

## Fragment of 1870 Field Diary, 17, 24 August 1870

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[0001]

for the isolation in which they live  
The head of Moenekuss is said to be  
preserved in a pot in his house  
and all public [] matters are gravely

[0002]

communicated to it as if his spirit  
dwelt therein - His body was eaten  
The flesh removed from the head  
and eaten too - His fathers head is  
said to be kept also

[0003]

The foregoing refers to Bambarre  
alone - In other districts graves shew  
that sepulture is customary - Here no  
grave appears - Some admit the

[0004]

existence of the practice here - others  
deny it - In the Metamba country  
and adjac[...]-[ent] to Lualaba - a quarrel with  
a wife often ends in the husband killing  
her and eating her heart mixed up

[0005]

in a huge mess of goats flesh -  
This has the charm character - fingers  
are taken as charms in other parts  
In Bambarre alone is the depraved

[0006]

taste the motive for cannibalism

[0007]

On 17<sup>th</sup> August 1870 Monamyembo  
the chief who was punished by M Bogharib  
lately came [] bring two goats - One  
he gave to Muhamad the other to  
Moenekus' son acknowledging  
that he had killed his elder brother

[0008]

He had killed eleven persons over  
at Luamo [in our absence] - in addition to those  
killed in villages on our SE when  
we were away - It transpired  
that T[K]andahara brother of old

Moenekuss whose village is  
[0009]  
near this - killed 3 women & a child and  
that a [^] [trading] man came over from Kasangangazi  
and was murdered too for no reason but  
to eat his body - Muhamad ordered old  
Tanda[h]ara to [...] [bring] ten goats and take  
[0010]  
them over to Kasangangazi to pay  
for the murdered [...] [man] - When they  
tell of each other's deeds they disclose  
a horrid state of bloodthirsty callousness  
[0011]  
People over hill NNE of this killed a  
person out hoeing - if a cultivator is alone  
he is almost sure of being slain.

Some said that people in the vicinity  
or hyaenas stole the buried dead, but  
Posho's wife died and in Wanyamesi  
[0012]  
fashion was thrown out of camp un  
buried - Muhamad threatened an attack if  
Manyema did not cease exhuming the  
dead - it was effectual - neither men nor  
hyaenas touched her though exposed now  
for seven days 24<sup>th</sup> August 1870  
[0013]

When the rains ceased in June  
I wished to go Northwards along the  
Lualaba & buy a canoe but my  
attendants professed fear of the water

I then promised not to buy a canoe  
[0014]  
but this elicited that they were determined  
not to go at all- the head Arabs told  
me that they were in the habit of going  
to the women whose husbands were  
away and getting food and spending  
the night with them - They then  
[0015]  
refused rations - not understanding  
why I enquired the reason = they replied  
that the beads were not enough - the  
Arabs said "they are about to desert" &  
'that is a slave custom -  
[0016]

I spo[...] [k]e long to them advising them

earnestly not to desert & lose all their  
arrears of pay - - But on going out  
from me one called out "Who  
will he get to carry his

[0017]

things" - then a loud Ha ha ha to make  
me hear it. On telling them that Seyed  
Majid had punished those who deserted  
Speke & the consul would certainly be  
angry to hear that I had been thrown  
away by them in the middle of the cannibal

[0018]

country where I could get no carriers  
as the Manyema will not go to the next  
village - Simon said "give me a bit  
of paper to tell that I am a very bad  
boy" - This was supposed to be witty  
& he added let Seyed Majid chain

[0019]

me - beat me - shoot me' I want to go to Lualaba  
Abram said the others intended to throw down my  
bundles & run away in the forest - "He was tired  
with seven years work" These two are the bring [...]  
Katomba at whose voice they trembled spel[...]

