

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

David Livingstone

Published by Livingstone Online (livingstoneonline.org)

[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 what[ich] 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 [...] [ha]ve 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
[...] 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 Balegga very un-
friendly – collected in thousands – we
came to buy ivory -
said Hassani & if
there is none we
go away

[Map of "RivereinRiverine 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 h[H]e 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 "ungracious & unjust" letter. and from a
 letter of busybody instructions from the R.G.S. [(Sheet 9)]

[XIX]

Syde bin Salem Burashid
 family Lumke

Mengongo sogá – Guke a fish
 sangardo – D°

XIX.

[28 Oct^r] Moenemokaia who has travelled further
 than most Arabs said to me "If 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 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 intercourse 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.]
[Last Journals Vol p 71]