

## Fragment of 1871 Field Diary (CII-CLXIII), 23 March 1871-11 August 1871

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[CII]

CII - to be copied into journal at Ujiji now 28

23<sup>rd</sup> March 1871 Left Kasongo - he gave a  
goat & guns &c - country gently undulating  
showing green slopes fringed with wood  
Grass from 4 to 6 feet = Luamba or  
cotton meadow grass - Nyassi in patches  
reached Katenga's about 6 miles off  
many villages & people passed us  
carrying loads of provisions - cassava  
from the chitoka or market - soil  
a little sandy - allows good drainage

24<sup>th</sup> = Great rain in the night &  
morning - and sickness of

men prevented our march

25<sup>th</sup> Went to Marimwe 7½

miles off - many hamlets at  
each station = country undulating  
and grassy - trees scarce

Patches of Arum at every  
village and cassava far

off on account of the pigs

which are now plenty - a

black ugly pig - crossed a rivulet &  
the Lohemba -

26<sup>th</sup> Went four miles and crossed the  
Kabwe maji - the a mile beyond Kahembai  
which flows into the Kunda and it  
into Lualaba - country open and  
low hills appear in the North - We  
met a party from the traders at Kasongo  
chiefly Matereka's people - Salem & Seyd  
bin Sultan- They had eighty two captives  
say they fought ten days to secure  
them and two Malongwana & two of the  
Banyamwezi - they had about 20  
tusks and carried one who broke  
his leg in fighting - We shall be safe  
only when past the blood shed -  
and murder

1 Nyangwe

Lokengo 3 Kilonda  
Bagenya 2  
rowers  
Likele 4 far  
Bakuzz

---

Kibrinke R  
is rocky  
Lohike  
poisoned  
arrows

[CIII]

CIII 27<sup>th</sup> along a ridge of land over  
looking a well cultivated lowland with  
hills in the distance where the Bogharib  
feat was performed - many villages come  
through rather tumble down ones 7 miles  
a headman bothered [...] this one to give  
a goat and in fear he did it. Arum  
Arum common -  
28<sup>th</sup> The Banian slaves are again  
trying compulsion in I don't know  
what - refused to take their bead  
rations and began an oration  
by the mouth of Chakanja - I  
could not listen to it as he has  
been concocting a mutiny against  
me - It is excessively trying and  
so many difficulties have been  
put in my way I doubt whether  
the Divine favour and will is  
on my side We came six miles  
today crossing many rivulets  
running into the Kunda  
which also we crossed in a  
canoe - It is about thirty yards  
wide and deep - Then near the  
village where we sleep we crossed  
the Liya about twenty yards and  
going into Kunda & Lualaba  
I am greatly distressed because  
no law here - they probably  
mean to create a disturbance  
at Abeds place to which we  
are near The Lord look on it

29<sup>th</sup> March - the slaves demanded  
double allowance and as usual  
told me of what they got near the  
sea coast - We crossed the river

[CIV]

CIV - ~~The Molembe~~The Moangor by two 27  
well made wattle bridges - It is 20 yards & a  
very strong current and is feared on that  
account - the the Molembe in a canoe -  
swelled by rains to 15 yards & many rills and  
much mud - Came about 7½ miles to  
sleep at one of the villages of Nyangwe  
Hope to reach Abed tomorrow About  
sixty market women came past us  
from the chitoka or market place  
on the Lualaba - they pass thither  
by night and come away about midday  
having disposed most of their goods  
by Barter - country open & dotted  
over with villages - Trees along the  
watercourses chiefly - Grass not very  
long - four to six feet - Pigs abundant  
country low as compared with Tangan[-]  
-yika - about 2000 feet above the sea  
The headmans house I am lodged  
in contained the housewives little  
conveniences in the shape of forty  
pots - dishes baskets - knives &c &c  
mats all which the wife removed  
to another house I gave four strings  
of beads and go on tomorrow

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30<sup>th</sup> after seven miles we came  
to Nyangwe market place where  
Abed and Hassani have built  
and thence sent their people over  
Lualaba as far as the Loeki or  
Lomame - Hope they will not  
shed blood - Abed says my  
words against bloodshed stuck  
into him - and he ordered his  
people to give presents to the chiefs  
and not kill unless attacked

[CV]

30 CV - 31<sup>st</sup> March 1871 Went down to  
take

[Pen squiggle to correct ink flow. The color of the ink differs from that of the surrounding  
text.] a look at Lualaba here - It is narrower  
than it is above but still a mighty river  
about 3000 yards broad and deep - Has  
many Islands of large size but at  
these it is still over 2000 yards or  
one miles Banks here are steep &  
deep - The banks of the other  
rivers are of gravel - It flows  
fast towards the North - people  
very numerous but tomorrow  
we shall see the great gathering  
at market - This is held for  
~~two~~ one days and then omitted for three  
slaves bought here are good as  
tailors of grass cloth but their  
tongue is strange - they come  
from far

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Monday

1<sup>st</sup> April

1871

Rain early every morn[-]  
-ing I fear it will be  
difficult to buy a canoe - The  
Manyema have learned to distrust  
all strangers and think to buy  
means plunder and murder

---

2 Chitoka or market contained  
over a thousand people carrying  
earthen pots and cassava  
grass cloth fishes fowls - they  
were alarmed at my coming  
among them and ready to flee  
many stood afar off in suspicion  
many came from the other side  
of the river with their goods  
tomorrow market is held up river

[CVI]

CVI 3<sup>d</sup> April 1871 tried to secure a 31  
 longitude by fixing a weight on the key  
 of the watch helping it on - Will try in a  
 quiet place tomorrow - People all fear  
 us and they have good reason for  
 it in the villanous conduct of  
 many of the blackguard half castes  
 cannot get canoe so I wait to  
 see what will turn up  
 River is said to over flow all  
 its banks annually as the Nile  
 further down does - Here it is  
 over 3000 yards broad - or a mile  
 and a half - with large islands  
 In the distance is 2 miles or 4000  
 yards - I sounded across yesterday  
 Near the bank it is nine feet. The  
 rest 15 feet & one cast in the middle  
 was 20 feet - Between the islands  
 12 feet and nine feet again inshore  
 Mologhwe Kahemba gave us a  
 small sheep - It is a mighty river truly  
 This morning 4<sup>th</sup> of avil time I  
 took distances and altitudes altern-  
 nately with a bullet for a weight  
 on the key - They may give a relative  
 Longitude soil stiff black loam and  
 very feverish 3<sup>d</sup> Arab month 4<sup>th</sup>  
 will appear in 2 or 3 days  
 5<sup>th</sup> - People cross over to buy  
 viramba's or grass cloths - Arabs  
 asked many questions about the  
 Bible - How many prophets -  
 They say they believe all - I believe  
 all but Muhammad - 7

[CVII]

CVII - was ill all yesterday by taking 2  
 cups of very sweet malofu or beer made  
 from bananas - shall touch it no more  
 7<sup>th</sup> April 1871 made this ink with the seeds  
 of a plant called by the Arabs Zingifure  
 It is known in India and here is used  
 by the Manyema to dye virambas and  
 ornament their faces and heads  
 I sent my people over to the other side  
 to cut wood to build a house for me  
 The borrowed one I live in had s mud  
 walls & floors which are damp foul

smelling and unwholesome - I shall  
have grass walls and grass & reeds  
on the floor - of my own house - the  
free ventilation will keep it sweet  
This is the season called Masika - The  
finishing rains - We have rain  
in large quantity almost every night  
and I could scarcely travel even if I  
had a canoe - but still it is trying to  
be kept back by suspicion and by  
the wickedness of the wicked - The  
Arabs are very kind to me [...]se]nding cooked  
food every day - I taught Abed to  
make a Mosquito curtain of thin  
print - He endured the persecution of  
these insects sleeping on a high stage  
when they were very numerous -  
The Manyema are not trustworthy &  
they bring evil on themselves often  
Paid one yesterday to bring a large  
canoe - He brought one capable only of  
carrying three and after men waited  
some hours we have to put of crossing  
till tomorrow -

[CVIII]

CVIII. 8<sup>th</sup> April 1871 Every headman of 33  
four or five huts is a Mologhwe Begin or chief and  
glories in being called so -there is no political  
cohesion - The Ujijian sla[...]ver]y is an accursed  
system but it must be admitted that the  
Manyema too have faults the result of  
ignorance of other peoples - Their isolation  
has made them as unconscious of danger  
in dealing with the cruel strangers as little  
dogs in the presence of lions - their  
refusal to sell or lend canoes for fear of  
blame by each other will be ended by the  
party of Dugumbe which has 10 head-  
men taking them by force - they are  
unreasonable and bloodyminded to-  
wards each other - Every Manyema would  
like every other headman slain - They are  
subjected to bitter lessons & sore experience  
Abed went over to Mologhwe Kahemba  
and mixed blood with him - He was told  
that two large canoes were hollowed out  
and nearly ready to be brought for sale  
If this can be managed peaceably it is a

great point gained and I may get one at  
an Arab's price which may be 3 or 4  
times the native price - Heavy rains  
almost every night would prevent my  
progress at present even if I had a canoe  
There is no love lost among the three Arabs here

---

9<sup>th</sup> Rainy - but sent off people to cut  
wood for house - The Loeki is said  
by slaves to be larger than this  
but we expect Abed's party back  
from it in a few days with correct  
information on that & other  
points - people said to be  
very fierce & dangerous  
to the Ujijians

[CIX]

CIX. 10<sup>th</sup> April 1871 Market today -  
over 700 market people passed my door  
It seems a pleasure of life to haggle & joke  
and laugh & cheat - many go away with  
care worn countenances - many are  
old and carry heavy loads of dried  
cassava earthenpots which they dispose  
of for oil fish and relishes for their  
food - The men go flaunting in  
gaudy lambas and carry little save  
their iron wares fowls & grass cloth  
Bought two fishes with long snouts  
very good eating

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12<sup>th</sup>New last night of 4<sup>th</sup> Arab  
month - New house to be finished  
today - The affair of Mteza resolves  
itself into a party of 25 Turks from  
Suez under Ishmael coming up to  
Lower Tanganyika & living on an  
island - Took ivory by force and  
then - went away but five went to  
visit Mteza - He was kind to them  
when powder was spent  
Afterwards ^all ran away leaving all  
their ill gotten ivory - Mteza said  
to be circumcised & to order his people

to undergo the rite but so many  
lies are told one can believe nothing  
The idea of a mission seems first  
to have entered the Arab mind by  
the beginning of bp Mackenzies - but  
tales very from Mteza walking in  
white and reading the Koran in  
Arabic to the missionary getting  
500 slaves & 500 frasilahs of ivory  
and nothing else being done

[CX]

CX. 13 April 1871 came into my new 35  
house yesterday the first of the 4<sup>th</sup> Arab  
a great comfort for the other was foul  
full of vermin & bad smelling - Bugs  
and Kapassi Arab accompaniments  
made me miserable - Manyema huts  
are all clean in comparison - Killed  
a goat and gave the same beads that  
were refused - These slaves require to  
know that they are not the masters -  
Abed says if slaves think that you fear  
them they climb over you = This is  
true - I clothed mine for nothing they  
thought that my kindness was fear and  
tried to ride rough shod over me -

---

Mologhwe Kahemba came over  
and says that he will bring a canoe for  
sale - Loeki due west of this is three  
days off - Its confluence is four  
days down Lualaba and all declare  
it to be bosoa very large indeed -

---

14<sup>th</sup> Market today - Kahemba gave to  
Abed two slaves as a present = I  
have been writing part of a Despatch  
in case of meeting people from the French  
settlement on the Gaboon at Loeki  
but the canoe affair is slow & tedious  
The people think only of war - getting  
up a war against some one else as  
price of it! They are a bloody minded  
race - our protests for peace are



considered false = and that war in  
some way is meant by buying a canoe  
or getting one at all 9

