

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

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[LXXXVIII]

LXXXVIII 21st 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 - 22nd 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^d 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 24th to a villag village 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^r Kirk and another from the Sultan - and from Muha[-] mmad 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 - 1st 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[...][ed] 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
 2nd March and came to Munanbunda's
 seven of Moenelokila's people go with
 us and serve as guides - on the 3rd
 we came to Monangongo 4th
 [...] Headman hid himself from fear as
 we are near to where bin Juma killed five
 men - then on 5th we came through the
 same dense forest country as on 4th
 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 seenepicture 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
 weail 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 of

[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
 5th 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 =
 6th 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 7th
 near m^t Kimari - gave a cloth & beads in lieu
 of a fine fat goat from chief a clever good man

[XCV]

XCV 9th 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 village 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 10th 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 Kasonga has none so I must tramp for 5 or 6 days to Moene Lualaba to buy one if I have credit with Abed

11th 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
 Aḃed 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 13th. This Aḃed 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[...][arib]

[XCVIII]

XCVIII 12th 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 opennnness of Moslem
 falsehood - The only difference between their relig[ion]
 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 S^t Paul's trans-
 lation to the third heaven - Muhamad at once
 concieved 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 - 13th 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 - 14th 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^t 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. 15th 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 -
16th 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
17th - 18th not come yet though two men were
sent after them 19th 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 -
20th I am heart sore and sick of human blood -

20th [Series of calculations related to "Pieces Kanike."]

21st 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

Kanayumbe loop & river [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

22nd 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 -