

## Letter to Robert Moffat 1, 29 September 1847

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Kolobeng 29 Sept<sup>r</sup> 1847

My Dear Father

By the arrival of Koulter on his way southwards we are put in possession of another opportunity to inform you how we proceed in this quarter. I need not say I do so with pleasure I only wish you may enjoy as much in the perusal as I do in the writing. We are all at present in tolerable health But the setting in of the hot season seems to try our stamina. Mary is troubled with shooting pains in the chest. Had sore eyes but not severely & is now recovered - She got them from the little one Hope we may through the Divine mercy be favoured with health - We have so much to do it seems desirable we should but we must be resigned to the will of Him who knows what is best for us & His cause. We feel it hot now we have plenty of Hills behind us, sufficient one would think to screen us from the influence of the Southern icebergs - And all burning Africa spread out before us to the North But we are within the blessed sound of gurgling waters - they have nightingales in England but of all the birds in the world commend me to the merry midnight frogs. You cannot concieve yes you can how delighted we were to hear the sound of waters at night, irrigateable water too. In my last [letter] I informed you of our removal. Mebaloe & I built huts & removed into them Paul followed

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& is now roofing his. Your tent has done him good service - Ours is 24 by 12, & a pack house has since been added 10 by 12 ft, Mebaloe's 16 by 12. Paul[']s the same size as ours - the town is still in process of building our corner has a touch of the European for all are square & Mebaloe is thatcher to all. Even our man Friday alias Morukewelo has got up one of the four cornered sort & declares

he will never leave it it is so beautiful - our plan was to get up temporary houses & a temporary meeting house as soon as possible in order that teaching might go on regularly during the time we we should be occupied in making gardens We have now got nearly to the point at which we can with good consciences begin to labour for the meat which perisheth - the chief without any suggestion from me, told me it was his desire to build a house for God - that I should be at no expense whatever with it - He even thought that we should do nothing in the work but to this ^ latter we objected as it was for the worsh[ip] of the God of all I think sometimes that he expects God will bless him for his good work - Yet he expresses himself occasionally quite in the orthodox style. He wished to build a very fine house but we cannot at present spend more time on it than making it a temporary affair of pole & reed - He employed all the males in cutting reed & sent them a good distance to select the straightest woods they could find - He began it on Saturday morning & met in the walls on Sunday. Many hands make light work here it was not light work to keep them from doing too much. We made it 40 by 15. We found they had cut the beams too short

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for our plans & rather than wait for longer put it up at 15 instead of 20. On tuesday it was finished except the closing in at the top but the reed being deficient they have been off cutting it today - We shall probably begin to our water cours[e] on Monday next, too late for corn but we may yet have maize & vegetables - Another proposition of the chief is that we make an exchange of work - He takes the watercourse & we build him a European house. We are glad enough to do this for we are but few in number. I intend to give a door, an old one, I may make or sell him a window - We have lost much time in removing & we have yet to go & get the door frames & Iron in the roof - We shall burn both school & house in order that we may pick out the nails and prevent any boor taking up his abode therein When we returned we found many boors on the place - Some were rather impudent - dogged Paul's wife untill she hid herself in Mebaloe's house. The latter has more firmness than the former - All of the boors made off as soon as possible after we came. I did not shake hands with the fellows as I did when among them in our Eastern Journey I felt like the "cock on

its ain middenhead". One gave Sechele a bottle of brandy. their children employed their time in digging license & ran among Paul's children as if equals. - When we came I felt in doubt as whether it was not duty to go immediately with Paul & settle him with Mokhatla, leaving the removal ^ of the Bakwains to another year. Since hearing of the above named conduct I fear it might be improper. We were subsequently informed that in our absence, deputies were sent by the Bakaa & Makalaka to ask our influence with Sechele to grant them liberty to live in his country as independent people. Sekhome is now using them in a very tyrannical manner