[CXI]

CXI 15<sup>th</sup> April the river Lomamo enters  
Lualaba a short distance below this but  
on the Western bank - a spring of brine  
rises in its bed & the people cook it  
down and sell the salt - The Lomamo  
is deep and is crossed by canoes of  
Rashid & people call it the Lofubu  
Lofubu and not Lomamo -  
Nganze is further down and a  
market is held on its Northern  
bank

---

16<sup>th</sup> April - It is believed that  
~~seramp~~Serampela gave Rashid  
~~one~~ three ^ (4) slaves as a present to the Arab  
traders here and Rashid keeps ~~two~~  
~~of~~ them and declares that these were  
given to him by the chief - this is  
the sort of dishonesty all practise if  
they possibly can = The evidence is  
not clear and Rashid will leave as  
soon as possible and sell the slaves  
ere the truth can be clearly known  
This vitiates his evidence about the  
cannibalism - but here they eat war captives  
and say that some buy a slave  
with a goat and eat him

---

17<sup>th</sup> Rainy

18<sup>th</sup>Market here - The Lepidosiren alive  
in pots of water - White ants roasted  
a chetina and another common snail  
Lepidosiren is called Sembe - Abed  
went a long way to see [a] canoe but  
it was still further and he turned

[One line of Hebrew text and four lines of Arabic. The first three lines of Arabic are a  
rough attempt at writing out the whole alphabet. The fourth line (technically undertext)  
presents a second attempt at writing the alphabet, but gets no further than the first two  
letters.] 19<sup>th</sup> Dreary waiting but Abed

proposes to come & trade along  
with me this will render  
the party stronger and he  
will not shoot people in  
my company - We shall  
hear Katomba's peoples  
story too

The following undertext appears in the lower right-hand corner of the page and is written perpendicularly to the rest of the text.

[...]gnao  
[...]ml

[CXII]

CXII 20<sup>th</sup> April 1871[...]

chief was to visit us yesterday but failed 37  
probably through fear - Rashid got four  
slaves by promising to bring a large body of  
men to attack chipange - came here and  
after a deal of wrangling went off South  
and will sell the slaves quickly so as to  
end the matter - no honour among these  
half castes -

The chief Mokandira says that Loeki  
is small where it joins Lualaba but  
another which they call the Lomame  
is very much larger & joins Lualaba to[o]  
but further down - Rapids reported

---

21<sup>st</sup> a common salutation here is

Ule hatsi - thou art on earth = Ua tala  
thou lookest - Ua boka ^ or Uyoka thou awakest  
Ule Koni - thou are here - U ri ho - thou  
art here =

They deny cannibalism as common

[Pen squiggle to correct ink flow. The color of the ink differs from that of the surrounding text.] - they

eat only a man taken ^ or killed in war - say  
the meat is not good - and it makes  
one dream of the man killed - some  
West of Lualaba buy a slave with a  
goat in order to eat him and eat him  
they do - yet they are a fine looking race  
Kunzi ^ or Kusi is North - Mhuru = South  
ñkanda West or other side Lualaba  
Mazimba = East = Bagenya people  
of West of Lualaba - (Kanayumbe R. & island)

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22<sup>nd</sup> Market here - The chief chimburu  
came over but I did not see him - He is  
said to be very handsome & light coloured  
[Calculation in the lower left-hand corner of this page.]  
[Two vertical pen squiggles to correct ink flow.]  
Moene Lualaba or Mologhwe Nyangwe  
came too but I was not told who  
he was till too late to do him honour  
There are so many chiefs who shake  
hands as a privilege it is confusing - they  
touch one hand then clap both theirs together on  
the chest - this is repeated twice 10

[CXIII]

CXIII - 23<sup>d</sup> April 1871. Journal  
24 DoDo Kamolondo is  
about ^ twenty five miles broad The Lufira at  
Katanga is a full bowshot wide - It goes  
into Kamolondo - Lui means water  
only Kayumba chakoma is  
East of Lufira junction Kikonzi  
Kalanza is on the West of it and  
Mkana of the underground dwellings  
still further West - some are only 2  
days from Katanga = Charwe people  
are friendly - Kamolondo about ten  
days distant from Katanga

---

25<sup>th</sup> News have come of four men  
sent near to this to buy ivory - were  
pressed to go to war and then a war  
made when 2 were killed - We can go  
no where but the people wish us to go  
to kill others - a dreadful state truly

---

They force on a war against others by getting  
traders to go ostensibly for trade then  
send word that war is coming and  
call out here it is - They a fray takes  
place inspite of all traders can do -  
The Manyema are bloodminded & no  
mistake - I refused to send my men  
to bring back Abed and Hassani's

people they would only add to the con[-]  
 fusion being as bloodthirsty as the  
 Manyema where no danger exists  
 Where the people can fight traders and  
 people are as civil as possible - At  
 Moenyempandes Bogharib left a  
 debt of 28 slaves and did not dare to  
 fire a gun - Here his people bound  
 the headmen of villages till tusks were  
 brought for mere nothing - It is a  
 sad sad tale to tell as this Manyem[a]  
 villainy The Lord look on it

[CXIV]

CXIV note for letter -  
 In reading about the Fountains of the Nile 38  
 in boyhood the idea suggested by the words  
 of the ancient historian was that the head  
 waters welled up out of one ^ "ain" or eye and therein  
 without visible cause parted ^ to the North and  
 to the As a mere conjecture or trader  
 ^South - Possibly the primitive traveller ^who  
 visited these springs ^described them corre[-]  
 ctly enough in ^ non scientific common language as  
 issuing from one spot without dwelling  
 which is not apparent to the eye  
 on the fact ^that though from one place  
 they gushed forth ^ on to ~~from~~ opposite slopes  
 of the watershed - The ancient priests who  
 heard his tale may have understood it  
 naturally but the supernatural agreed  
 best with all their notions ~~or then of their~~ The  
 lifting up its head from the unseen abyss  
 wonderful river ^and the marvellous  
 was transmitted to the time of [...] Herodotus  
 in preference to the plain - ~~The two~~  
~~conical hills Crophi and Mophi~~  
~~between which the fountains were~~  
~~said to be situated seem to be later~~  
~~embellishments of the primitive story~~

---

I am tired and weary - Have had a  
 perfect surfeit of seeing the grand  
 panorama of nature unfolding itself  
 in mountain valley woodland Buga  
 or prairie - The glorious tropical  
 vegetation in all its richness ^ beauty and

Majestic forms - ~~peoples~~ - beasts  
 Lakes ~~and~~ river and humanity in  
 endless variety and of beautiful form  
 Winwoode Reade seems to have hit the  
 exact truth in say that the typical negroe is  
 not the West Coast African on whose  
 form & features an unhealthy climate  
 has told injuriously for ages but the  
 ancient Egyptian is the true negro  
 though all our ideas of Africans [...]  
 [...]to[...]of human[...] 11

[Two letters in Hebrew and one in Arabic. This appears to be an attempt to represent the same sound – "shin – in each of the two alphabets.]

[CXV]

CXV - 26 April 1871 - Journal Chitoka  
 called Abed's nine slaves and asked their  
 countries and tribes - one with his front  
 when he was  
 upper teeth extracted ^about ten years of age  
 belongs to the Malobo tribe on the  
 other side of the Loeki - another comes  
 from the river Lombadzo or  
 Lombazo on the West of Loeki This  
 may be another name for the Lomame  
 His country is called Ñaṅga and  
 (Ñoṅgo) the tribe Ñoṅgo - His chief Mpunzo  
 The Malobo tribe is under Yuṅga  
 & Lomadyo - another ^ toothless slave a mere boy  
 said he came from Lomame but his  
 statement was made in fear - the other  
 two declared positively that no traders came  
 into their country - this promises ivory  
 for Abed who is now eager to embark  
 but not more so than I am - We look  
 anxiously for the return of Katomba's  
 and Abeds people with news as to the  
 way

---

27<sup>th</sup> waiting anxiously but we  
 cannot hasten people far off - Even  
 the owners of the canoes cannot be  
 moved - "Yes Yes we shall bring them"  
 but they do not stir = they doubt us

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28<sup>th</sup> Sun - Abed sending off to other

side to buy slaves - a pretty woman  
 for 300 cowries and 100 strings of beads  
 she can be sold again for ivory - We  
 hear of a half caste reaching the other  
 side of Lomame - probably from  
 Congo or Ambriz - but reporters had  
 not seen him -  
 a man with ten slaves digging  
 malachite at Katanga for 3 months  
 gains a hundred frasilahs of copper  
 [Calculation in the lower left-hand corner of the page.]  
 It is very cheap - fountains  
 eight days from Katanga S =

[CXVI]

CXVI. note for letter These four fountains seem to be 12  
 what the Egyptians priests ^ learned men of remote antiquity 41  
 considered to be the chief sources of the ^ renowned river  
 of Egypt which five for its beneficial effects ^  
 and mysterious source  
 they regarded devoutly viewed as an emblem of the Deity  
~~In my letter from Ujiji in 1869 which~~  
~~I fear has been destroyed I described~~  
~~the structure of the Watershed and added~~  
~~information about Lake Lake Bangweolo~~  
~~as a supplement to a letter of July 1868~~  
~~The copy is at Ujiji so I now give from~~  
~~memory some idea of its contents as~~  
~~explanatiery of the springs of the Nile~~  
~~which the ancients may not have~~  
~~known--~~ The watershed situated between  
 ten and twelve [degrees] South Latitude is between  
 700 & 800 miles in length - the general  
 height is between 4000 & 5000 feet above  
 the level of the sea but mountains rise  
 stand at various parts of it which  
 are between 6000 & 7000 feet above  
 [...]the ocean - These are what Ptolemy  
 put down for reasons ^ now unknown as  
 "The mountains of the Moon"- Large flat  
 patches of the watershed elevation are  
 with slightly depressed valleys  
 ^ flat upland forest ^ the trees on which  
 one or two miles apart on the stems  
 shew by their branches and the lichens ^  
 that the prevailing winds & rains are  
 from the South East - ~~Their are n~~ No  
 runnels to guide off the abundant  
 from the flats

tropical rains - The water sinks into  
the ~~somewhat~~ sandy soil until it comes  
to a stratum of prime ~~white~~ river sand su[...][ppor][-]  
ted on a bed of ~~hardened~~ soft yellow  
sand ^ stone which being impervious to  
water guides ~~the fluid~~ ^ it to the nearest  
valley - This structure was found  
prevailing in the Kalahari Desert  
when Mr Oswell and I digged for  
water for our oxen in the sucking  
places of the Bushmen and  
Bakalahari  
Fragment  
of  
Original  
of Dr Livingstones  
Journal  
in Africa

[CXVII]

CXVII note The valleys into which the water is 40  
led are covered with a thick sward of wiry  
damp loving grass & other aquatic plants up  
to the verge of the forest - no bushes or trees  
can live on the oozing earthen mantle  
which supports the long grass and is  
itself supported on water and the pearl  
white ^ river sand above mentioned - The  
nearest approach to oozing earthen  
sponge is our "Bog" but here we have  
no peat nor yet ~~the~~, in the sun, the  
mosses or Heaths from which peat  
is formed - The earthen sponge is a  
great specific gravity and though  
constantly pouring out clear ~~what~~  
water ^ which descends into the centre of the  
valley & forms a perennial rill = it is  
only when the rains have supersat[...][ur]ated  
the flats and the slopes of the valleys  
are so full as to lift up the whole  
earthen sponge that the natural  
valves by it weight was shut opens  
especially the valves at its lower end  
and the water of innundation in  
all the upland streams is gently let  
go - The ensuing floods happen  
towards the close of the rainy season  
and even after the rains have  
entirely ceased the water generally

