

## Fragment of 1870 Field Diary (LXXXVIII-CI), 21 February-22 March 1871

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[LXXXVIII]

LXXXVIII 21<sup>st</sup> arrived at Monandewa's vil. [32] situated on a high ridge between two deep & difficult gullies - People obliging & kind = chief's wife made a fire for me in the evening unbidden - 22<sup>nd</sup> on N.W. to a high hill called Chibaude a yunde with a spring of white water at the village on the top - Hunger from some unknow cause but people cultivating now on the plain below with a will - 23<sup>d</sup> on to two large villages with many banana plants around but men said they were in fear of the traders and shifted their villages to avoid them - We then went on to the village Kahombogola with a feeble old man as chief - country beautiful and undulating - light green grass covers it all save at the brooks where the eye is relieved by the dark green of lines of trees - grass tears the hands and wets the extremities constantly - soil formed of debris -> of granite rocks - rough & stoney but everywhere fertile - one can rarely get a bare spot to sit down and rest

24<sup>th</sup> to a villag[villag]e near Lolinde R. then cross Loengadze & sleep on bank of Luha [R.]

[LXXXIX]

LXXXIX to Mamohela welcomed by all the Arabs - and got a letter from D<sup>r</sup> Kirk and another from the Sultan - and from Muhammad bin Nassib going to Karagwe all anxious to be kind Katomba gave flour - nuts fowl & goat - a new way opened to Kasongo's much shorter than that I followed - I rest a few days & then go on -

1<sup>st</sup> March 1871 I was to start this morning but the Arabs asked me to take seven of their people going to buy viramba as as they know the new way the offer was gladly accepted - I gave a note to Katomba to take my double barrelled gun at Ujiji

I pay him this for all his services &  
he gives me a young she Soko to be carried  
for me there Ujiji - She is a most friendly  
little beast came up to me at once making

[XC]

XC her chirrup of welcome - smelled my clothing  
& held out her hand to be shaken - I slapped her  
palm without offence though she winced - She  
began to untie the cord with which she was  
afterwards bound with fingers & thumbs  
in quite a systematic way and on being  
interfered with by a man looked daggers &  
screaming tried to beat him with her hands  
she was afraid of his stick and faced him  
putting her back to me as a friend = When  
allowed to unloose herself she walked away  
using the hands as crutches - treading on the  
backs of the fingers on the spaces between  
the first joint from the nail to the second  
the knuckles & back of the hand being held  
perpendicularly - sometimes she walks  
upright but the crutch movement in  
which the feet are lifted forward together  
is the common way of going - she holds  
out her hand for people to lift her up and

carry her quite like a spoiled child then  
bursts into a passionate cry somewhat  
like that of a kite wrings her hands quite  
naturally as if in despair & sometimes adds  
a foot to make the appeal more tender -  
she sits eighteen inches high - Her black  
long hair was beautiful while she was tended  
by her mother who was killed - she eats  
everything - comes and sits down on my  
mat beside me as a child would do - covering  
herself with a mat to sleep - makes a  
nest of grass or leaves and wipes her  
face with a leaf - - When wounded Soko  
stuffs leaves into the hole - is not mis-  
chievous as the monkeys are

[MS.10703]

[XCI]

XCI = I present[...] my double barrelled gun to [33]  
Katomba as he has been very kind called  
away from Ujiji - He gave me the Soko  
but will carry it to Ujiji for me - I have tried  
to refund all that the Arabs have ap-

-pended on me I left Mamohela on  
 2<sup>nd</sup> March and came to Munanbunda's  
 seven of Moene[a]kila's people go with  
 us and serve as guides - on the 3<sup>rd</sup>  
 we came to Monangongo [4<sup>th</sup>]  
 [...] ~~the~~ Headman hid himself from fear as  
 we are near to where bin Juma killed five  
 men - then on 5<sup>th</sup> we came through the  
 same dense forest country as on 4<sup>th</sup>  
 and reached villages beside some hills  
 called Mobasilange - the village at  
 which we sleep is called Bazilange  
 most of them are very pretty and stand  
 on slopes the main streets East and  
 West allow the bright sun stream his

[XCII]

XCII his clear rays from one end to the  
 other and dry up the moisture of the frequent  
 showers - a little verandah is often put  
 in front of the door - Here at dawn the  
 family gathers round the fire and sit in  
 the enjoyment of the delicious air talking  
 over their little domestic affairs & waiting  
 till the sun warms them - the leaves of the  
 forest trees around and near them are  
 bespangled with thousands of dew drops  
 the cocks crow & strut - the kids gambol &  
 leap - The older goats make believe fighting  
 the fairy scene is no doubt one never  
 forgotten by the young whose infamy is  
 guilded by the scene[picture] whose beauty is quite  
 indescribable - Thrifty winces often make  
 the heap of grass roots which bake their  
 clay pots [^] [or make salt] serve as the morning fire - In some  
 cases all the village is deserted as we come  
 near - doors are shut & a bunch of leaves