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Although living in their land, since he has got guns he compells them to pay him tribute. (I shall return to him again) Finding us absent they did not disclose their object in coming publicly but informed the chief['s] brother in private, they passed on to the Bakhatla & when there were told that I should never return, that I had fled from Sechele &c &c. The messengers told what the Bakhatla said & on leaving stated they would come again if the Sekoa returned - One of the messengers is the son of Shue the chief of the Bakaa, I knew him very well. Shue's wife knows you. The prospect of these two tribes coming nearer made me think of forming a sort of circuit north them & Mokhatla & keeping one of our number always engaged among them. but present engagements prevent us from doing anything but at home. We cannot part with Mebaloe - He works so hard he is our right hand. Paul has never been accustomed to work but is the best theologian by far. We sent a message to Mokhatla anent your present but he has not yet made his appearance - It has been Hurry scurry ever since we came & will be for some time to come. I forgot to mention above that Sechele is favourable to the approach of these tribes because they are manufacturers in wood & iron. Sekhomi monopolize[s] all the trade in front of him - He will not allow any one to pass him Southwards - There is a good way to the Lake but he keeps it shut as you will hear by the Griquas. If any one went past him & opened up the way he would be conferring a benefit on the tribes beyond. When will you go to the Lake? If you dont next season I may as a relaxation take a trip in that direction. I should like you to go as you have become in a manner pledged to it - I think it would be well if first visited by

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a missionary. The Griquas will certainly reach it next season. Kañkashi is the name for the pole with which they shove off the canoe. I cannot get the word for the paddle which is used after they have got into deep water to Row is to hurua go hurua Mokhorro or Mokoro - go hurua ka likañkashi may perhaps do the i final is distinctly sounded. Bara means to swim the people on the Lake are great swimmers - Lekaoe is the name given to a sort of skiff plaited together & made of Reed - Licobobo & Litugiuana mean thicket very dense of both large & small trees - Mopakoana a curtain - a Kaross hung up to act as such - A dreamer of dreams is called Tlorolimpe ki gore torolimpe. Will that do for Prognosticator - Island is in Sekwaina Sekiri - Setlapized Seori Setlaka sa gare has always reed in it but a piece of land with trees on it in a stream is always sekiri or seori - seori can be applied to a promontory & so can setlaka sa gare but sekiri never. Koñkoñ an ignoramus (pelu pahu, I forget at present) Matlurra rough, so is Maguata Leposa to drawl in singing or go largely in walking But I must leave words. I am glad however of the opportunity to send out Kañkashi - As likewise a riding ox which had I been at home I should have sent by Boe. I have had it three years & it has grown large in my possession - It is very tame & is easy in riding so I think will just sent you It has some objection in its own mind to the stick being put into its nose but that operation over it is as docile as possible - the boys here chirp to him & he comes out of the kraal very familiarly turning his tail to them in order to enjoy what learned folks call titillation I hope you will be kind enough to accept it instead of your old one and whatever you may say think or do with it never think of returning it - A dear brother to whom I gave one returned it after it had got its thigh bone broken by telling his herd that ox belongs to Livingston - I have got a horse said to have been M<sup>r</sup> Oswel's Of this I have doubts but it serves to get us eilands

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if it dies I can get another ox. So you need not imagine I put myself about by begging you to accept this - We had horns &c for you but all have been left at the Letlotleñ - It is now too late for seeds - Your melons will be grown before Koulter comes

We concieve M<sup>r</sup> Hume is done for here - M<sup>r</sup> Evans sold a dog trap which I think I have seen in your garden for 30 or 40 lbs of ivory - He called it a wolf trap - The first time a wolf got into it the animal ~~shaked~~ shook it to pieces - I suspect Evans did not tell this when mentioning how Sechele tried to cheat him. We try to obviate the objections which rise up in the heathen mind by such deeds by admitting that there are bad ones among us - At present they have a

high opinion of the integrity of missionaries & we hope we  
my be assisted to walk so as to maintain a consistency of  
character. The pans you gave me have furnished us  
with sheep since we came. We have had eilands too and being  
very fat tried to salt for you but all went bad so you  
must take the veill instead of good Sehuba - Buffaloes  
come occasionally into the town. Two came down our  
way one morning & we soon made them our own  
We took a claw hammer of yours by mistake & in using it  
a few days ago knocked its head off. This is the only article  
I know of which should not have come. The reason I used  
it after knowing it was yours was it had a smoother face than  
mine & did not cause the nails to bend so as the others

I find on application to Koulter that he has no loose oxen  
And Apie's party have so we shall send the ox with the  
latter. The party with whom Apie now is will probably  
be here next week. Sechele has been down to desire me  
to send you many humerishos - Also to all his Friends among  
whom he considers M<sup>r</sup> Ashton - He is anxious for some[-]  
one to make gun stocks for him, many of the guns of his  
people being much damaged & split - Some one he calls  
Taote esiū moreki has sent messages to him to the effect

