in the absence of their husbands They were told by Muhamad - that they must not follow his people and he gave orders to bind them & send them back if they did – They think that no punishment will reach them whatever they do – They are freemen & need not work or do any thing but beg. "English" they call themselves & the Arabs fear them though the eagerness with which they engaged in slave hunting shewed them to be genuine niggers – To lie without compunction seems to be one of their Indian acquisitions – Ibram said "that I told him to beg"! and Simon said that I had spoken to him only once & he would [...] have gone on intended to go till I took the gun from him – Derrides any entreaties Katumba spoke persuasively several times & he refused to go – The gun would have been used to steal from the Manyema as it was when we came back here to bully them for four fowls.

20th first heavy rain of this season fell yesterday afternoon It is observable that the permanent halt to which the Manyema have come is not affected by the appearance of superior men among them - They are stationary & improvement unknown - Moenekus paid smiths to teach his sons and they learned to work in copper & iron but he never could get them to imitate his own generous and obliging deportment to others – He had to reprove them perpetually for mean short sight ways and when he died he virtually left no successor for his sons are both narrow minded, mean, short sighted creatures, without dignity or honour –

Lonzua Luaze Luanzo

All they can say of

[...][the]ir forefathers is that
they came from Lualaba up Luamo then to Luelo and
thence here – The name seems to mean forest people –
Manyuema =
p72 into Last Journal p72

The party under Hassani crossed the Logumba at Kanying[-]
gere's – and went N. & N.N.E. – They found the country
becoming more & more mountainous till at last when
one day from Uerere it was perpetually up & down

They slept at a village on the top They could send for
water to the bottom only once. It took so much time to
descend & ascend – Rivers all flowed into Uerere or
Lower Tanganyika Hot fountain – water could not
be touched nor stones stood upon Balega very un-
friendly – collected in thousands – we
came to buy ivory -
said Hassani & if
there is none we
go away

[Map of "Riverein Lake Tanganyika" and its major affluents.]

"Nay" shouted they, "you
came to die here" then
shot with arrows - when
shot was returned they
fled & would not come
to receive the captives

[XVIII]

XVIII. 25th Oct^r 1870- Last Jour f II 72 Bambarre = to be copied

In this Journey I have endeavoured to follow with
unswerving fidelity the line of duty – my course has
been an even one turning neither to the right hand
nor the left though my route has been tortuous
enough = All the hardship hunger & toil were met
with the full conviction that I was right in persever[-]
ing to make a complete work of the exploration of the
sources of the Nile – Mine has been a calm —
hopeful endeavour to do the work that has been given
me to do whether I succeed or whether I fail – The prospect
of death in ~~following~~ pursuing what I knew to be
right did not make me veer to one side or the other
I had a strong presentiment during the first three
years that I should never live through the ~~work~~ enterprise
but that weakened as I came near to the end of the
journey – and a strong desire to discover any
evidence of the great Moses having visited these
parts bound me – spellbound me – I may say
for if I could bring to light anything to confirm

the sacred oracles I should not grudge one whit all
the labour expended – I have to go down the central
Lualaba or Webb's lake river – Then up the Western
or Youngs lake river to Katanga head waters & then
retire – I pray that it may be to my native home
Syde bin Habib – Dugumbe – Juma Merikano
Abdullah Masudi are coming in with 700 muskets
and immense store of beads copper &c They will
cross Lualaba & trade West of it – I wait for them
because they may have letters for me – I have had no
letter from th Foreign Office – The last I had was a
piece of the most exhuberant impertinence that
ever left the Foreign or any other office – I was to
have no claim for any services rendered = no
position when my work was done – Lord Russells
name had been obtained to it though a statesman
like him might bind future Governments to
to give hHe never would enjoin them not to give
This bore internal evidence of being the effusion
of the supernumerary undersecretary Murray
I expect only the same treatment that Murray would
claim for himself – The offer of other work or
of being provided with another office – The slave
trade on the West Coast having ceased he ought
to have resigned but he thought to earn his salary
by unjustly stopping mine – The only annoyances
I have suffered were from this as Lord Clarendon
called it [an] "ungracious & unjust" letter - and from a
letter of busybody instructions from the R.G.S. (Sheet 9)

[XIX]

Syde bin Salem	<u>Mengongo</u> sogas – Guke
Burashid	a fish
family Lumke	sangardo – D ^o

XIX. 28 Oct^r Moenemokaia who has travelled further
than most Arabs said to me "If [one] goes with a good
natured civil tongue, he may pass through the worst
people in Africa unharmed" This true – time
also is required – one must not run ^ through a country, but
give the people time to become acquainted with
you and let their first fears subside —