[0020]

in [...] ly & they said they would go but seeing  
[...] t he did nothing again refused - The knowledge  
that I wont punish as the Arabs do is the  
[...] eason on their desertion - the murders  
they committed at Kabuire dest[...] yed what

[0021]

little of moral nature they possessed - I would  
not have brought them from Ujiji as the deterioration  
was then visible in stealing from me to pay their  
prostitutes but Thani behaved so strangely to  
my packet of letters, refusing it - than send

[0022]

it back "because he did not know the contents"  
I feared its destruction and then I should be  
waiting for other men from Zanzibar in vain  
I therefore strained my utmost to finish up  
up my work with what I had

[0023]

But now these worthless slaves had me  
at their mercy & wished to be masters - to take  
what beads they chose and go or remain just  
as it suited their fancy - they thought that

[0024]

I did not know where they got food and when  
declaring their rations of beads too small they  
bought grass cloth clothing, knives spears

and dainties - With three Susi - Chuma

[0025]

and Gardner I set off - intending to join M-Bogharib or Josuf on Lualaba - We went with three deputies from the head Arabs & their slaves - but they hated me & tried to get

[0026]

away from me - I however kept up and on the fourth day passed through nine villages destroyed by the worthies who did not wish me to see more of their work - Then

[0027]

met with Mohamad Bogharib & Josuph coming back from Kasongo's - I slept at a village a little way from them & was met in morning with the news that a man of the party which

[0028]

eschewed any company had been stabbed by night in revenge for the slaughter of relatives & burning of nine villages - Mohamad refused to engage in a wholesale manner

[0029]

to revenge the dead one and seeing that I had no friend & only three people I turned back - the mud was grievous & as I waded it all my feet were torn to pieces and irritable

[0030]

eating ulcers begun which have disabled me ever since - I now spoke with my friend Muhamad and he offered to go with me to see Lualaba from Luamo - but

[0031]

I explained that merely to see & measure its depth would not do - I must see whither it went - This would require a number of his people in lieu of my deserters & [to] take

[0032]

them away from his ivory trade which at present is like gold digging - To<sup>^</sup>[I must] make amends & I offered him two thousands Rupees & a gun worth seven hundred

[0033]

Rs. 2700 in all on £270. He agreed & should he enable me to finish up my work in one trip down Lualaba & round to Lualaba West it would be a great favour - The severe

[0034]

Pneumonia in Marungu - the choleraic complaint in Manyema & now irritable ulcers warn me to retire while life lasts - Muhamads people went North & East [& West]

[0035]

from Kasongo's - 16 Marches North = - 10 D°  
West - and 4 D° E. & SE. - The average march  
was 6½ hours say 12' about 200' North [&] W  
Lat. of Kasongo say 4° South - they may

[0036]

have reached 1°-2°S. They were now in the  
Balegga country & turned - It was all  
dense forest - never saw [^] [the] sun except when  
at a village & then the villages were [...]

[0037]

apart People very fond of sheep which  
they call Ngombe or ox - tusks never used -  
They went off to where an elephant had formerly  
been killed & brought the tusks rotted and eaten

[0038]

or gnawed by "Dezi" a Rodent probably the  
aulo candatus swindermanus - Three [^] [large] rivers  
were crossed breast & chin deep - In one  
they were five hours and a man in a

[0039]

small canoe went ahead sounding for water  
capable of being waded - much water & mud  
in the forest = This report makes me thankful  
I did not go for I should have seen nothing -  
and been worn out by fatigue & mud

[0040]

The river of the Metunda had black water  
and 2 hours to cross it - breast deep

R Mohungu = breast deep -

R of Mbite also large

[

crossed about

40 smaller rivers]

[0041]

All along Lualaba & Metambe the sheep  
ar[...]e hairy dewlaps = no wool = Tartar  
breed? small thin tails -

[0042]

a broad belt of meadowland with no  
trees lies along Lualaba - Beyond that it  
is all dense forest. and trees so large  
one lying across path is breast high  
clearances exist only around villages

[0043]

People very expert smiths and  
weavers of the "Lamba" - make fine large  
spears knives and needles = Market-  
places called "Soko" - numerous all

along Lualaba - To these the Barua  
[0044]

of the other bank come daily in large  
canoes bringing grass cloth, salt, flour,  
cassava, fowls - goats - pigs & slaves =  
Women beautiful with straight noses  
and well clothed When the men  
[0045]

of districts are at war the women take  
their goods to market as if at peace and  
are never molested - all are very keen  
traders buying one thing with another &  
changing back again and any gain  
made is one of the enjoyments of life -  
[0046]

I knew that my people hoped to be  
fed by Muhamad Bogharib when  
we left the camp at Mamohela  
but he told them that he would not  
have them - This took them aback -  
but they went & lifted his ivory  
[0047]

for him and when a parley was thus  
brought about talked him over saying  
that they would go to me & do all I  
desired - never came - but as no  
one else would take them I gave  
them three loads to go to Bambarre  
[0048]