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that he wishes employment in that line - He offers an ox & Kaross for  
each - Our people say it is one David Dickop at Likatlong  
I promised to mention it to you and that you would mention it  
to the individual if at Kuruman

In riding over here from Chonuane I had the misfortune to  
lose the stopper of my powder horn - could you lend me an  
old one till I get one of my own.? I am now without any.  
When we came here. Sechele has all his powder (about 100lbs)  
in his tent. The tent was smeared with fat to make it impervious  
the floor was covered with dried grass and as he always  
uses candles in the evenings. The candle stick usually  
stood at the head of his bed - After drinking beer one evening  
he & all his attendants got up and went with the Kotla leaving  
the candle burning. The wind blew it over on to the grass.  
& when the flame ran up the tent it was observed - One of my  
guns being in the tent. S. ran in & snatched it up - as he pushed  
back the flaming tent with one hand it was severely burned  
The tent was completely consumed but the powder remained  
untouched it being covered over by some paties. All agreed  
it was a great deliverance We do not know when  
we shall attain a supply of that article. We do not look for Cumming  
although he has left some ivory with us. He has a Hottentot  
woman with him. Got two Bakwains to accompany him  
one of these having gone out to hunt with him was threatened  
with being shot if he did not find a buffaloes spoor - the

man becoming afraid pointed out the direction in which he believed the animal went but Cumming insisted it had gone another way. He then shot one of his own dogs. told the man he should do so to him - the latter again pointed out the direction in which the buffalo went Cumming seized him by the throat - beat him with his fists - kicked him on the abdomen & then knocked him down with the but end of his gun - this made the blood spout out from his nose & mouth. The two were alone in the field

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A few days afterwards he ordered the Bakwains to let his horses & cattle alone. He then ordered one of his Hottentots to tend them - a horse very soon fell into a lemena - Cumming seized a molala in the belief that he had digged the pit, one of his Hottentots held him by the feet and another by the head & Cumming beat him till he expired - I asked the man particularly whether he saw the man was actually gonogile - He said it was midday when the deed was done. The corpse lay there till the evening and then some of the man's friends came & took it away to bury it. All the people fled when they saw the man actually dead - the Bakwains fled after nightfall - Cumming has gone on telling the natives he is going to his friend Mosilikatze - the boors have lately attacked some of his outposts and having found he the Matibele of a different metal from the Bechuana fought and ran away - hoping no doubt to live and fight another day they say they are returning to ipakauya so say the natives Cumming does not know of this - If he comes near the Matibele ten to one if he returns - If he should it will be a marvel to me - Donovan's party died at the Macapo or Bacapo - Cumming was South East of them when they (the Bakwains) left him. He seems driven away in his wickedness.

We have been to measure our watercourse today. Had we time we could irrigate a large tract of land but we should require to go along a mar of boulders about 200 feet - We prefer to make an effort for a smaller piece because it can be accomplished soon. And if spared & find that too small we shall try the larger on a future occasion Immense tracts may be irrigated down below easily - We hope the Bakwains may irrigate for themselves - and they profer willing enough to try when they see how we succeed

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completely disgusting the Motloa a small white ant very troublesome If the[y] climb up a wall or tree a little of the compound put on

the path - they never think of going that way again we  
have not yet tried the white ant Masetlaoka with it  
I shall enclose leaves of it & the Mehetolo

1314 Sechele sent his brother ^ today with the request that I  
should give him assistance to establish an evening prayer  
meeting in his house - thinking he meant a private  
one ^ with himself I said he ought to pray himself in secret But going  
up this afternoon in order to encourage him to do so He  
took me aside and told me he wished to have a social  
prayer meeting in his own house of his children and  
all connected with them He added he knew he was living  
in sin but though he had not given up those with whom  
he sinned he wished to pray in his family & hoped that  
some of his people would be brought to believe - As he told  
me before that he always prays in secret he said I do not  
give up that. I pray alone in secret - in the field & in the  
town. Paul & I began & we have arranged that one  
of us go every evening - always when affected His eyes glisten  
We wish it ^ may be the beginning of conversion - His eyes glistened  
- tonight I suppose you remember when you caught it  
such little things as these. It will be a hard trial to part with  
his wives - Three of them are decidedly the best scholars - the most  
friendly. the best in everything of all the ~~people of~~ women in the Town  
His love for reading is really striking He has read all our  
books twice - He is now in the Psalms - the second  
reading of the testament No one ever goes up without  
being requested to give him a lesson & he never tires  
of either reading or explanation|-When Malhuire or  
Macuire was here - he & his party spoke in the most