[XCIII]

XCIII on a handful of reeds green placed across  
 it to say "no entrance here" - chickens not caught  
 while all the fowls and goats are carried off  
 we[a]il for the hens & tell like the smoking fires  
 of flight from the slave traders - They have  
 found out that I am not a slaver and  
 when the people remain stand calling  
 as I pass - "This is the good one [^] [Bolongo]" - "Friend  
 ship Friendship" - They sell their fine iron  
 rings eagerly for a few beads - The rings are

out of fashion since beads came in -  
" slaves" slap grown men in sheer wanton  
-ness I have threatened to thrash them if  
I see them but out of sight of me they do it  
still - The owners confess that all the mischief  
is done by slaves, and then when Manyema  
resent and kill the nasty curs vengeance  
is taken by guns - The free men behave  
better than the slaves = The Manyema are  
far more beautiful than other free o

[XCIV]

XCIV bond of Zanzibar - The men say "if we had  
Manyema women we should get beautiful  
children" Many women are very pretty & the men  
handsome. Hands feet & limbs perfect - orifices  
of the nose widened by snufftakers - teeth not  
filed except a little space between two front incisors

5<sup>th</sup> March 1871 We heard today that Muhamads  
people passed us on the West with much ivory  
I lose thus 20 copper rings I was to take from  
them and all the notes they were to make  
for me of the rivers they crossed =

6<sup>th</sup> passed through very large villages with many  
forges in active work - men followed us as if  
to fight but we got them to turn peaceably  
we dont know who are enemies so many  
have been maltreated & had relatives killed - The  
rain of yesterday made paths so slippery that  
the feet of all were sorely fatigued and on  
coming to Mangara's I resolved to rest on 7<sup>th</sup>  
near m<sup>t</sup> Kimari - gave a cloth & beads in lieu  
of a fine fat goat from chief a clever good man

[XCV]

XCV 9<sup>th</sup> March 1871. We marched about five hours [34]  
across a grassy plain without trees = Buga or Prairie  
The torrid sun nearly vertical sent his fierce rays down  
and fatigued us all - crossed two [^] [Sokoye] streams by bridges &  
slept at a village on a ridge of woodland overlooking  
Kasonga - After two hours this morning we came  
to a villages of this chief & at one were welcomed  
by the safari of Salem Mokadam & I was given  
a house - Kasonga is a very fine young man  
with European features and very clever and  
good - Has four guns - Muhamads people  
were led by his and spent all their copper for  
some fifty frasilahs of good ivory [Calculation here.]  
From this party men have been sent

over Lualaba and about fifty frasilahs obtained  
All praise Kasonga - - this place is about  
6 miles [^] [East] from Lualaba and very healthy

10<sup>th</sup> Muhamads people are said to have gone  
to Luapanga a powerful chief who told  
them they were to buy all their ivory from

[XCVI]

XCVI him - He had not enough and they wanted  
to go on to a people who have ivory doorposts  
But he said "You shall go neither forwards nor  
backwards but remain here" He called an  
immense body of archers and said you must  
fight these" - they killed Luapanga and many  
of his people called Bahika - crossed a very  
large river the Morombya or Morombwe  
and again the Pembo river but dont seem  
to have gone very far North -

I wished to go from this in canoes but Ka-  
songo has none so I must tramp for 5 or 6  
days to Moene Lualaba to buy one if I have credit  
with Abed

11<sup>th</sup> Had a long fierce oration from Amur in  
which I was told again & again that I should be  
killed and eaten - people wanted a white one  
to eat = I needed 200 guns - must not go to die -  
I told him that I was thankful for advice if given by  
one who had knowledge but his vehement threats

[XCVII]

XCVII were dreams of one who had never gone  
anywhere but sent his slaves to kill people = He  
was only frightening my people and doing me an  
injury - Baker had only twelve people & came  
near to this. "Were the people cannibals" &c &c  
I left this noisy demagogue after saying I thanked  
him for this warnings but saw he knew not  
what he was saying - The traders from Ujiji  
are simply marauders, and their people  
worse than themselves thirst for blood more  
than for ivory - Each longs to be able to tell a tale  
of blood, and Manyema are an easy prey  
Abed [Hassani] assaulted the people at Moene Lualaba's  
and now they keep to the other bank and I am  
forced to bargain with Kasongo for a canoe  
and he sends to a friend for one to be seen on  
the 13<sup>th</sup>. This Abed declared to me that he would

not begin hostilities but he began nothing  
else. The prospect of getting slaves over -  
-powers all else & blood blood flows  
in horrid streams - The Lord look on it  
He will have some tale to tell Muhamad Bogh[...]

