

Fragment of 1870 Field Diary (X-XIII), 10 October 1870

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[X]

X

to be copied into Journal = 10th Oct^r 1870 came out of hut today [1
]
after being confined to it since 22nd July or 80 days – by irritable
ulcers on the feet - The last 20 days I suffered from fever
which reduced my strength, taking away my voice and
purging me = appetite good but the third mouthful of any
food caused [...]ausea & vomiting – purging took place of
profuse sweating – I am thankful to feel myself well –
only one ulcer open the size of a split pea – Malachite was
the remedy most useful but the beginning of the rains may
have helped the cure as it does to others = copper rubbed down
is used when malachite cannot be had – We expect
Syde Bin Habib soon - He will take to the river and I
hope so shall I – The native traders reached people who
had horns of oxen got from left bank of Lualaba – Ka-
tomba's people got most ivory namely 50 tusks – the others
only four – the Metamba or forest is of immense extent
and there is room for much ivory to be picked up
at 5 or 7 bracelets of copper per tusk if the slaves sent
will only be merciful – The nine villages and a 100 men
killed by Katomba's slaves at Nasangwa were
all about a string of beads fastened to a powder horn
which a manyema man tried in vain to steal – – Ka
gets 25 of the 50 tusks brought by his people

[XI]

XI.

we expect letters & perhaps men by Syde Bin Habib.

No news from the coast had come to Ujiji save a rumour
that some one was building a large house at Bagamoio
but whether French or English no one can say – possibly
the Mission urged on by Colonel Playfair & D^r Kirk
Tozer curiously enough follows the policy of Bp Mackenzie
which he so formally repudiated – Rearing boys got from
captives of men of war and writing to India that to teach
the young thus obtained is the great secret of mission work
He does not know that the especial instruction
of the young has been advocated & acted on for the last

30 years in Africa India South Seas & elsewhere – Possibly
the erection of a huge establishment on the mainland
may be a way of laboriously proving that it is more healthy
than the island to which he was driven by fear of death
It will take a long time to prove by stone & lime that the higher
lands 200 miles inland are better still both for longevity
and work – I am in agony for news from home
All I feel sure of now is that my friends will all wish
me to complete my task – I join in the wish now as
better than doing it in vain afterwards

[XII]

XII.

The Manyema hoeing is little better than scraping the [2
] soil & cutting through the roots of grass & weeds by a horizontal
motion of the hoe or knife – They leave the roots of maize
groundnuts – sweet potatoes & dura to find their way into
the rich soft soil, and well they succeed so there is no need
for deep ploughing – The groundnuts & cassave hold their
own against grass for years Bananas if cleared of
weeds yield abundantly – Muhamad sowed rice
just outside the camp without any advantage being secured
by the vicinity of a rivulet and it yielded for one measure
of seed one hundred & twenty measures of increase – This
season he plants and on the damp soil
along a rivulet called bonde The rainwater does not
percolate far – The clay retains it about 2 feet beneath the
surface – this is a cause of unhealthiness to man – Fowls
and goats have been cut off this year in large numbers
by an epidemic -

Sentence to be inserted after ””there may only be a thread”
of water at the bottom but the mud is grievous” Some 20
or 40 yards of the path on each bank is mixed up by the feet
of passengers into a deep sticky mass – [...] [You] may put one
foot on each side and [of] the walk and waddle onwards but soon
that fails you for the rank vegetation often usurps the few
foot holds you have and down
inches you come into the mire

[XIII]

XIII.

Often too the path takes the bed of the rill for 50 or 60 yds
as if the first passenger had gone that distance seeking a space
of forest less dense for his path = Near a village the road run-
ning along a rivulet may have been to make it difficult for an
enemy to find a path by night = The approaches to hamlets on the
side of a hill are certainly made with a view to confuse marauders
for they come near the dwellings and then ascend to a point

above the highest point of the village, and they go winding up and down the steepest parts of the slope The rank vegetation being left so that it is impossible to take a straight course –

The visit of the Ujijian traders must be felt by the Manyema to be a severe infliction - The huts are appropriated and no leave asked – Firewood - pots – baskets food used without scruple and anything that pleases is taken away – Usually the women flee into the forest and return to find the whole place a litter of broken food – I tried to pay the owners of the huts in which I slept but often in vain for they were hidden in the forest and feared to come near – It was common for old men to come forward to me with a present of bananas as I passed uttering with trembling accents "Bolongo "Bolongo" friendship friendship. If I stopped to make a little return present others ran for plantains or palm toddy = The slaves eat up what they demanded without one word of thanks - "but they are bad" dont give them anything" Why what badness is there in giving food - "O they like you" but hate us" - one man gave me an iron ring and seemed inclined to be friendly – yet they are undoubtedly bloodthirsty to other Manyema & kill each other