

## Letter to Roderick I. Murchison, 16 October 1855, 3 March 1856

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[0001]

Linyanti, on the River  
Chobe, 16<sup>th</sup> October,  
1855.

~~To Sir Roderick Impey Murchison~~

Sir,

By a note dated  
Cabongo in August last, I endeavoured  
to convey an idea of the country between  
Cassangé and that point, and if the  
rough tracing enclosed reached its  
destination, you will have remarked  
that there was little absolutely new to  
communicate. The path followed  
is that usually trodden by native  
Portuguese, ~~who are~~ [^] [[^][who are]] employed by the Angolese  
merchants to trade with Matiamvo -  
( [^] [”the] Muata-yamvo[”]of some) - the paramount  
chief of the negro tribes called Londa  
(Lunda) or Balonda. There is another  
and straighter course situated a little

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farther North, and I suppose it is there the  
scarcity of water mentioned by others is experienced.  
We never found it necessary to carry a supply,  
and almost always spent the night at villages  
situated on streams or rivulets. A Portuguese  
merchant and planter, Senhor Graça of  
Monte Allegre, whose acquaintance I had  
the pleasure of making, was once a visitor  
of Matiamvo, and his notes having been  
published in the Government Gazette or  
”Boletin” of Loanda, might, I conceive, still  
be found in Lisbon. [# Note] A severe and  
long continued attack of fever, soon after  
crossing the Quango, made me so very feeble  
and deaf, [^] [that] I was glad to avail myself  
of the company and friendly aid of  
three native Portuguese, whose employer,  
Senhor Neves of Cassangé, very politely  
enjoined them by letter to forward my

plans by every means in their power. the  
virtue of the Cheboqué (Cheebokwé) was  
thereby not exposed to temptation to take  
advantage of my weakness, - a temptation  
which often proves rather too powerful for  
the goodness of more enlightened specimens  
of humanity. The most then I could effect

[# note

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in the circumstances, was to put down the  
rivers with greater precision than any of my  
predecessors, who have uniformly been unfurnished  
with instruments[.]~~could accomplish~~

The rate of travelling of such traders may  
be interesting to those who examine their  
accounts of journies to [^] [otherwise] unknown regions.  
I found the average between a great number  
of regular sleeping stations to be seven  
geographical miles. the average time  
required was three and a half hours, and  
the speed two geographical mile an hour.  
The stoppages from all causes[,] amounted  
to 20 days monthly[:]- so that a month's  
journey means actually one of ten days,  
or seventy miles. The carriers are very  
unwilling to help each other[:] hence the  
sickness of one man often stops the  
march of the whole party. When we  
parted with them, our own rate was  
ten and a half geographical miles per day.  
this required an average of five hours  
march at the rate of two geog [^] [raphical] miles an  
hour. and we travelled twenty days each  
month. The negro step was quicker than  
ours[,] but we generally overtook them [^] [while] resting

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and arrived in equal times. If we kept going  
for six successive days, both men and oxen  
shewed symptoms of knocking up, ~~and this~~[al] though  
they were a most willing company and all  
[were] anxious to get home. It was therefore necessary

to give another day weekly for rest, besides Sunday. The starchy nature of the food had[,] I believe[,] considerable influence on the rate of progress. In winding through forest[,] I could not make any approach to a reckoning of distance an observation was always necessary. the zigzag could not be much under twenty miles in these cases.

I had indulged the hope of proceeding to the headquarters of Matiamvo[,] who ~~would~~ seems to be located nineteen days E.N.E. of Cabongo, or on Lat. 9° 20' South Long. 22° 32' East; (~~This is differently put in the sketch sent from Angola, but the latest is supposed to be the most correct.~~)<sup>[b]</sup> But the long delay had now made such an inroad into our stock of goods, [that] we saw clearly ~~that~~ by the time of our arrival there, we should be unable either to give a suitable present to the prince, or pay our way afterwards to the South. this alone would not have proved a barrier, for a branch of the Leeambye <sup>[ai]</sup> or Zambesi is

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2<sup>d</sup> Sheet

is reported to flow southwards from a part a few days East of his town (23° or 24° E.L.?) and it would have been of great importance to <sup>[^]</sup> [have] discovered water conveyance all the way down to the country of Makololo. But it is universally [asserted][&] believed ~~[^] [and asserted]~~ that Matiamvo will on no account <sup>[^]</sup> [permit] any white man[,] or even native trader, to pass him in that direction. It is his own principal resort for ivory. the tribes living there kill many elephants and bring the ivory to him as tribute. (they are called Kanyika and Kanyoka or Banyika & Banyoka) Having but slender acquaintance with the Londa dialect[,] we felt that neither pay nor persuasion could be effectively employed to secure permission to follow our object; so we decided, on leaving Cabongo to proceed South East to our friend Katema and thence down the Leeba.