[XCVIII]

XCVIII 12<sup>th</sup> Rashid left today for Moene Lualaba  
and I wait for Kasongos messengers to return  
This spot is pretty - land undulating with trees  
enough to be beautiful - Rice grows well and  
food is abundant - Kasonga says that he has  
but one tongue & never lies - He is a contrast  
to the Arabs who are nearly all liars - Musa &  
party are fair average openness of Moslem  
falsehood - The only difference between their relig  
and them is that Muhamad lied to force his  
countrymen to give up idolatry - The impudence  
of his lies is their chief feature - As a trader he  
went to Damascus & heard of St Paul's trans-  
lation to the third heaven - Muhamad at once  
conceived the idea of a translation to the seventh  
heaven - He had no miracle to shew in evidence  
but without shame tried to appropriate Moses  
bringing water out of the rock but with the characteris-  
tic of all false miracles for no reason - did not  
[[Livingstone has placed a very large "X" in the margin here.]] take water as all others did on  
his camel and  
worked his miracle where it was not needed =

[XCIX]

XCIX - 13<sup>th</sup> sent my people to examine the canoe  
Kasonga's men did not reach it yesterday  
afraid because their Headman Kasongo  
gave Hassani & Muhamad's people ivory  
to assault the people at Moene Lualaba's  
[the trap laid was 25 copper bracelets given as debt]  
They killed many and captured many more  
[and hope not to return here]  
for no reason but to get slaves [^] - they  
were market people famed by all as  
good & civil - Kasongo's goodness extends  
only to the traders - I told him that they  
would attack him too when they had finished  
all about him and he would go yet in a  
slave yoke like other Manyema It is  
terrible this Manyema trade - It is simply  
stealing people and shedding human blood  
as a sort of salvo or accompaniment  
to be able to say we fought Kasongo's  
enemies - Marvel not at the matter

there be higher than they.

[C]

C - 14<sup>th</sup> March 1871 Men did not return yesterday  
I heard only lately of Youngs search for me on Nyassa  
and am deeply thankful to H M Gov<sup>t</sup> and all  
concerned in taking trouble to ascertain my fate  
Musa and his companions are fair average speci-  
-mens of the lower classes of half caste Muham-  
-madans - one need never expect aught from them  
but heartlessness and falsehood - one like them  
-selves who had been properly punished by Manganja  
came past us and reported that he had been  
plundered by Mazitu or Batuta 150 miles distant [^] [N.]  
Musa was terrified & though I offered to go due  
West till far past the beat of the Batuta as soon  
as I turned my face thither ran away - they alleged  
no other reason whatever but fear of Batuta - The  
Sultan who knows his people better than anyone  
else entrusts all his reverence & money affairs to  
Banians from India - His father did the same - He  
says if he trusted his customs income in the hands of  
his own Muhammadan subjects they would ~~steal it~~  
[35] ~~all~~ - purloin the whole - This being true of the better

[CI]

CI. [15<sup>th</sup>] nothing better can be expected from their inferiors  
Falsehood seems ingrained in their constitutions  
No wonder that in all this region they have never tried  
to propagate Islamism The natives soon learn to hate  
them, and slaving as carried on by the Kilwans  
and the Ujijians is so bloody as to prove an  
effectual barrier against proselytism - The  
Muhamadans have in all their intercourse  
in East Africa propagated nothing but  
syphilis and the domestic bug - In spreading  
the disease they have been distressingly successful  
even in Manyema - Filthy talkers all their  
speech to the natives is too disgusting to  
noticed - to avoid provoking ill will  
I listened as if I heard it not -

16<sup>th</sup> The party here assaulted Kasongo's people  
yesterday and killed three men capturing as  
usual women & children - My men not come  
back - I fear engaged in some broil

17<sup>th</sup> - 18<sup>th</sup> not come yet though two men were  
sent after them 19<sup>th</sup> as I feared having killed  
three men - I am clear of blood guiltiness -  
no large canoe seen - people angry because Kasongo

sent traders to them killed their guide and wounded  
others - I can send no where without danger of my men  
eagerly engaging in bloodshed -

20<sup>th</sup> I am heart sore and sick of human blood -  
[Series of calculations related to "Pieces Kanike."]

21<sup>st</sup> Kasongo's brothers child died  
and he asked me to remain today while  
he buried the dead and he would give  
me a guide tomorrow - Being rainy  
I stop willingly -

Dugumbe is said to purpose going  
down the river to Kanayumbe River  
and build on the land Kanayumbe  
which is a loop formed by the river & is large  
[Small map of the river and the region encircled by it.] He is believed to possess great power  
of divination and even of killing  
unfaithful women

22<sup>nd</sup> I am detained another day by sickness of  
one of the party - very cold rain yesterday from  
Nor West - I hope to go tomorrow towards the  
sokoni or great market of this region -