Then [...]  
 is clear - near the centre of all the  
 valleys on the watershed a rivulet  
 is formed whose perennial  
 flow is fed on each bank by 30  
 or a hundred yards of oozing sponge  
 [...]B]ranches ^ rills enter it on all its course  
 down and these rills & rivulets  
 are almost innumerable - that  
 is it would require more than half  
 a mans lifetime to count them  
 a birds eye view of them would  
 appear somewhat like the vegetation  
 [...]of] frost on our window panes  
 or more closely the vegetation

# [CXVIII]

CXVIII Note in Canada Balsam which mad 42 13  
 philosophical Instrument makers insist on  
 putting between the ~~object~~ lenses of the object  
 [...]g]lasses of our Telescopes - These are the  
 the great rivers of  
 primary or ultimate sources of ^the Congo  
 Zambesi and Nile - By their union  
 streams of from 20 to 30 yards broad are  
 formed and these again converge into  
 three ^ or four great lines of drainage = Large  
 Lacustrine rivers = extant specimens  
 of those which in prehistoric times  
 abounded in Africa - The Lakes and  
 no large river begins in a Lake  
 Lake rivers are not sources ^~~but~~ they  
 serve Bosoa = great somewhat the same end as  
 the cisterns made to regulate the supply  
 of water in our artificial canals  
 the natural valves of the watershed  
 The Lakes and the lacustrine rivers  
 unite in the important object  
 of holding back the sudden flushes  
 which otherwise would follow the  
 Tropical rains - In other cases of this country  
 [...]s]mall insignificant rivers  
 suddenly swell = a perfect  
 wall of water rushes down without  
 warning and in the memory of  
 persons still living whole car[...]a]vans  
 of slaves in the chains have been  
 swept away before they could escape  
 to higher ground in the immediate



vicinity - Without the ~~determining~~ restraining  
machinery of natural valves and ^ Friction  
Riverin ^ to[...]ns lakes broad above and  
^ narrow below - a seven days Tropical  
rain would make the grand old  
Nile assume the character of a  
mountain torrent and rush up  
with a "bore" compared to which

[CXIX]

CXIX. Note The "bore" of the Hooeley at Calcutta 43  
~~would~~ - would carry  
a mere bagatella ^ ~~carrying~~ destruction or  
death on its roaring waters, instead  
of as by the kind ^ arrangement ~~hand~~ of Providence  
it has done for ^ ages bearing by its slow  
majestic swell and overflow fertility  
and life to the millions of upper and  
lower Egypt - the arrangement  
which has from time immemorial  
prevented the Nile from being a  
curse ~~always~~ also detains a volume  
of water ~~tile~~ ^ to be slowly let off sufficient  
to supply the enormous evaporation  
from a river which with remarkably  
few influents in the more arid  
part of its course ~~and~~ whose length  
measured in Latitude and Longitude  
from the sources to the sea is  
about three thousand miles -

---

Beginning of Despatch which the Lord  
grant I may have to write  
I have the pleasure of reporting to  
your Lordship that ^ at last I have succeeded in  
reaching four remarkable fountains  
on the watershed of this ^ inland country in -  
each of which becomes at no great  
distance off a large river - They rise  
from the base of ~~an earthen~~ ofland swell of -[-]  
mound which can scarcely be called  
a hill as it is only about — above  
the general level It is covered with  
wiry grass but neither bushes nor  
trees though the country adjacent is all  
covered with upland forest - In my letter  
of November last year I mentioned  
from hearing that the fountains were

not ten miles apart - I ought to have  
said not a quarter of a mile apart  
for by pacing I found the two fountains  
on the North side just about —

[CXX]

note CXX - I was not aware of Mr Young's search trip up 39 the  
Shire and Nyassa till February 1871 but feel  
extremely thankful to H M Government and  
all concerned in kindly inquiring after my  
fate — Musa and his companions are fair  
average specimens of the lower class of  
Muhamadans of Arab extraction on the in East

---

---

Africa - Surampela a chief near Loeki -  
[...]island Ibwe = chipange another gave  
Syde bin Sultans people to attack Sura[mpela]  
Lofubu river 300 yards by canoe -  
300 [...]at Kimburu ^ Chinungwe RÑanze  
by canoe = Kansari a  
man of Kimburu here today  
these chiefs were visited by Rashid  
who returned today - country  
extremely muddy & full of rills - The  
Lofubu is a large river 300 yds & deep  
crossed by canoes - The Nganze is  
another about 250 yds - canoes [...]  
The captives we met before crossing  
here were Surampela people - He is  
a great chief - good looking and kind  
though he had suffered severely by the  
kindred of Rashid - He invited  
Rashid to see a cannibal feast by some  
of his people who had five victims all  
cut up some pieces roasted and some  
boiled - saw human flesh actually eaten  
Recieved two slaves as a present and  
plenty of provisions but no ivory - was  
near the Loeki - the country is called  
Ibwe

---

[CXXI]

CXXI note. NKoñgolo = deity Manyema

---

Hassanihas travelled much  
but has a curious idea of the drainage  
Lufira and Lualaba West begin ftns  
each 3 fathoms broad = Lunga is  
2 fathoms DoHill between the four  
fountains about a quarter of a mile  
across without trees - He thinks  
that Lufira and Lualaba both go  
into Kamolondo which he says  
is as broad as Moero - say 20 miles  
His sketch confused enough is

[Map]

He confuses the flow up  
and down = says that  
another river rises in  
Lunda which becomes  
the Lomame West  
of all Lualabas and it joins this  
Lualaba far down  
From Katanga to Luivi R 3 days  
From Luivi to Charwe 7 days  
From Mpweto's to Nyembwakunda 5 days  
From Chisabi to Nyembwe Kunda 3 days  
Kipeta another Lekulwe River  
Lofuvi Do

---

Usambe R to Lualaba West from East  
Makara R Do Uyawa - Uyawa  
Kirira a promontory enclosed  
Katapa  
From Mpweto to Nyembe K 5 days  
and 3 from Chisabi[...] Moenye Do  
Kayumbe to Nyembwe a[...] 6 days

[CXXII]

CXXII - note

I was not aware of Mr Youngs search  
trip up Shire & Nyassa till February 1871 36  
but feel am extremely thankful to H M Government  
and all concerned in kindly enquiring  
after my fate - Musa and his companions  
are fair average specimens ^ of the lower  
classes of Muhamadans in East Africa  
for heartlessness and falsehood  
The Sultan who knows his people better  
than anyone else cannot entrust any

branch of his revenue to even the better  
 classes of his subjects but places all his  
 customs ^ income and money affairs in the hands  
 of Banians from India and his father did  
 the same before him - When the Muhama[-]  
 dan gentlemen of Zanzibar are asked  
 why their Sultan places all his pecuniary  
 affairs in the hands of aliens they at  
 once frankly assert that it is on account  
 of their almost universal falsehood  
 and dishonesty - In their case religion  
 and morality are completely disjoined  
 ostentatious promises dont imply decency  
 Hence the idea of making any sacrifice  
 [...] to propagate Islam is to them a farce  
 and in all their long intercourse  
 with the natives on the mainland  
 they have propogated nothing but  
 syphilis and the domestic Bug - With  
 the disease they have been ~~unfort~~  
 unhappily ^ too successful and the wide  
 prevalence [of] skin disease and bleared  
 eyes therefrom in their own offspring  
 makes it apparent that unlimited  
 polygamy is no barrier to the spread  
 of this foul complaint - Neither  
 Portuguese nor Arabs have sold trade  
 brandy to the natives - the only reason  
 I can discover for this great difference  
 between the East and West coasts is  
 that they are all too eager toppers of it  
 themselves to carry it any distance

[CXXIII]

CXXIII. Journal = 29<sup>th</sup> April 1871 Abed  
 made some more red ink of Zingifure  
 for me - This is what I now write with

---

30<sup>th</sup> chitoka here = added up the Rain  
 fall in Manyema of 1870-7[...][1] chiefly at  
 Bambarre = 61-98 inches - at  
 Mamohela it was rather scanty this  
 year - at Bambarre very copious -  
 Confused reports come of the traders  
 men two days distant but on the other  
 side - Have remained two months -  
 though sent for a few days - Went to fight  
 got between two rivers the bridges of which

were cut and several were killed in the  
water - no dependance can be placed on  
any one - I refused to send my slaves  
because they would only add to the con-  
-fusion and murder - If they go  
anywhere I must go with them or  
murder is certain - The loss in this  
case is part of the process of teaching  
the Ujijians - "Thou shalt not kill"-  
- Saw pieces of a remarkable spotted  
fish with scales and tail prolonged  
above

[Illustration of large fish.] all those who  
come to the market  
are eager traders and go off with a little  
oil - salt - pepper shell fish and snails  
Eels - clarias capensis - Beans  
cloth - iron of fine quality worked  
to shew its goodness

[Illustration of the spindles at each end of a knob, as described in the next two lines.]  
into long thin spindles at each end of  
a knob of metal = Red bananas  
appear and the oil is only a string of  
beads for about a gallon - the old  
women look careworn and anxious  
The carry large loads to & from the  
market The men wear a very  
long lamba made up in folds  
like a kilt - the women have the  
worst of it

[CXXIV]

CXXIV Journal 1<sup>st</sup> May 1871 Wednesday - 34  
Katomba's people arrived having cossed  
R. Lindi & reached the Babira where they got a[...][s]  
much ivory as could be carried away  
at 2 rings each tusk - The Babire kill  
elephants now and brought tusks  
for sale by the dozen - they dress the  
hair like Bashukulompis upright -  
and no quarrel occurred = My friends  
here are eager to be off and I am eager for  
a canoe - Lualaba becomes very large  
after recieving the Nyengere black  
water - six miles at least and it has  
forest on each side - From the Shamikw[a]  
Shamikwa it recieves probably Bakers  
water - another water still larger  
falls into it from the South West - This

probably the Lomame to which black  
traders come to buy oil - an animal  
with short horns and large body called  
Bangala exists - horns brought =  
2<sup>nd</sup> May - send a letter to D<sup>r</sup> Kirk by  
Moenemokaia to buy no  
more goods - but send letters to Ujiji  
I send three to bring away Abeds men  
from Chipange but something hurried  
up to shew war was meant and I refrain

---

3<sup>rd</sup> Got names of sleeping places  
from Mvarawa on to crossing Lualaba  
onto Abire - Good people all - no  
quarrels with any one -  
Abed says confidentially that a canoe  
will come in about 5 days - He is very  
anxious to go himself to be first in  
the ivory market - says that word  
came after me not to help me for I was  
sure to die whither I was going - The  
wish is father to the wicked thought  
They hate me and it is well they do

[CXXV]

CXXV. Journal 4<sup>th</sup> May 1871 -  
Kasongo's people were struck of a great Friend[-]  
-ship with me came to the market of today &  
brought 60 pieces of lambas = They go  
away and promise to bring me knives  
and a sword for cloth - the metal is very  
precious at the Babire - about 2000  
people come to market - cassava dried  
is exchanged for fish salt and oil = Iron  
for lamba's Brava went of yeter-  
day with my letters to to Kirk & Agnes

---

5<sup>th</sup> Heavy rains - Abed informed  
me that men had come for goats to  
enable them to secure people to drag a  
large canoe from the forest where it  
has been cut & hollowed out to the  
Lualaba - this so far is progress but  
he needs one or two for himself and  
will serve himself first though I  
shall have to pay an enormous price

for it

---

6<sup>th</sup> Foggy morning - Men  
returned from Chipange when  
beads were done - Two killed  
slaves without honour or honesty