29th The Manyema buy their wives from each other
a pretty girl brings ten goats – saw one brought
home today – she came jauntily with but one
attendant and her husband walking behind -

They stop five days – then go back and remain other
five days at home – The husband fetches her again
Many are pretty – and have perfect forms and
limbs – They hoe large spaces for maize – It is
merely scraping the surface The soil is so rich
no more is needed

31st Oct – Monangoi of Luamo – married to the
sister of Moenekuss came some time ago to beg ~~that~~
Kanyingere be attacked by Muhamad's people –
no fault has he "but he is bad" – Monangoi the
chief here offered two tusks to effect the same thing
on refusal he sends the tusks to Katomba & may get
his countryman spoiled by him – "He is bad" is all they
can alledge as a reason – Meantime this chief here
caught a slave who escaped = a prisoner from
Moenemokia's and sold him or her to Moenemokia
for 30 spears & some knives – When asked about this
captive he said "she died" – It was simply theft - but
he does not consider himself bad

2nd November 1870 – The plain without trees
that flanks the Lualaba on the right bank
called Mbuga is densely peopled and the
inhabitants are all civil and friendly – From
50 to 60 large canoes come over from the left
bank daily to hold markets – These people too are
good but the dwellers in the Metamba or
dense forest are treacherous and murder a single
person without scruple – The dead is easily concealed
while on the plain all would become aware of it

I long with intense desire to move on & finish
my work – I have also an excessive wish to find
any thing that may exist proving the visit of the
great Moses & the ancient Kingdom of Tirhaka
but I pray give me just what pleases Thee my
Lord – and make [me] submissive to Thy will in all things

[XX]

XX. I recieved information about M^r Young's search
trip up Shire and Nyassa only in February 1871 and
now take the first opportunity of offering hearty thanks
to H M Government and all concerned in kindly enquiring
after my fate – Musa and his companions are fair average
specimens for heartlessness and falsehood of the lower
classes of Muhamadans in East Africa - When on the
Shire we swung the ship into midstream every night in order
to let the air put in motion by the water pass from end to end
Musa's brother in law stepped into the water one morning
in order to swim off for a boat – and was seized by a crocodile
The poor fellow held up his hand imploringly but Musa and

the rest allowed him to perish – on my denouncing his
 heartlessness, Musa replied “Well – no one tell him = go in there[”]
 When at Senna a slave woman was seized by a crocodile,
 four Makololo rushed in unbidden and rescued her –
 though they knew nothing about her. From long inter-
 course with both I take these incidents as typical of the
 two races. Those of mixed blood possess the vices of both
 races and the virtues of neither – A gentleman of superior
 abilities has devoted life and fortune to elevate the Johanna
 men but fears that they are “an unimprovable race”
 The Sultan of Zanzibar who knows his people better than
 any stranger cannot entrust any branch of his revenue
 to even the better class of his subjects but places
 his customs income and money affairs in the hands
 of Banians from India, and his father did the same
 before him – When the Muhamadan gentlemen of
 Zanzibar are asked Why their sovereign places all his
 pecuniary affairs and fortune in the hands of aliens they
 frankly avow that if he allowed any Arab to farm his
 customs he would receive nothing but a crop of lies - Burton
 had to dismiss most of his people at Ujiji for dishonesty –
 Spekes followers deserted at the first approach of danger
 Musa fled in terror on hearing a false report from a half
 caste Arab about the Mazitu 150 miles distant though
 I promised to go due West and not turn to the North till far
 past the beat of that tribe – The few liberated slaves with
 whom I went on had the misfortune to be Muhamadan
 slaves in boyhood but did fairly till we came into close
 contact with moslems again. A black Arab ^ was released
 from a 12 years bondage by Cazembe through my own
 influence and that of the Sultan’s letter = We travelled
 together for a time and he sold the favours of his female
 slaves to my people for goods which he perfectly well knew
 were stolen from me – He recieved my four deserters
 and when I had gone off to L Bangweolo with only four
 attendants the rest wished to follow but he dissuaded
 them by saying that “I had gone into a country where there
 was war” – He was the direct cause of all my difficulties
 with these liberated slaves but judged by the East African
 Moslem standard as he ought to be and not by ours - He is
 a very good man, and I did not think it prudent to come
 to a rupture with the old blackguard –

[[0001]]

[[0002]]

[[0003]]

[[0004]]

[Geographical calculations relating to the Lindi River and the villages of Nyangwe and Ujiji.]

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