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bitter manner against the gospel. "Why have you a house of  
instruction in your town?" that is a dwelling house said I. But  
I have heard you built a school. "You heard truly -" Then your  
town is done for. We shall get all your people to be servants  
& you will be left with your book in a leshupi, Metse o sengogele  
nure. Is the town gone send Ra chose. Ecoa o sengegele gale, o sencoe  
o phatlalaricoe ki mekhoha ca bagologolu ba roua - Yana ga gona  
metse. Sechele told me that the words of Macuire were more  
bitter than anything he could have conceived but he was only  
concerned lest some of his people should believe them  
some said he who do not understand. He soundly denied the  
existence of God. We had been on our previous picture  
night on the Magicians of Pharoah ~~through~~ throwing down their rods  
as it is rather a familiar meeting. We were assailed by the  
question "How could they do that?" I related a story you may  
remember as having happened at the time of the reformation  
at St. Andrews or perhaps Melrose Abbey - of a pretended cure  
of a blind man, & asked how could they do that? It was

of course a poser, the explanation of that & a few other tricks of jugglery awakened breathless attention on succeeding sabbath our attention was directed to the characteristics [of the] gospel of which Paul spoke so positively - If we as an angel & and then in the evening the Baruti of tsieco - After Macuire came Sechele said to me Here is a mopero feti oa tsieco and after telling some of his foolish sayings asked me in the hearing of a great number of his people "If Macuire had been alive when Jesus was in the world would he not have been Juda Isekanota?["] the party came in a very suspicious manner - We believed they came for plunder - they wished to remain on the opposite side of the stream but Sechele insisted on their coming into the town - their horses were becoming sick dying yet they lingered always appointing a day for

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departure & yet remaining. then came your packet and as the report you sent agreed exactly with appearances I went up though it was night & put the Bakwains on guard About 80 guns were washed in the morning. the discharging of these frightened Macuire's people sadly Sechele then sent for Macuire & asked what harm he had done him that he had come waiting for an opportunity to steal his cattle. Adding if you want to do it - begin now. Macuire of course denied any evil intention, except that of going on to some tribe beyond the Bamangwato & stealing what he could get He was then asked & what evil have the tribes beyond the Bamangwato, done you. You are still eating Sebego[e]'s cattle He replied he wished to buy a wagon & live independant of game flesh entirely - Plunder was evidently his object but fear operated to prevent him getting any. the Mauketse wished to surround him & his party at night & cut them off But Fosiencu prevented that - He who went out to plunder was within a little of leaving his bones among us We thank him who watched over us & shielded us from harm. Very probably the fear which prevented the accomplish[-]ment of their purposes was imparted by Him whose existence they denied

Sorry to hear Robert comes out without finishing his course of study at College But we hope almost against hope that he may have been permitted to remain - Pity he listens to the foolish advice of D<sup>r</sup> Anandale - No degree is ever granted by University college of M D unless the candidate is a graduate in medicine or surgery of some other college (recognized by them) and has passed two years subsquently to the taking of that degree in an hospital or in public practice of his profession

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If his head is affected by the racking of a winter session - the summer ought to be spent in preparation for the next one or two medical classes might be attended for profitable exercise but the main attention ought to be directed to lessening the labour of the coming session - the books to be read are well known so there is no difficulty in preparation However it may all turn out for the best yet Sechele desires me to write for a testament of the minutation Russia a brownish colour. Perhaps a few of the finer testaments may be sent by the next opportunity - We have more of any sort & may need them before very long. We were quite in need of the selections before Boe came. and are glad of them Sechele wishes me to mention a testament & selection bound together but I have the impression that you parted with all these - Also to ask if you have forgotten the umbrella of which you spoke by Siloishoe We left a tripod intended for him - Also all the pictures we selected from your stock Isaiah is certainly an improvement on Proverbs - I feel sorry in reading the prop het that you did not spend more time on the Proverbs Isia has many new words at least new to me I have not yet tried them but will do so in my Eastern trip - Potlaka is so common here it seems preferrable to akotsa in He that believeth shall not make haste - It means to hurry one or be in a hurry - Perhaps my love for it arises from the meaning they attached to akohu To Bakwains it means "come hither" again & again have I called to a man working akoha be quick as I thought but he would leave off immediately & run to me I have not the smallest doubt but your Isaiah will bear comparison with any one in the country - the fewness of the typographical errors makes me think you do not