---

7<sup>th</sup> Raining with rolling thunder  
of Masika - a great body of  
fleecy cloud drifts fast from the  
North - The same often comes  
from the S=E-. Abed said that  
he would give me the first canoe  
he got and would tell me the price -

---

8<sup>th</sup> I promised to lend Abed  
half my people if he would come away  
as soon as we get the two canoes -  
This would enable him to trade well  
even before his own people returned  
from the West - was glad of the offer  
He has eighty frasilahs of the  
Matunda beads &c strings

---

[CXXVI]

CXXVI Journal = 8<sup>th</sup> Chitoka = bring a 32  
tusk among the Babire - Zulampela's  
people went off today homewards - [...]  
9<sup>th</sup> River rising steadily & covering an island  
10<sup>th</sup> = the chief Pyanamomba came yesterday  
from the other side South West - is of same  
family as Kimburu - Abed bought two  
and a half frasilahs of copper bracelets  
with cowries = many white birds pass  
North = daily = one is Ibis religiosa

---

11<sup>th</sup> River rising fast and bringing  
great quantities of aquatic grass & duckweed  
colour of water a little darker than at Cairo  
People leaving islands for the higher forest  
lands - men brought one canoe down to the  
water yesterday = and the men off trading  
on our West are heard of as near - When  
they come we shall set off though with only  
one canoe - Babire very friendly - they

are on this side the Lindi - The Benya  
on the other side use bows and arrows  
They are not spoiled yet by the slaves =  
A man here told me that he was going  
to fight on the West of Lualaba and eat  
those killed - Human flesh said he is better  
than goats - saltish and even peppery - the  
people here do not deny cannibalism save  
as to people not slain in war - some say  
it is not nice to eat their victims for they  
dream of them afterwards - they throw away  
the heads = Women never partake of it  
in any part of Manyema - nor the young -

---

Afternoon Abed's people returned  
at 2 PM from 2 days distance from  
Lomame - with a great number  
of slaves and 16 tusks - "My soul is wearied  
because of murderers" Abed says they must  
be shot down these people - They want  
to fight and eat us - great crowds  
were slain as population is dense

[CXXVII]

CXXVII Journal 11<sup>th</sup> May continued -  
Lomame very large - Water black - goes into  
Lualaba below this - People smelt copper  
and it is very cheap = They were very civil &  
kind to the strangers but terrible fellows among  
themselves and at last provoked  
an attack in which many of the Bakuss  
were killed and eighty captives taken  
the s[...][tr]angers losing not a man - or  
even being wounded - They redeemed their  
friends with slaves - ! !

---

12<sup>th</sup> a set in rain from Nor West  
did not deter the market today - people  
came singing and sheltered with mats  
as the copper is very cheap a supply is to  
be sent for by the traders the day after to  
morrow - 5 days to go 5 to trade and 5 to  
return them down Lualaba - Abed  
says he can put the one canoe all to  
rights in a few days that is put  
thole pins and helm in - He melts  
copper tomorrow - I have to submit



and do it as graciously as I can - fine  
tastefully wrought virambas are  
made - and coffee comes from  
West bank of Lomame - The people  
are very numerous and very handsome  
all look better than Banyamwezi -  
It is a perfect haul of slaves for all -

---

13<sup>th</sup> people were shot down  
though standing in amazement at  
the guns as thunder & lightning -  
great numbers fell - they refused  
passage through their country -  
They have coffee plantations and  
drink it after eating handing small  
cupsful to all around - I send to  
buy some - It seems good but  
drilled in the fruit rind -

[CXXVIII]

CXXVIII Journal 13<sup>th</sup> May 1871 continued 30  
I wrote to Moenemokaia to be sure & take all my  
goods out of Shereefs hands & deliver them to Moenye[-]  
-ghere & Syd bin Majid - and should Shereef prove  
troublesome to beat him - and s[...][e]nd him  
off for not obeying consul's orders - [...]afe too  
and to send me by some one a sh[...][ir]t a  
pair of trousers and one frasilah of  
samsam beads = If I find them on coming  
from the fountains back to Lualaba  
they will be a boon - If lost no great harm  
is done - an armring of copper 1½ thick  
for one string of beads - ! Dura Pennis-  
-etum & maize grown largely - among  
the Bakuss - who make wale but not  
porridge of them - they wash regularly  
Houses of two stories - little clothing  
used - women slaves here have rather  
rounded compressed heads but very  
pleasant faces - & ancient Egyptian  
round eyes = When they saw guns  
they thought that they were the insignia  
of the strangers chiefs - a long staff &  
a knob on the lower end blackened  
with some medicine being the usual  
official staff of chiefs = they feared  
the Banyamwezi bows when drawn towards  
them but guns taking aim were not

dreaded - their effects aroused mute  
astonishment and looking up to the clouds  
They use a very long handled spear darting  
out from the long grass but keeping it  
in hand - Their numbers are prodigious  
The country literally swarms with people  
save a few patches of forest and great  
pools of standing water waist chest and  
neck deep which slowly drains off to the  
Lomame - Many markets along their  
route to which people come from far -  
Marketting is as great an Institution  
perhaps greater than shopping among  
ourselves -

[CXXIX]

CXXIX Journal - 14<sup>th</sup> May 1871 - Men  
sent to buy copper on West of Lualaba and  
one man to hasten the canoe - The ownrs  
said to be sick  
15<sup>th</sup>[...][In] crossing the river Abed found  
that [...][Ha]ssani had played him false  
with [...][t]he canoes and turned right  
about to go off down river to the  
ivory - I approved of this and  
advised him to go and I would  
help him to get copper by going up  
Lomame from the confluence - He  
will be nearer the copper mines  
than we are now, and be buying ivory  
all the time I was up at the copper &  
exploring - the canoe is to come to  
me today and Abed delivers it to me  
a row with two of my slaves  
though they can employ Manyema  
to bring grass wood everything  
with the beads I give - I offered  
the two ringleaders their discharge  
This damped them woefully =  
It is their misfortune to be slaves  
and mine to be dependant on them -  
the headman who sells the canoe and has  
recieved 600 cowries of the price came  
today - Karenga - It has not been  
moved an inch towards the water  
though he got 3 goats to eat while dragging  
it - !

---

---

16<sup>th</sup> a long talk with my mutineers  
refuse to go unless Arabs were in  
prow to go to - The loss of wages and  
prospective punishment had an effect  
as explained by Hassani - I told him  
that they were deserting me to be recieved  
by him This alarmed him & made  
him earnest in declaring that they  
should not remain with him - This  
is now blown over -

[CXXX]

CXXX Journal - 16<sup>th</sup> May 1871 continued 26  
Abed gave me a frasilah of Mantun[...][d]a b[...][ea]ds  
They alone pass current down riv[...][e]r [...]  
have none - I gave him 7 dotis of [...]  
American sheeting - i e 28 yar[...][ds] [...][wh]ich  
is handsome payment - an [...][unu]sually  
large attendance at market today - 3000  
at least - they catch the live Lepido siren  
by the neck and lift him out to see his  
size - fish very abundant - Earthen balls  
such as is eaten in Safura were exposed  
for sale and camwood ground and made  
into small flat cakes - There is quite a  
roar of voices during all the time of haggling

---

17<sup>th</sup> The disturbance about beads  
was all a pretence in order to vex  
me - I gave beads to buy provisions  
this morning as canoe will certainly  
come presently - they let it out that  
they wished to go home to Zanzibar  
This has been uppermost in  
their minds all the way to Bambarre  
and from thence here - They asked a  
writing of permission or a pass  
which I refused - I shall wait  
for Dugumbe = here as the mud is  
excessive in front to the Luira R.

---

18<sup>th</sup> resolved to take the guns from  
the mutineers as bought with my money  
in this Abed and Hassani agreed  
and said they were all at my service  
did not make a noise about it but  
my demand was followed by several

wishing to go forward - they are  
senseless slaves with no honour

[CXXXI]

CXXXI - Note Journal - 18<sup>th</sup> May 1871 contin =  
a goat so fat it could scarcely walk sold  
for a treble string of beads

[Small squiggle that appears to be Livingstone's way of signalling that the succeeding text  
should be inserted earlier in the sentence.] fattened with  
dura [...][&] pennisetum & given in the village

---

---

[...][19<sup>th</sup>] Abed gave me 200 cowries  
and [...][40] strings of a greenish bead  
very much admired by all here -  
advises me to return to Ujiji as the  
Banian slaves are sure to desert  
in front - spoke to them to give  
up their guns and be gone but  
all now professed willingness to go  
on so being eager to finish my  
work if possible I run the risk and  
gave beads to buy provisions - I shall  
do a little work and meantime Dug-  
-umbe may arrive and I shall hire  
men if he will at a thousand  
dollars or £200 - When worried by  
these untoward circumstances the  
bowels plague me too and discharges  
of blood relieve headache and  
are as safety valves to the system  
which I should not have had if I had  
allowed M<sup>r</sup> Syme to operate on me  
Sir Roderick told me that his father  
was operated upon by the famous  
John Hunter and died at the early  
age of forty in consequence  
He himself spoiled his saddles  
when a soldier by frequent  
discharges from the Piles but  
would never submit to an operation  
and he is now eighty years  
of age -  
Turn to other sheet - CXXXII

[CXXXII [v.1]]

CXXXII Note - the Zingifure with which 29

this is written is declared to be a good remedy  
for curing the itch which plagues very  
many both Arabs and natives

---

Near Lomame adultery is punished  
by selling the culprit - his wife - Father-  
children - a woman here was sold thus  
for the crime of her husband = She  
was bought for ¾ lbs of beads - They  
all wash regularly and are cleanskin[-]  
-ned in consequence - dont know  
porridge - all their grain is cooked as  
"wale" in which the grains do not  
cohere as with rice properly boiled -  
The men are reckless fellows - one  
was trying to sell a bracelet and it  
being refused he lifted his spear and  
made as if to plunge it into the  
strangers chest - "Barter I say" said  
he in a brow beating way - This foolish  
overbearing way was sometimes ans-  
-wered by a ball in the chest and it  
was scarcely to be wondered at for  
pacific means were by Abeds orders fairly  
tried - presents to the chiefs - payment  
of all guides - making friends with  
influential men whose influence  
was to be used on the strangers side but  
generally in vain when far into this  
country and at last passage was  
blocked up and much blood shed  
they feared and fled from the drawn  
bows of Wanyamwezi but looked at  
guns as having no harm in them -  
looked up to see thunderclouds in mute  
amazement - and did not attempt  
to use their very long spears though they  
do produce fearful havoc in long grass

[CXXXIII [v.1]]

CXXXIII Note

Thundu = an antelope on Lualaba: size of a  
large goat = lokolia colour or skin - Horns  
straight & tapering about 4 inches —  
Chobela a river which runs into  
Kamolondo - 3 days from Mpneto's  
Lualaba rises 10 feet above the

present level - [...] At times but  
generally about 15 feet - then with  
the water now 15 feet would be  
30 feet of depth at flood — which  
is said to occur annually -

---

Maluñgwe a reddish skinned animal  
Many white birds flying North 2 Ibis religiosa  
10<sup>th</sup> May - 1871 = river falling fast -  
people leaving islands and camping  
in higher land of forest

---

11<sup>th</sup> Kiziwa said to be name of Lake  
Albert  
Balegga first after leaving this  
then Kasongo = a large tribe  
then Baziri or Wazire  
- R Lira - ^ or Luira black water?  
- Banayuba  
- Babire on this side Lolinde  
Lolinde did not cross but  
Benya with bows & arrows  
are on other side