There they told Muhamad that I would  
not give them their beads & They did not like  
to steal [] - They were now trying to get  
his food by lies - I invited them 3  
times to come & take beads but having  
supplies of food from the camp  
[0049]

women they hoped to get the upper  
hand with me and take what they  
liked by refusing to carry or work  
Mohamad spoke long to them but speaking  
mildly makes them images that the  
spokesman is afraid of them - They  
[0050]

they kept away from my work &  
would fain join Muhamad's but he  
wont have them - I gave beads to  
all but the two ringleaders - their  
conduct looks as if a quarrel had  
taken place between us but no such  
[0051]

excuse have they - on leaving Nassick  
African Asylum where they had been  
clothed fed & taught for years they  
sent an anonymous note to me abusing  
all the teachers & complaining of  
[0052]

bad treatment - They were sent to their own  
people but had all been slaves and  
remained with me only to escape being  
made to work again - If the freed men  
in America turn out well it  
will be because they were taught  
[0053]

to work - These might either work play  
or do nothing at Nassick & not one of  
them could handle a tool = they hoped  
for long to get back to a life of idleness  
and such as they described would have  
[0054]

any English boys - the teacher feared  
that if punished for idleness they  
would run away & bring discredit  
on the Asylum They were of the lowest  
or criminal class in Africa  
[0055]

and boasted in my hearing that  
when fed to the full they stole pigs - kept  
them [^] [& fattened them with their extra food] at the school & killed & eat them  
When returning to Bambarre the  
people of Moenemokia came to fight as  
[0056]

they were drunk & fled as soon as they  
saw resistance - no danger of being  
turned up [^] [on] made my good boys rush  
off unbidden & capture women &  
goats - another case occurred &  
[0057]

off they ran but captured only fowls  
and tobacco - two of them have captives  
now bound in their possession  
I am powerless as they have left  
me and think that they may do as  
they like and the Manyema are  
[0058]

bad is the song - their badness consists  
in being dreadfully afraid of guns  
and the Arabs can do just as they  
like with them and their goods - If  
spears alone were used the Manyema  
[0059]

would be considered brave for they fear

no one though he has many spears  
They tell us truly "that were it not for  
our guns not one of us would return"  
to our own country". Moenemokia  
killed 2 Arab agents & took their guns  
[0060]

This success led to their asserting  
in answer to the remonstrances of the  
women "We shall take their goats guns  
and women from them" The chief in  
reporting the matter to Moenemgor at  
Luamo said the Englishman told  
[0061]

my people to go away as he did not  
like fighting but my men were filled  
with "malofu" or palm toddy & refused  
to their hurt" Elsewhere they  
made regular preparation to have a  
[0062]  
fight with Dugumbe's people just to  
see who was strongest. They with their  
spears & wooden shields or the Arabs  
with what in derision they called tobacco  
pipes (guns) They killed eight or nine Arabs.  
[0063]

The Manyema villages are situated on  
slopes - often on the spurs of mountains  
for the sake of quick drainage - The  
streets run nearly East & West to catch  
the full influence of the Sun - The huts  
[0064]

are of a square form = the walls being of  
well beaten clay - they are well supplied  
with firewood piled up on shelves along  
the walls inside - This is the women's work  
thatch of leaves or grass - low in the  
roof and still lower by each housewife  
[0065]

having from 20 to 30 neatly made bas-  
kets and as many earthen pots hung  
to the ceiling - A raised platform of  
clay is the sleeping place - a fire at its  
side gives light & heat - while a wall  
[0066]

screens it from the middle compartment  
another wall divides off a private room  
for stores - the villages are very numerous  
a clump of them forms a district with  
its headman - It is usually isolated from  
[0067]

every other - nothing would induce men



to go into next district - they came 5 or 6  
miles through the intervening forest  
then after civilly inviting us to come  
back by the same route on our return

[0068]

went back - fear of being killed & eaten  
was the reason assigned or simply  
they were at war with their next neighbours  
no traders seem ever to have come in  
before this - Barua brought copper

[0069]

and skins for tusks and the Babira  
& Baguha coarse beads - The Bavira  
are now enraged at seeing Ujijians  
pass into their ivory field - and  
no wonder - They took the tusks

[0070]

which cost them a few strings of beads  
and recieved weight for weight in beads  
thick brass wire & loads of calico

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