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regret parting with your old assistant. I mean he of captivity notoriety - Perhaps I too shall be honoured with "diversive vile" but I feel in the path of duty when I devote a week or two of relaxation to the Eastern tribes. I hope Jesus is my shield and with that hope & the path of duty before me I am not the metal to cower or turn tail at a boerish storm. I should like Mary to come too but she is sick of waggon life. It has been hurry scurry ever since we came. I feel very languid & think a trip will do good. I have longed to visit the Eastern tribes for a long time but have been bound hand & foot here - It is reported we shall have a visit from Potgeiter - perhaps I may induce him to stay where he is. Robert is rather a consequential sort of gentleman, He wont even bestow a look on the chief

and if any of the people presume to salute him ^ by touching him he either walks past ^ scornfully or lifts up a stick to keep them at a distance - you might see him lifting up a stick to those he could not strike above the knee; yet he roars out murder if a kid looks at him. Seems to like English better than Sichuana and is very fond of his little sister. She is equally delighted with him - Both are favoured with good health - When we ask where Grandpapa is he points southward but I think he has but little recollection of Kuruman now.

My Brother Charles will have finished at Oberlin by next year Is desirous I should write the Directors & introduce him as a candidate for China - Is "engaged" to a young New Englander who is very anxious to go as a missionary. He does not like the American board on account of its connection with slavery - Another society has sprung up which does not recieve slaveholders money this he would join but it will not be strong enough by the time he has completed his course - I never advised him to become a missionary, but when I recieved a letter which I sent you I proposed to him to think of China If I had that letter I should send that as an introduction but it has gone out of the way. All I can do now is give the Directors a little of his history and if they like they may proceed to examine him as to capability &c as in any other case. But poor fellow He is unmercifully poor, and how can he come to London as a candidate He writes us from Lafayette where he was keeping a school during the vacation & lodging in a baptist minister's house - It is to be hoped our good folks will send

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him our £80 since they do not emigrate themselves but probably the dearth has eaten it up.

Did your australian seeds vegetate? none of my English seeds have come up except Canteloupe & prize melons & Prickly cucumber. Some of Jeffrie's have come to the surface. We have sandy soil on the surface but a peculiar sort of clay forms a stratum which lies about a foot below and in some places is at the surface The water from the canal runs through the sand along the clay & in several parts comes up to the surface - Where the sand is a foot in depth everything grows beautifully but where the clay appears grass chokes other vegetation & water stands for some time after every shower. It needs but little irrigation - I intend to try what boring a hole through the clay to perhaps a lower stratum of sand will do. This lower stratum does exist in some parts I do not know whether it is universal - We gave a small room

door to the Town house - It gave so much satisfaction that a novel idea was originated Rhinoceros not infrequently come by mistake rushing through the town two came lately & an attempt was made to skin one entire & stretch it out for a front door but it would not do.

Manyetsa If I have taken anything by false accusation as Gachecus said - It seems a compound of mano & ya. eat bread of devet - Have you got this word out your way Ga ki rue Khoma manyetsa is the way it is used as if one should say I do not live by devet Ñaro is past the thing But I am now very sleepy. If I have forgot anything you mentioned I shall advert to it again on reperusal of your letter Kind love to Mamary when she comes also to M<sup>r</sup> Hamilton & Ashton's We remember them all kindly though we do not write at present All here are well

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I shall try & find a little Strychnia for Andries tomorrow morning before Boe goes. We send nothing now because our own waggon will soon go - 16<sup>th</sup> the Strychnia of a grain once or twice a day untill he feels the muscles of his back twitching - If this effect is not produced in a week three times a day will be the dose. If Boe remains half an hour I shall mark it up in pills in each - I know you have no time. the leaves of the Ant medicine are dry & crumble now - the enclosed is Mehetolo - There is another plant which dyes the teeth black.

Affectionately yours

D Livingston

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Livingston 29 Sept

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Contains some words

to be referred to

Rev<sup>d</sup> R. Moffat

Kuruman