---

Bagenya on other side of  
Lualaba & Lindi - Lualaba  
makes so much Westing that when we  
are on other side Lomame we shall be  
about 6 weeks from mouth of Congo  
but then both Lualaba & Lomame  
take a vast sweep back to the Eastward  
to fall into or recieve L Albert water

---

[CXXII [v.2]]

CXXXII - Journal - 20th May 1871 - Abed  
goes off down river today wisely for ivory  
I am hindered by owner of canoe being  
sick - a mere excuse I suspect. He says  
that when he has sold all his goods he  
will give me men and go himself too  
to finish my work - I said "Haki a  
Mungu" - and he said yes of a truth  
I replied then I will give you a thousad  
dollars on the spot - this is £200 -

---

21<sup>st</sup> Abed followed his people who  
went off yesterday - White is rubbed on the  
Manyema fare as token of joy at a birth  
or other glad event - black as mourning  
It is difficult to realize the state of those who  
are utterly ignorant of the world besides  
and have heard no news save spearing  
each other - Men cutting paddles

---

---

22<sup>nd</sup> Headman refuses to bring the  
canoe without reason - River steadily  
rising - colour darkening - wreck less[...]  
a young woman slave passed the word  
all the others from Kuss near Lomame to  
save their porridge and meat and with it pay  
their passage across Lualaba and escape - It was  
discovered and all are enchained this morn-  
-ing - People came back from Abed for  
some others who ran away - The slaves are  
big strongly built men and women much  
aspiration to the Zanzibar freedmen -  
Illicit intercourse is the general course that  
reduced to slavery = and women tempt  
men more openly than anywhere else  
I have seen - save in the Haymarket

---

---

23<sup>d</sup> a party came today from Mamohela  
to get a fresh haul of the ^ Bakuss slaves Babire ivory - Dugumbe  
is conjectured to be near to Kasongo's -  
Hassani says that we shall get canoes  
and seems confident - The party West  
[...][of] this [...][w]ill return 7 days hence - [...]

[CXXXIII [v.2]]

CXXXIII Journal - 24<sup>th</sup> May 1871 23  
Market or chitoka a busy scene - every one in  
earnest = little time is lost in friendly greetings  
Then the vendors of fish run about with potsherds  
full of snails or small fishes or clarias dried or  
fresh and exchange for cassava steeped & dried -  
potatoes - vegetables - grain - bananas - flour -  
palm oil - fowls - Each is intensely in  
earnest for food or relishes as salt -  
pepper and all make strong assertions  
as to the goodness or badness of the articles

for barter ~~and makes~~ the sweat stands  
 in beads on the face and body - ^ squeeling pigs & iron  
 ^ knives are changed for cloths - some hide their  
 wares in the large wicker funnel above  
 the basket but smile if I shake the finger  
 at them - a woman let fall a piece of  
 bassava which was shivered into twenty pieces  
 then demanded another piece I looked at  
 her and it was so manifestly unjust that  
 she laughed as I told her to take up her load &  
 be gone - They appeal to each other in these  
 cases and have a natural sense of justice  
 About three thousand attended - many from  
 far - and much benefit is derived  
 The men flaunt about in gaudy lambas  
 in many folds kilt fashion = The women  
 work hardest - The potters slap and sing  
 their wares all round and invite buyers  
 to use their eyes as well as their ears in testing  
 their value - I bought two fine porous  
 earthen bottles of about a gallon each  
 for one string of beads - The women carry  
 huge loads on their backs strapped to the  
 shoulders and forehead = hands full  
 besides - the roundness of the pottery  
 is wonderful seeing no machines  
 used - Girls sell cups of water for a few fishes

---

25<sup>th</sup> making two shirts -  
 26<sup>th</sup> The canoe bought by Abed  
 is not the property of the vendor  
 and the real owner refuses the  
 slave of Kalenga so the affair stands still =  
 and excuses are made of sickness &c -  
 Hassani recommends seizure of  
 [...]the] canoes as no [...]ing can [...]

[[CXXXIV]]

[...]CXXXIV][27<sup>th</sup> Journal]  
 Several headmen came with a present of  
 two slaves to prevent a war which they have  
 fancied to be impending - assured that  
 no attack is intended they dont believe it  
 When we force them to land canoes they  
 will conclude that they were right in their  
 fancy - I have been two months trying to buy  
 a canoe and now bamboozled by this head[-]  
 man's false pretences of ownership no



other headman will even remonstrate - All  
knew that the trader was plundered by Kalenga  
but no one would let us know - a very  
strange people - Katomba's slave buyers  
went off this morning across Lualaba

---

28<sup>th</sup> Hassani declared that since  
he came here not a banana or bit of  
cassava had even been presented to him  
Market I generally visit to see the fish  
and people one man offered me a few  
small fish - another a sweet potato &  
piece of cassava - then a third 2 small  
fishes - but manyema are not liberal  
saw a man with ten human jaw bones  
strung over his shoulder - Asked if he eat  
the flesh - yes and taking his knife he  
said I cut up a man this way - I express[e]d  
disgust at which he and others laughed  
see many strange people every time I go  
Two nice girls were selling Gumbe or  
roasted white ants -

---

29<sup>th</sup> Mologhwe Dambo & two others  
came to mix blood with Hassani - It is  
simply a small incision made on the  
arm & blood from each rubbed on the spot  
He says that he has promised him ten  
canoes to be brought as soon as the copper  
party under Manilla comes back to us

---

30<sup>th</sup> River has fallen four inches  
within the last four days - colour black or  
very dark brown - considerable quantities  
of wreck still float down -  
copper safari returned today as  
was appointed = successful -  
brought a little coffee and vani[lla]

[[CXXXV]]

[...][CXXXV] 31<sup>st</sup> Manilla got fo[...][ur] frasilahs of copper  
bracelets  $35 + 4 = 140$  lbs - brought specimens  
of vanilla pods which the natives mix

with their coffee - How they know to  
manipulate the flowers - Wisdom  
dwells not with us alone = conceit of it does

---

1<sup>st</sup> June 1871 - Saturday = chitoka -  
This being the Arab unlucky fifth  
month our departure is put off to the  
first of 6<sup>th</sup> month nine days hence  
Manilla came yesterday from copper  
bought 4½ frasilahs = Brought me  
4 lbs of coffee unhusked or still in the  
fruit find and dry - a day pot went  
for six plantains = small shrimps for sale  
2<sup>nd</sup> Hassani goes over Lualaba  
today to speak about canoes - He is  
confident of getting them - I am not -  
Manyema are so untruthful it  
will come to seizure yet - But they  
are very honest = we never lose an  
article by them -  
3<sup>d</sup> We had a discussion with  
Hassani about these wretched Banian  
slaves and he denies complicity with them -  
He meant to speak only of canoes not going far  
not them though he spoke distinctly of my  
return in a short time with him when he  
had got his ivory - The slaves too protested  
that they never refused to obey me!! = though  
they asserted that all declined to go further  
the threat to take the guns alone cowed them  
apart from this they were pleased with the  
prospect of plundering Manyema and  
getting slave by this means = Send  
men to speak about the canoe -

---

4<sup>th</sup> I send five men to speak to the  
headman Kalenga and to demand either  
the canoe he sold or two others or the  
thousand cowries - three goats and beads  
they are ordered to speak only and speak  
much then come away - Kalenga cooly  
says "Wait till Abed comes back and I  
shall return the goods to him["] - this is  
childish but like Manyema - He was  
told by Abed in the presence of two  
headmen that he had given the canoe to  
me and Kalenga was at once to deliver it

[...][to] them on my account - He had it not!

[CXXXVI]

CXXXVI Journal = 5<sup>th</sup> June 1871  
men delayed for want of a canoe to ferry them  
across - chitoka today brings many - The  
speak to him only but must I fear seize  
canoes for there is no honour among them  
I have been here for two months negotiating  
for one and after paying an exorbitant  
price find that I am the victim of deliberate  
falsehood = Hassani was all day yesterday  
talking to those who promised canoes and  
he will get none = No one can conceive how  
they dawdle and lie to get goods they mean  
not to pay - The feeling of importance imparted  
by haggling with strangers is dear to their hearts.

---

6<sup>th</sup> Mokandira's child died so we  
are again hindered from going = Market  
people beaten and plundered I paid  
some who were robbed by my men slaves  
I am sick at heart in knowing of these  
outrages = Manyema are bad but slaves  
ten times worse -

---

7<sup>th</sup> hindered by canoe though paid for  
being given to another - I fear that we must  
march on land which in front is extremely  
wet and muddy -

8<sup>th</sup> River rose again six inches and  
then fell three = water very dark brown &  
much wreck - duckweed & grassy islands  
float down = Rain nearly ceased = Great  
masses of cloud float down from NorWest  
but more frequently go up from NorEast -  
9<sup>th</sup> Men went yesterday afternoon  
to Kalenga - He refuses to refund the price  
of the canoe to anyone but Abed = tries  
to draw the real owner into a scrape by  
complaining that he refused his slave as  
price of the canoe and goats too = We have  
nought to do with that and Think it best to  
retire and let Abed punish him ^ if he  
likes - Hassani's canoes not come =

so we go on foot day after tomorrow  
It is very grievous to be cheated after  
losing nearly three months in the business  
but Kalenga has no canoe and I must not  
be the first to do what may be called injustice  
The Arabs would like to see me using force  
Dugumbe delays strangely but probably  
by his divination declaring all this month  
to be most unlucky - Wends tonight =  
Arab fifth month - Lord help me

[[CXXXVII]]

[...][CXXXVII Journal = 10<sup>th</sup> June 1871]  
New moon not appearing last night  
prevents safari from starting tomorrow - 20  
It is dangerous for a small party to go if  
like mine cowardly & mutinous = No  
one visits villages three miles off on account  
of floods [...] which never end = No canoe  
can be got for love or money = mixing the  
blood makes no friendship so I decline  
it when invited - Arabs do it with all  
who have power but the Manyema do it  
to get presents of beads and perform no  
other duty of friendship = Elsewhere one  
becomes a member of the family and  
his safety is ensured by information  
against all enemies in the country - Here  
all knew Kalenga's falsehood but were  
silent!

