

Transcription of Fragment of 1870 Field Diary, 16 October 1870

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16th Oct^r 1870 - Moenemgoi
the chief came to tell me that Monamyembo had sent five goats to Lohombo to get a charm to kill him. "Would the English and Kolokolo (Muhamad) allow him to be killed while they were here?" I said that it was a false report but he believes it firmly. Monamyembo sent his son to assure us that he was slandered, but thus quarrels and bloodshed feuds arise. The great want of the Manyema is national life. Of this they have none. Each headman is independent of every other. Of industry they have no lack, and the villagers are orderly towards each other, but they go no further. If a man of another district ventures among them it is at his peril. He is not regarded with more favour as a Manyema than one of a herd of buffaloes is by the rest. He is almost sure to be killed. Moenekus had more wisdom than his countrymen. His eldest son went over to Monamyembo's who was subject to the father was killed by five spear wounds. The old chief went and asked "Who had killed slain his son"? "None knew, perhaps the Bahombo.["] he went thither - They denied it - Then they said "Perhaps Monamdenda" - he denied. question repeated, received same answer - "didn't know." The old man ^ then died - This,

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though he was heartbroken was called witchcraft by Monamyembo. Eleven people were murdered, and after this cruel man was punished he sent a goat with the confession that he had killed Moenekus' son. This son had some of the father's [...] wisdom.

The others he never could get to act like men of sense.

The sites chosen for some of the most signal Grecian oracles were marked by the rushing forth of a living spring from the recesses of the native rocks of Greece, the Castalian springs at Delphi, the rushing stream of the Hercynia at Lebadea. It was felt that nothing could so well express the Divine voice speaking from the hidden abysses of the unseen world as those inarticulate but lively ebullitions of the life giving element from its unknown mysterious sources. The prophetic utterances in the remoter East were the bubbling, teeming springs of life in those hard primitive rocks, in those dry parched levels. "My heart is inditing" - is bursting, bubbling over with a good matter. This image would be drawn from the abundant crystal fountains which all along the valley of the Jordan pour forth their full grown streams, - scattering fertility and verdure as they flow over the rough ground, - "boiling or bubbling over" of the "Divine fountain of Inspiration within the Soul."

"The words of Judgment bursting out one by one, slowly, heavily, condensed, abrupt from the prophet's heavy and shrinking soul; each

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sentence wrung forth with a groan, as though he had anew to take breath before he uttered a renewed woe; each word forming a whole for itself, like one heavy toll of a funeral knell." (Pusey) - - (Jowett) "At the time when our Saviour came into the world the Greek language was in a state of degeneracy & decay. But that degeneracy may be ranked among the causes that fanned the growth of Christianity. It was a preparation for the Gospel, the decaying soil in which the new elements of life were to come forth, the one common speech of the then civilized nations of the world. The definiteness of earlier forms of human speech would have imposed a limit on the freedom of the Gospel. A religion which was to be universal required that the division of languages, no less than of nations should be broken down. It pleased God through broken and hesitating forms of

speech to reveal the universal truth for which
the Greek of Plato would have been no fitting temple". -