[0006]

the people among whom we now travelled being Balonda only, we got on very comfortably

except in one instance in which a chief named Kawawa who had heard of our treatment by the Chiboque on going North, presumed on his possessing the fords of the Casai, so far as to demand tribute from the "white man". Nothing could exceed the civilities which passed between us on the Sunday of our stay in his town. But when we offered to cross the river, he mustered all his forces to compell payment of a "gun an ox, a man, a barrel of powder - a black coat! and a book which would tell him if Matiamvo had any intention of sending to cut off his head" Unless we had submitted to everything, as the Mambari do, and given a bad precedent for all white men afterwards, we were obliged to part with "daggers drawn". the canoes were all concealed

[0007]

among the reeds, but my men were ~~more~~ [better] of sailors than ~~they~~ [his, ], and having taken the loan of one by night, ~~and~~ in order to shew how scrupulously honest we were, we left it and a few beads on their own side of the river, and thanked them next morning for their kindness, amidst shouts of laughter.

[Read]

The route we ~~now~~ followed to Katema being considerably to the East of that by which we went to Loanda, a curious phenomenon which then escaped our notice[,] was now discovered, viz. - that of the river Lotembwa(~~Lotembwa~~) flowing in two ~~and~~ nearly opposite directions. By the tracing sent from Angola[,] you will see it as if rising in the small Lake Dilolo. Such is [seemed] the fact[,] as far as the southern portion of the river is concerned. Our former route having led us to the Casai, at some distance West of the Northern portion, we were not aware of its existence In returning however, we were surprised

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~~to be~~ [at being] obliged to cross the Lotembwa before we reached [^] [Lake] Dilolo. It was more than a mile broad, three or four feet deep and full of

Arum Egyptiacum, Lotus, papyrus,  
 mat-rushes and other aqueous [atic] plants.  
 Not being then informed of the singular  
 fact that it actually flows N.N.W. into  
 the Casai, I did not observe the current  
 simply concluding it was a prolongation  
 of the Lotembwa beyond the Lake, and that  
 it rose in a [^] [long] flat marsh as most of  
 the rivers in this quarter do. But we  
 were positively informed [^] [afterwards] that the flow  
 was to the Casai and not into Dilolo.  
 I have no reason to doubt the [^] [correctness of this] information  
 I could not ascertain whether [^] [Lake] Dilolo gives  
 much water to the Northern Lotembwa,  
 but had there been a current of one  
 fourth the strength of that which flows  
 into the Southern Lotembwa, I must have  
 observed it: that is converged into it by [The Northern Lotembwa proceeds from]  
 an arm of the Lake, one half [^] [a] mile broad  
 and at the part where the most of [^] [the] water  
 flows, it is chin deep. We then crossed  
 the rivers

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The Makololo wished to put a stop to their visits  
 by force, but a hint to purchase all the  
 ivory with hoes was so promptly responded  
 to [^] [that] I anticipate small trade for the Mambari  
 in future. If any one among the tribes subject  
 to the Makalolo, sells a child now, it is done in  
 secret[ly]. The trade may thus be said to be  
 pretty well repressed. A great deal more  
 than this however is needed. Commerce  
 is a most important aid to civilization[;]  
 for it soon breaks up the sullen isolation  
 of heathenism, and makes men feel their  
 mutual dependence. Hopes of this  
 makes one feel gratified at the success,  
 which has attended the [my] little beginning.  
 But it is our blessed Christianity alone  
 which can touch the centre of the wants  
 of Africa. the Arabs, it is well known,  
 are great in commerce, but not much  
 elevated [^] [thereby] above the African in principle[.]thereby.  
 My Arab friend Ben Habib now gone to  
 Loanda,[,] was received most hospitably  
 by an old female chief called Sebola mokwaia,  
 and she actually gave him ivory enough to  
 set him up as a trader. Yet he went with

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with the Makololo against her to revenge some old feud with which he had no connection.

David Livingstone

[0011]

~~Please excuse this wretched Yankee paper from Loanda. Rags are scarce it seems now a days. but the Papyrus plant abounds through all intertropical Africa. Surely our paper manufacturers might equal the compeers of old Janne and Janbres.~~

~~Tette or Nyunghe on Zambesi  
3<sup>d</sup> March 1856~~

~~Reached this yesterday morning pretty well tired from marching through a rough stoney jungle for some time past. I cannot copy the whole of the foregoing as a post goes off to Quillimane tomorrow morning, but perhaps early intelligence will be appreciated~~

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more than later and better written would be. N<sup>o</sup> III refers chiefly to the people of the Interior. Both it and tracing will be sent in time. the Portuguese are remarkably kind. And I am in good health and spirits.

David Livingston