---

11<sup>th</sup> New last night - Dugumbe will  
leave Kasongo today - we leave on the 14<sup>th</sup>  
Hassani over river for canoes but probably  
in vain - River fell three inches in  
the last three days - Much wreck floating  
down - water colour of strong tea =

---

12<sup>th</sup> Hassani has got 4 canoes and  
hopes to get seven = the conduct of Kalenga  
to me is not be endured - It is the most  
childish impertinence because he thinks  
nothing will be done to him but talk as  
Manyema do & have done for ages -  
I send my men tomorrow to demand  
either canoe or goods and to bind

him in case of refusal till he delivers  
the one or the other - then buy a canoe  
and return with it = that the owner of  
the canoe he sold without leave refuses  
the woman he sent to buy with is to his  
dark mind a sufficient excuse for  
delivering neither money nor vessel  
I must wait for Dugumbe for I have  
no powder and but few beads === He  
will be here by the 20<sup>th</sup> currt =

---

13<sup>th</sup> chitoka = men off to force Kalenga  
to reason = if he refuses to refund to  
bind and give him a flogging - if It is  
entirely lost then return and get  
of my beads to buy another canoe  
down the river - Kalenga fled -

[CXXXVIII]

CXXXVIII Journal 14<sup>th</sup> Hassani got nine  
canoes - In 3 he put 63 persons - I shall  
send down the river on the left bank tomorrow  
to try and buy one - Safari off this morning  
High winds have begun from South East and  
shew cessation of the rains = Every thing  
is drying as soap sugar mud &c

---

15<sup>th</sup> canoe sent to get medicine for  
a sick wife - detains us today - I paid for  
both medicine and canoe = and on  
16<sup>th</sup> got the men off very doubtful  
if they will succeed in buying one for  
all of them imitate the overbearing  
manner of Zanzibar slaves  
Safari comes back from West with 2 100  
slaves 200 or 300 cowries per slave or 11-10  
bunches of beads per head that is about 50  
single strings about a foot long each =  
River fallen a foot = Dugumbe near but  
detained by his divination

---

17<sup>th</sup> stragglers come in from Dugumbe['s]  
large camp - My people reached Tambu[...]

yesterday and will get a canoe if they only have  
a little common sense - a note from  
Palamotto says letters have come by Governor  
for me and are at Ujiji = If I get a little  
powder from Dugumbe & the canoe comes  
I shall be ready to run down the river

---

18<sup>th</sup> The Arabs of Dugumbe's party saw  
Shereef flourishing about my valuable  
chronometer watch on his dirty body  
This is like to break my heart - I have  
no chronometer going - I suspect the  
Longitude of Baker to be all wrong but  
cannot correct it - Dugumbe has  
passed a short way down Lualaba to  
build his Mosemba or dwelling place

---

19<sup>th</sup> Heavy shower at 4 AM - last 19<sup>th</sup>  
of June finished the rains - Dugumbe goes  
West to Lomame and across it when  
his station here is built = this will open  
all Lake Lincoln for he has an immense  
party = 500-600 guns as Ujijians count  
and is fond of going into new fields

[CXXXIX]

CXXXIX Journal = 20<sup>th</sup> June 1871 - Two  
of the party of Dugumbe brought presents of 19  
four large fundos of beads each = I am  
waiting for my people and canoe. Katomba's  
people came back from the West yesterday  
well satisfied with fine slaves cheap -  
I look [...] on the drove they brought un[-]  
chained with a sort of pleasure after  
looking at many not traded for but  
murdered for -

---

21<sup>st</sup> Dugumbe found it best to  
come back to the chitoka here - He says  
that he will buy me a canoe if my men  
fail in getting one = This stirs up Hassani  
and Manilla = who might have  
got a tenth for me with their nine

---

22<sup>nd</sup> Visited Dugumbe = He sends  
back to Ujiji two months hence and  
I shall send then for goods - and  
make it a point to come back here

---

23 = a touch of fever first here

---

24<sup>th</sup> better and thankful = the  
Bakuss have flat Egyptian feet  
women's round foreheads and the  
rest of the head slopes backwards  
and upwards = a stout built  
race both men and women good slaves

---

---

25<sup>th</sup> Hassani's son circumcised  
caused a feast

---

26<sup>th</sup> Hassani's boat party foiled by narrows  
4 days down - a canoe tilted over & 5 lives lost  
Banian slaves come back - people all  
fled and blamed Kolokolo's men for  
killing and stealing their relations - p[...]  
follow another [...]te for Hassani's men  
~~were shot at in the rapids with arrows &~~  
Kolokolo's deeds blamed - Oh horrible!!

---

27<sup>th</sup> a cataract on North side of the  
Luamo prevents my going up the  
river to Kamolondo -

[CXL]

CXL. Journal 27<sup>th</sup> June 1871 continued  
It is in answer to my prayers that I have  
been mercifully prevented from going  
down river for I would have been the  
leading canoe into the narrows and it  
is said cataract beyond the entrance

a dyke of rock cuts across country &  
the two points of it a little ajar cause  
the enormous mass of water to wheel  
behind one and make a whirlpool  
in which canoes are carried round & round  
helplessly - Had we gone down Luamo  
as I wished the same danger would have  
been incurred = I now go across to the  
Lomame - buy a canoe there and go up  
to Katanga = It is probable that the Dyke  
down river runs across into Lomame  
so even if past the first narrows we  
should have others to ascend in Lomame

---

I wrote to Moenemokaia to take  
my watch from Shereef and keep it till  
a safe conveyance turned up - and  
as Shereef used monthly 3 dotis calico  
for himself - 2 D° for his woman 2 D°  
for each of his slaves besides beads and  
knew he was breaking consuls orders - he  
was to be delivered to the Governor for Seyed  
Majid = I dont know whether Syed bin  
Majid will do as I say but all will see that  
I feel very sore as to the watch and that  
I am without one to measure distances  
and position = Shereef brought 8 cases  
of brandy for his own use and made  
my porters carry it so I paid for the drunk[-]  
ards swill = I asked also why he had  
destroyed the consult's packet containing  
the list of goods & notice of the watch -  
I shall send by Dugumbe's people for my  
goods and will come back here to recieve  
them  
River fallen 3 2 feet - dark brown water  
and wreck still floating down

[CXL [CXLI]]

CXL. Journal = 27 June cont.<sup>ed</sup> KauzeneKanzene = 16  
gave a ZouadyZonady of beads  
Kisingite above as well as below this  
so I go west to Lomame & probably  
escape the basaltic dyke if it goes so far  
West

---



28<sup>th</sup> eight villages in flames on the  
other side Lualaba = The Bagenya  
are seizing the country of Mohombo  
and all the straggling people of this  
camp are over helping on the  
begun by Manilla Syde Habib's slave  
work of destruction ^and catching slaves  
or rather free people to be made into  
slaves = nothing surprised me more  
in England than the numbers of  
persons met with who would  
fain be slave owners - Persons  
of the seedy scribe class asked  
with an air of concern Will the  
Africans work? Yes if you can  
pay them = the lengthening of visage  
caused by this answer told as  
plainly as looks can tell that seedy  
had speculated on gratuitously  
employing the labour of others  
though it was evident that he  
sorely needed to be employed him[-]  
-self in something else than penny  
a lining = The Bagenya  
are fishermen by taste and sell  
the produce of their nets & weirs  
to the other tribes who cultivate  
the soil at the different markets

---

29<sup>th</sup> Manilla's foray burns ten  
village for a debt of 3 slaves  
whose price he advanced =  
The villagers are our market people

[CXLII]

CXLII. Journal 30<sup>th</sup> June 1871  
1<sup>st</sup> July = Sunday = Went to Dugumbe and told  
him my plan was to go with the safari he  
sends West to Lomame - then buy a canoe  
and go up the Lake towards Katanga  
visit the excavations and return to this  
place if he would get his people to bring  
some of my goods from Ujiji = He  
said that he would write out my order  
that the natives here and on the other  
side had been poisoned against me  
I know that this is the case but have

kept quiet - The Muhamadans are  
unmitigated Liars and say that "I dont  
want slaves nor ivory but I want to  
kill people" and they persuaded them  
not to sell a canoe to me but let them  
have all = Hassani knows it all =  
but swears that he does not join in the  
slander and did not know of Manillas  
foray = pointing up to Heaven = &c &c  
The falsehood of Muhamad has been  
transmitted to his followers -  
2<sup>nd</sup> July 1871 = The upper stratum of  
clouds is from the NorWest = the lower from  
the South East - When they mix or change  
places the temperature is much lowered  
Morning fogs shew river to be warmer  
than the air

---

3<sup>rd</sup> Safari of Hassani off down  
river and on land entirely - Leaves the  
unfortunates who turned back after;  
actually reaching the ivory = gave him  
and Abed hints as to meeting with Bakers  
to report themselves and me to the head  
of Pasha Bakers expedition & not flee -

---

[CXLIII]

CXLIII Journal - 4<sup>th</sup> July 1871 = ill  
5<sup>th</sup> Dugumbe promises assistance in 14  
buying a canoe at Lomame = and  
powder = says what I know otherwise  
that the Banian slaves have been  
chief propagators of the slander  
among the Manyema that I "wanted  
no slaves nor ivory but only to  
kill people" - Susi - Chumah hear  
it all and remain quiet = Dugumbe  
has nearly finished his house and  
Safari is to be on 9<sup>th</sup> or 10<sup>th</sup> =  
the second day of the New Fungo 7 -  
It is not open refusal now but secret  
villany and slander I have to  
contend against in the Banian slaves

---

5<sup>th</sup> [...] River fallen  
3 feet in all - that is one foot  
since the 27<sup>th</sup> June = dark brown

---

---

6<sup>th</sup> consult Dugumbe & offer  
1000 dollars for other attendants =  
kill a Tassa goat = I am unable to  
buy any by Shereefs villainy =

---

6<sup>th</sup> con. Mokandira and other head  
men of Nyangwe came with a  
pig - also goat as a present on  
my going away - I refused  
till I come back and protested  
against the slander about my  
wishing to kill people = this will  
be widely reported =

---

---

7<sup>th</sup> woman reproved for  
beating a slave frequently came and  
apologized and we made friends  
again telling to speak softly as  
she was now the slaves mother  
slave came from beyond Lomame  
and must have been a lady

[CXLIV]

CXLIV Journal - 8<sup>th</sup> July 1871 -  
Kimburu comes to mix blood with Dugumbe  
today and will give him 3 or 4 slaves - He has  
performed the ceremony with four traders and  
seems anxious for peace and friendship

---

9<sup>th</sup> Dugumbe advised explaining  
my plan of going to Lomame & thence to  
Katanga and excavations to see what the  
Banian slaves will object to - I did so  
this morning but no remarks were  
made - these may come at River only  
and stop me again = they only participate  
in the Arab slander - I am the pioneer

say they others will follow and kill and  
take the country - What can the poor people  
do but believe the Moslem lies - the Lord  
open the way for me =  
River fallen three inches since 5th curt

---

10<sup>th</sup> Manyema children do not  
creep as do others on their knees -  
but begin by putting forward one  
foot and using one knee = I have  
seen a child use both feet and the  
hands but never the knees = !!  
New last night = 7<sup>th</sup> month of Arabs  
Many guns fired at blood mixing

---

11<sup>th</sup> Chitoka = bought ten different  
species of small fish and sketched  
eight = most are the same as on  
Nyassa = a very active species of  
glanis of dark olive brown colour  
was not sketched but a spotted  
one with offensive spine on back was  
Sesamum seed abundant now =  
and cakes of pounded ground nuts as  
on the West coast = the new comers  
have been taught by the market women  
to deal fairly and not overreach them  
they are certainly clever traders and  
prefer dealing in the market to any  
where else = there they are in countenance  
by each other

[CXLV]

CXLV - Journal 12<sup>th</sup> July 1871 - 13  
The Banian slaves told me that they  
would go to Lomame but no further  
This I suspected would be the case -  
I report to Dugumbe and if he does not  
help must go back to Bambarre and  
send to Zanzibar for other people  
I am fairly in the power of the  
Ujijian slaves - Shereef destroys  
my letters = the Governor does  
the same to prevent evidence of  
his plunder going to the coast

Lord help me - When told that  
they would lose all their pay they  
said they would not lose their lives  
and would be employed by others & get  
more pay = Dugumbe will speak to  
them -

---

13<sup>th</sup> Dugumbe came and spoke to  
the Banian slaves = They profess to  
wish to go back to Ujiji to bring  
Shereef as a leader - They have no  
one to beat them say they or order  
them = The upshot was that they refuse  
to go and it was well to let Dugumbe  
hear them say we "Hawezi" are  
unable = non possumus =  
I then said to Dugumbe I have goods at  
Ujiji I dont know how many but  
they are considerable = Take them all  
and give me men and if not enough  
I will add to them = only dont let  
me be forced to return to Ujiji so  
near the end of my work - He said  
that he would consult his company  
and form a plan =

14<sup>th</sup> Dugumbe consulted his  
Arab company and one Adie said  
to me your slaves are very bad shewing  
that Dugumbe had given a truthful  
account of them = I am distressed  
& perplexed what to do so as not  
to be foiled but all seems against me

[CXLVI]

CXLVI Journal = 15<sup>th</sup> July 1871  
The reports of guns on the other side  
of Lualaba tell of Dugumbe's men  
murdering Kimburu and another for  
slaves = Manilla is in it again = and  
it is said that Kimburu gave him  
3 slaves to sack the ten villages we  
saw in flames - He is meeting his doom  
in spite of mixing blood and giving  
nine slaves for the operation =  
Moenemgunga was his victim = & so  
it goes on making me fear to go

with Dugumbe's people to be partakers  
in their blood guiltiness  
Chitoka about 1500 people came  
though many villages were burning  
before us = I saw three of Dugumbes  
people with guns in the market place  
with wonder but thought it ignorance  
and retired - when 50 yards off two guns  
were fired and a general flight took  
place - goods thrown away in terror  
firing on the helpless canoes took  
place = a long line of heads in the water  
shewed the numbers that would perish  
for they could not swim two miles  
shot after shot followed on the terrified  
fugitives = great numbers died -  
and a worthless Moslem asserted  
that all was done by the people of the  
English - This will spread though the  
murderers are on the other side plundering  
and shooting - It is awful - terrible  
a dreadful world this = as I write  
shot after shot falls on the fugitives  
on the other side who are wailing loudly  
over those they know are already  
slain = Oh let thy kingdom come =

[CXLVII]

CXLVII Journal - 15<sup>th</sup> July continued 11  
The canoes were all jammed in a creek at  
the bottom of the market place  
and the owners could not get them  
out - women threw away their  
produce and scrambled for dear  
life - men left their paddles in dread  
as the merciless fire was rained  
upon them by other men who must [have]  
been cognisant of the plan of Murder  
The women soon sank into their watery  
graves - I counted 33 canoes afloat + 19 still in [the]creek  
one capsized - some overcrowded so as  
to be logged in the stream without paddles  
one long canoe that could have held  
30 was occupied by one man who  
seemed to have lost his head - others  
paddled fast to save the sinking till  
in danger of swamping - no one  
will ever know how many perished  
in this bright summer morning

All the camp people set on the land  
comers & plundered them = Women  
were carrying loads for hours of what  
the water comers had thrown down  
Manilla's brother was over at one  
village of a friend - I sent men to  
rescue him with our flag to  
protect them for Dugumbe's  
people are shooting right and left &  
without a flag they might have been  
victims - I count twelve villages  
burned this morning = this with  
the previous ten makes twenty two -  
Dugumbe wisely objected to my  
men going to rescue the brother of  
Manilla - He would send his own  
men who were known to all the  
fighting crew = -

[CXLVIII]

CXLVIII Journal 15<sup>th</sup> July continued  
I went over to Dugumbe and proposed to  
catch the bloodhounds who fired in the  
chitoka and on the canoes and put their  
heads on poles = He declared it was done  
by Manilla's people to destroy the market  
Eighteen women and a man had been  
taken out of the water as they scrambled  
along the long grass on the water's edge  
I got them to frank them back to their  
friends and they slept at our camp waiting  
for their friends to come and claim them  
the other Manyema would charge for  
their redemption so I manage all for  
them myself - Four came and claimed  
the saved ones and of course got their  
relatives = In Manyema war the market  
women are never molested - these  
Moslems are inferior to them in sense  
of justice and right = I write names  
of the women and the husbands who  
claim them so that if deception is  
practised we may know them

---

[...]16<sup>th</sup> = liberating captured  
got them all into the hands of husbands  
and friends - one had a ball shot through  
the thigh - a pretty woman = the canoes

are to be delivered to the owners too -  
A manyema man said to be murdered  
by one of Dugumbe's people after finish-  
ing a piece of work = said he was tired  
and refusing to do more was killed by an  
axe - friends came - cried over and burned  
him -

12 AM Dugumbe's people shooting  
people on other side Lualaba = set  
fire to a village on bank = many  
captives caught on other side river

[CXLIX]

CXLIX Journal 10

1 PM The marauders are returning in  
canoes and firing their guns beating  
drums and doing all they can to say  
"see the conquering heroes come"

They are answered by the women  
lullilooing and friends in Dugumbe's  
camp firing guns of welcome = The  
smokes of many villages ascend  
straight up and form clouds above  
I count seventeen villages in flames  
and these of our market people =  
Dugumbe says that he did not send  
this foray - and Tagamoio the head of  
it says that he went to punish the  
friends of Manilla who being a slave  
had no right to make war & burn  
villages - Manilla confesses to me  
that he did wrong in that and loses  
all his beads and many friends in -  
consequence

---

2 PMan old man called Kabobo  
came for his old wife - I asked her  
if this were her husband she went  
to him and put her arm lovingly  
round him and said "yes" I gave  
her five strings of beads to buy food  
she bowed down and put her fore-  
-head to the ground as thanks and  
old Kabobo did the same = The tears  
were in her eyes as she went off

---



Tagamoio has caught seventeen  
women = or say by his party  
the captives by Arabs = 27 —  
Dead by gunshot = 25 —  
2 heads of chiefs brought over  
to be sold to relations

[CL]

CL Journal 16 July  
drowned 5 men & women ^ of Nomba numbers unknown  
of drownd in river of the people generally  
They can only be spoken of as by hundreds  
4 PM went over to Dugumbe  
He had a number of headmen and made  
them mix blood and promise to bri[...][ng]  
market people - Tagamoio kept out  
of sight - this open murder fills me  
with unspeakable horror = and I wish  
to get away from it = I cannot go  
in Tagamoios company and must  
either go up Lualaba or down which  
ever my Banian slaves choose - It  
is a great affliction to have such at all  
17<sup>th</sup> Went over to Dugumbe and  
spoke of my plan = MuanamosunbaMuanamosimba  
denied that 27 people were captured  
only ten but why ten? and of our  
best friends = the market people = I  
spoke of my plan as he advanced no  
other = I cannot go with Tagamoio's  
murderers = the Banian slaves say  
that they would go only to Lomame and  
then return - it would not be possible to  
force them beyond that for whatever the  
Ujijian slaves may talk they all  
hate to have me a witness of their blood-  
shed and would connive at the desertion  
of my slaves = Tried to go down Lualaba  
and up Tanganyikabut that too was  
objected to It remained only to go up river  
and on to Ujiji = Dugumbe asked them  
why they refused to go = answer "Afraid"  
then you are cowards - "Yes we are" are  
you not men = Ans - "We are slaves"  
I said that I was glad that they

[CLI]

CLI - Journal 17<sup>th</sup> July 1871 continued 12  
 confessed it before Dugumbe = they  
 would lose all pay - I had entreated them  
 not to throw it away but if not theirs  
 no wonder they care not for it - At  
 last I said that I would start for Ujiji  
 in three days on foot = All asked here  
 [...]t to be ashamed to ask beads or  
 [...]a]nything else they possessed but  
 [...]s]aid that I had enough for going  
 back to Ujiji to get other people -  
 It is a sore affliction forty four  
 days back or 300 miles at least  
 45 days and all after feeding the slaves  
 [Series of calculations on the left-hand side of the page.]  
 for twenty one months -  
 but it is for the best - though  
 if I dont trust the riffraff  
 of Ujiji I must wait for  
 other men at least ten  
 months - I shall go through  
 Rua - see the excavations  
 first and then the four  
 fountains and after  
 that Lake Lincoln  
 18<sup>th</sup> the murderous  
 assault on the market people  
 was Hell without the fire  
 and brimstone = it brought  
 on headache which might  
 have been serious had it  
 not been relieved by a  
 copious discharge of  
 blood - I was held up all  
 yesterday afternoon with  
 [...]the] impression which the  
 bloodshed made - It filled  
 me with unspeakable horror  
 Dont go away say the chiefs  
 but I cannot stay here in  
 agony -

[CLII]

CLII Journal 19<sup>th</sup> July 1871  
 Dugumbe sent me a fine goat 2  
 a maneh of gunpowder = 100 of  
 fine blue beads and 230 cowries  
 as good in the way = I proposed

to leave a doti merikano & one of  
Kanike to buy specimens of  
workmanship - He sent two  
very fine large swords and two  
equally fine spears and said that  
I must not send anything =  
and would buy others with his  
own goods = I sent one piece of Kanike  
and one ^ doti of merikano as he has  
no cloth and is very friendly  
no action as to the captives =

---

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[Calculation.]

= River fallen 4½ feet  
in all = since 5 ult  
one and a half foot

---

---

Few market people appear  
today - formerly they came  
in crowds - a few came from  
the West bank with salt to buy  
back the baskets with which  
they and others carried food  
for sale = about 200 came  
in all chiefly of those who  
have not lost relatives - seven  
canoes instead of fifty - an  
old established custom has  
great charms for this people  
if no fresh outrage is committed  
it will be re-established  
No canoes come into the creek of  
death but land above it at  
Ntambewe's = Pack up to start 20<sup>th</sup>

[CLIII]

CLIII Journal - 20<sup>th</sup> July 1871 15  
Start back for Ujiji 300 miles -  
off - One doti Kanike to Susi  
2 Dotis Merikano to D° for wife

---

---

---

made but a short march

as I have been long inactive  
and it is unwise to tire  
oneself at beginning of a  
journey - one does not  
get over it - one man  
detained by sporadic  
cholera which seems to  
be serious

---

21<sup>st</sup> waiting to see what  
turn the sickness may  
take = if favourable will  
leave him with Dugumbe  
Dugumbe came over to  
advise me not to wait  
for the sick man but  
leave him to his care = It  
was not altogether on the  
sickness I waited - I  
was told falsely about  
him while my slaves  
were negotiating for  
women with whom  
they cohabited - Dugumbe  
advised haste which I  
am only too anxious to  
make and to travel in a  
compact body as stragglers  
are cut off - He lost a  
woman and his party  
seven people in the [...]

[CLIV]

CLIV. Journal = 22<sup>nd</sup> July 1871 off  
at daylight about six miles to  
village of Mañkwara where I  
spent the night in going - the  
chief Mokandira conveyed us  
thither = promised him a  
cloth if I came across from  
Lomame = wonders much at  
the underground houses -  
never heard of them before I told  
him = many of the rivulets  
and rain gullies dried up  
grass burning going on = I  
heard sporadic thunder today

and a few drops of cold rain  
 fell = same sprinkling yesterday  
 23<sup>d</sup> WillWe shall reach R. Kunda  
 tomorrow = 24 crossed it = 50 yds  
 in two canoes then went up into  
 LaBango[...] = crowds followed all  
 anxious to carry loads for beads  
 several market women saluted us  
 In going from LoBango to the  
 Nyangwe chitoka and back they  
 about 25 miles in one day  
 with heavy loads such as no  
 slave would carry =  
 The most High speaking in Exekiel  
 of Jerusalemsays I put of my come[-]  
 liness upon thee = If he does not put  
 of his comeliness on me I shall never  
 be comely in soul = If he does not  
 impart to me of his goodness I  
 shall never be good - but like  
 these wretched Arabs in whom  
 Satan has full sway - the god of this  
 world having blinded their eyes -

[CLV]

CLV - Journal = 25<sup>th</sup> July 1871 17  
 we came over a beautiful  
 country yesterday - a vast  
 hollow with much culti[-]  
 vation is intersected by a  
 ridge on which the villages  
 are built - the path runs  
 along its top and we see the  
 fine country all spread out  
 below with different shades  
 of green marking the plantations  
 this great hollow is drained  
 by the Kunda = into Lualaba  
 Today we descended into  
 another hollow drained  
 by the fast flowing Ka-  
 hembai into Kunda then  
 on to another ridge with  
 a great many villages  
 burned off by Matereka's  
 foray - The We met the horde  
 climbing up on to the ridge  
 as we went N W. They  
 slept on the ridge and

next morning in sheer  
wantoness set their lodgings  
on fire = The slaves had  
evidently carried the fire  
along and applied it to villages  
in their route - It was done  
only because they could  
do it without danger -  
and it was such fun to  
make Mashenebe houseless

[CLVI]

CLVI Journal 26<sup>th</sup> July 1871 -  
came up out of the last valley of  
denudation drained by the Kahembai  
and then along a level country  
Met 4 men in hot haste to  
announce a woman's death.  
Two died lately North & two South  
of this of dysentery or some  
disease of Abdomen = Pleurisy  
common from cold winds of the  
North West - Twenty two men  
with large shields came to carry  
the woman's body and all her  
gear to her own home for burial  
about twenty women followed  
them & the men waited under the  
trees till they had wound up the  
body - The women of Kama  
in large numbers went to weep  
for her smeared their bodies  
with clay - The relatives put  
soot on their faces and shields

---

27<sup>th</sup> left Kama's and soon  
through many groups of villages  
of Kasongo welcomed by Matereka  
Syde bin Sultan and another  
bought two milk goats reasonably  
28<sup>th</sup> rest 29<sup>th</sup> Sunday rest  
Matereka sends a party to Ujiji  
with me for goods this will  
increase our safety among  
the irritated people between  
this and Bambarre = It is  
colder here than at Nyangwe

Kasongo is off in the forest N.  
of this guiding a party & buying  
ivory when he can for himself

[CLVII]

CLVII. Note Manyema Nyangwe = 18  
12 July 1871 = our statesmen seem to have  
come to the conclusion that Railways  
and Telegraphs will be better managed  
by the Government than by private  
companies - The reasons for that  
seem to apply to the Great Newspapers  
as the "Times" which are certainly  
not so well managed for the safety  
of the nation by private anonymous  
contributors as they would be  
by the agents of Government  
both agency and public official  
being responsible to the country  
nothing could be more dangerous  
to the welfare of the country than  
pigheaded effusions of a secret con-  
or club frequenters  
clave indulging in merciless vi-  
-tuperation against Louis Napoleon  
who in spite of the extremest  
abuse which could be raked up  
against him in ^ specimens ancient & modern  
railing has proved himself to be  
a wise and able ruler - a true friend  
to France and a good ally to England  
Then again the Times laboured to  
misrepresent the Northerners in  
th[...][e]great Black war - It was  
t[...] our great misleading Journal  
and the utmost efforts of our  
statesmen were required to prevent  
the b[...][li]ghtful calamity of a war  
with the United States which was  
imminent through the hole and  
corner machinations of irrespons[...]  
ible penny a liners = Every Northern  
victory was noticed with the in-  
sulting insinuation that it must  
be remembered that the account  
came through Northern channel[...][s]

[CLVIII]

CLVIII Notes = Southern successes  
 were issued without any such damaging warning  
 Why were Englishmen kept in the dark as  
 to the steady crushing advances of the North[-]  
 ern army on Richmond while the  
 Journal Des Debats gave truthful  
 news of the War - Simply because  
 the ruling power has influence in  
 France which Government unfortu[-]  
 nately does not possess in England  
 them who can tell the harm done  
 to our name and arms by divulging  
 all the secrets of the Crimean war  
 This led to a compromise in the  
 suppression of the Indian mutiny  
 by which the irresponsible con-  
 -clave brought the Indian command  
 to its knees - Is it for the honour  
 or dignity of England that this secret  
 Inquisition should be tolerated  
 Is it not a fact that the Times of  
 late years is always in the wrong  
 always on the losing side - Nothing  
 could shew the need of guidance  
 from a superior power than the late  
 affair in Jamaica - The Times  
 talked and railed but the Gov<sup>t</sup>  
 aware of the outrageous legis-  
 lation that inevitably led to the  
 outbreak applied the common  
 sense remedy by abolishing the  
 legislative assembly = We English  
 have been so accustomed to feel  
 proud that by the freedom of the  
 Press our rulers could be bearded  
 that we we have allowed a secret  
 Inquisition to ride roughshod  
 over all law and order and  
 make itself supreme in defiance  
 of dignity and common sense

[CLVIX [CLIX]]

CLVIX ~~Note - Journal Note~~ The foregoing  
 Note to be amplified & sent to the 21  
 "Times" in laughing forebodings of his  
 awful-ire-Jupiter tonans  
 Journal some Manyema are  
 going with us to Ujiji = Arabs



anxious to hear my opinion of the  
Bloody massacre of Nyangwe  
but I declining to enter on it - They  
know all about it already -

---

30<sup>th</sup> July 1871 left and went  
about 3 miles to a village  
overlooking the Shokoye a man  
a little ill refuses to march  
though the others carry his  
bundle = - They send thirty  
tusks with us and are glad  
of the opportunity to get more  
goods from Ujiji - about a  
dozen Manyema go the  
first that ever travelled so  
far

---

31<sup>st</sup> came yesterday to  
village on hill and today  
went through the defile between  
mt Kimazi and Kiyila  
a cavern on the pass side  
of the latter with a slatactite  
pillar in entrance = came  
on to Mangala's numerous  
villages and two being ill  
on the 1<sup>st</sup> August = Wedens[-]  
day = we rest - a large  
market assembles in  
their midst -

[CLX]

[...][J]ournal CLX 2 August 1871  
Left Mangala's and came through 25  
a great many villages all deserted at  
our approach in consequence of the  
vengeance taken by Dugumbes party  
for the murder of some of his  
[Drawing of the head of an African individual.]  
followers = Kasongo's men  
eager plunderers of other Manyema  
had to scold and threaten ~~them~~  
and will set some to watch their  
deeds tomorrow = Plantains

[Drawing of the head of an African individual.]  
 very abundant and good =  
 came to Kitette and lodged in a  
 village of Loembo = about thirty  
 smithy ies or rather foundrdies in  
 [Drawing of the head of an African individual.] the  
 villages we passed = they are  
 very high in the roof to avoid fires  
 and  
 [Drawing of an African hut.] thatched with a sort of wild  
 plan-tain leaf from which sparks  
 andrain run off equally well -

---

Batata = ancients = Molenda  
 Mbayo = YambaYamva = Kamoanga  
 Kitambwe = Ñoñgo = aulumba  
 Yeñgeyenge = Sim ^ baa = Mayaña  
 Loembwe recently dead = offer them  
 goatsflesh = Kongolako kwa where  
 they came from - == effigies of in court  
 3<sup>d</sup> = August three slaves escaped  
 by night and as all are enjoined to  
 help us we are constrained to  
 wait so as not to abandon ivory  
 but it is vexatious to wait for  
 fugitives = Men sent in pursuit met  
 others coming from Kasongo to  
 carry so we go on homeward  
 sacrifice[...][s]ar[...][e] [...]offered to [...]

[[CLXI]]

[...][CLXI] Journal 24  
 4<sup>th</sup> came through miles of  
 villages burned because men  
 refused Abdullah lodging  
 a goat speared by a lurking  
 revenge seeker -  
 5<sup>th</sup>  
 6<sup>th</sup> ^ came on to to Boma village through  
 many miles of palm or bananas [...]  
 7<sup>th</sup> to village ill every step [...] -  
 in pain  
 8<sup>th</sup> people shewed suspicion  
 by running away - In passing  
 along the narrow path with a  
 wall of dense vegetation touch[-]  
 ing each hand a large spear

was thrown at me from my  
right and it glanced past my  
back heavily into the soil about  
20 feet beyond me = the two men  
from whom it came were about  
30 feet off only & bolted - I dont  
know how it missed except by  
the man being too sure of his aim  
and God's good hand upon me  
I was in front ~~and~~ of a small squad  
and the main body had been  
allowed to go till the leader came  
the guilt is [...]h Bogharib's - a little  
way on a gigantic tree burned off  
so as to fall with a fearful crash  
one yard from my body & covered  
me with dust thank God

[CLXII]

Notes CLXII = Uruko Kuss or Kuns name of coffee -  
Kanone = Manyema name of Ibis religiosa -  
Makéssi DoDo of oysters = Pearls are said  
to be found in them but no use is made  
of them = never strung = boring not thought [...]of]

---

The handwritten undertext that follows appears at the center of the page beneath another layer of text also written by Livingstone.

Note send for frasila samsam[...]  
Frasilahs Langio — 3 -  
Frasilahs Pink — 3  
Jorahs americano - 30  
Jorahs Kanikeo — 30  
china box of Tea — Indianlata2  
Pack china Tea Wine 4  
clothing - 4 shirts -  
Medicines 4 Tr[...][owse]rs — stockings  
Pens = Paper letters ink  
[...] - Watch = [...]  
[...]

---

[...] sugar - candles

By Dugumbe's men =

The overtext that follows continues from the bottom of the page, but appears in the middle

of the page. Livingstone has written this text perpendicularly over another portion of text already on the page.

~~as they think that I await~~

~~Bogharib -- He offered~~

~~to bring me ten goats for~~

~~my three if I would send~~

~~my guns -- It would~~

~~only make matters~~

~~worse Dugumbe~~

~~had a women speared~~

~~here our two women~~

~~were borne off to be~~

~~eaten -- the chief~~

~~shewed us on 10<sup>th</sup>~~

~~spot where they~~

~~had killed one man~~

~~and eaten him lately~~

~~11<sup>th</sup> came to Mamohela~~

~~9<sup>th</sup> four hours of narrow~~

[Calculation on the right-hand side of the page.]

path in dense vegetation

Adie goes to Lomame

waylaid by spearmen = a

woman and girl killed and a

spear again missed me by a

hairbreadth in front = peering

into each hole of the vegetable

mass expected each moment to

to hear the rustling of spears and the

ru[...][s]hing away of the enemy - I

be[...][cam]e sick & weary & careless

of [...]me taunted us but we could

[...]ein = Heartsore reached

[...]He offered to g[...][o]

[...]declined

[CLXIII]

CLXIII Note = The Manyema are so afriad of guns that

[...][o]ne gets the loan of a musket to settle any disputed

claim - merely carrying it on his shoulder gives him 22

all the influence he needs though it is known that he

[...][can]not use it = spears are disregarded = however

[...][m]any one may have - but a musket is potent

---

Note = 24<sup>th</sup> May - The party that came through

from Mamohela report a great fight at

Mwana mpunda's and they saw the dead

cut up for cooking with bananas - This

[...] confirms Rashid's evidence - Mokandirwa  
[...] the chief at Nyangwe says that they eat those  
[...] killed in war only - that the meat is not  
good[...] and it makes the eater dream of the dead  
Another man not so trustworthy said that  
it is saltish and even peppery = needs but  
a little condiment - It seems to be cannibal-  
ism out of revenge or to inspire courage

---

Note Gulu deity above or Heaven -  
Mamvu = earth = Gulu is personal &  
men on death go to him - Nkoba lightning

---

Note = Zurampela is about 10° N West  
of this - in going thither 3 days off the  
[...] Luive R. of very red water is crossed  
Mabila R. receives it into its very dark  
water which flows into Lualaba

---

Note = many oysters in Lualaba - The  
shells very thick and deformed by insect [...]  
It is probable that Pearls are in them

---

Kalonda = salt springs on West side of the  
Lualaba - not hot - boiled for salt

---

Kirila islet 3 miles below Nyangwe  
Magoyado 6 do - people and trees on it  
Kūla or Nkula name of salt lagoon on  
West of Lualaba -  
Lualaba is never fordable anywhere at  
anytime except by canoes

---

Two days from this a rapid exists [...]e  
[...] side of the river = this side a [...]  
Kirians its name =

---

Rice in ear in 73 days = D[...]  
[...][...] = m[...][...]