

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]

23rd March 1871 Left Kasongo - he gave a goat & guns &c - country gently undulating shewing 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

24th = Great rain in the night & morning - and sickness of men prevented our march

25th 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 -

26th 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 27th 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 -

28th 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

29th 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

30th 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 - 31st 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

Monday
1st 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^d 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 4th 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^d Arab month 4th]
[will appear in 2 or 3 days]

5th - 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

7th 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 haæ[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 [...] 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. 8th 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[...] 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

9th 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.] 10th 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

12thNew last night of 4th 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 4th 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 -

14th 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 15th 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

16th 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]

17th Rainy

18th 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 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.] 19th
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 20th 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
but further down - Rapids reported

21st 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)]

22nd 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^d 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

25th 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
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 saying 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 hewas]
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 Ñaña and
[(Ñoño)] the tribe Ñoño - His chief Mpunzo

The Malobo tribe is under Yuña
& 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

27th 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

28th 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 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
[...] 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[N]o
 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[...]
 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[...] 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 inundation 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
 [...] 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
 [...] 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
 [...] 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]
 [...] mall insignificant rivers
 suddenly swell = a perfect
 wall of water rushes down without
 warning and in the memory of

persons still living whole car[...] 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]
Riverein [^] [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 ~~the~~ [^] [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]
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. [N]Koñgolo = 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 ~~onee~~ 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 propagated nothing but syphilis and the domestic Bug - With the disease they have been ~~unfort~~ unhappily [^] [too] successful and the wide prevalence 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 = 29th April 1871 Abed made some more red ink of Zingifure for me - This is what I now write with

30th chitoka here = added up the Rain fall in Manyema of 1870-7[...] 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 confusion 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 1st May 1871 Wednesday - [34]

[] Katomba's people arrived having crossed R. Lindi & reached the Babira where they got a[...] 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 receiving the Nyengere black water - six miles at least and it has forest on each side - From the Shamikw [] Shamikwa it receives 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 =

2nd May - send a letter to D^r 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

3rd 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 4th 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 yester-
day with my letters to to Kirk & Agnes

5th 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

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

7th 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 -

8th 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 = 8th Chitoka = bring a [32]
tusk among the Babire - Zulampela's
people went off today homewards - [...]

9th River rising steadily & covering an island

10th = 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

11th 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 11th 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[...] angers losing not a man - or
even being wounded - They redeemed their
friends with slaves - ! !

12th 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 -

13th 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
cupful to all around - I send to
buy some - It seems good but
driled in the fruit rind -

[CXXVIII]

CXXVIII Journal 13th 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[...] nd him off for not obeying consul's orders - [...] afe too and to send me by some one a sh[...] 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 - 14th May 1871 - Men sent to buy copper on West of Lualaba and one man to hasten the canoe - The ownrs said to be sick

15th[...] crossing the river Abed found that [...] ssani had played him false

with [...] 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 - !

16th 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 - 16th May 1871 continued [26]
Abed gave me a frasilah of Mantun[...] a b[...] ds
They alone pass current down riv[...] r [...] have none - I gave him 7 dotis of [...] American sheeting - i e 28 yar[...] [...] ich is handsome payment - an [...] 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

17th 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.

18th 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~~ [Jou]rnal - 18th 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

[...] Abed gave me 200 cowries
and [...] 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^r 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 $\frac{3}{4}$ 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

10th May - 1871 = river falling fast -
people leaving islands and camping
in higher land of forest

11th 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 Luiru] 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 thousand
dollars on the spot - this is £200 -

21st 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

22nd 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^d 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
[...] this [...] ill return 7 days hence - [...]

[CXXXIII [v.2]]

CXXXIII Journal - 24th May 1871 [23]
Market or chitoka a busy scene - every one in
dead 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

25th making two shirts -

26th 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
 [...] canoes as no [...] ing can [...]

[[CXXXIV]]

[...]

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

28th 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 expressed
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 -

29th 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

30th 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

[[CXXXV]]

[...] 31st Manilla got fo[...] 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

1st June 1871 - Saturday = chitoka -
This being the Arab unlucky fifth
month our departure is put off to the
first of 6th 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

2nd 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^d 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 -

4th 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
[...] them on my account - He had it not!

[CXXXVI]

CXXXVI Journal = 5 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.

6th 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 -

7th 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 -

8th 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 -

9th 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]]

[...]

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!

11th New last night - Dugumbe will
leave Kasongo today - we leave on the 14th
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 =

12th 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 20th currt =

13th 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 14th 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

15th canoe sent to get medicine for
a sick wife - detains us today - I paid for
both medicine and canoe = and on

16th 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[1]00
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

17th stragglers come in from Dugumbe
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

18th 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

19th Heavy shower at 4 AM - last 19th

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 = 20th 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 -

21st 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

22nd 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

24th 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

25th Hassani's son circumcised
caused a feast

26th 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 [...] to for Hassani's men
~~were shot at in the rapids with arrows &~~

Kolokolo's deeds blamed - Oh horrible!!

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

[CXL]

CXL. Journal 27th 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.^{ed} 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

28th 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

29th 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 30th June 1871

1st 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 -

2nd 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

3rd 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 - 4th July 1871 = ill

5th 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 9th or 10th =
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

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

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

6th 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 =

7th 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 - 8th 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

9th 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

10th 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 = 7th month of Arabs
Many guns fired at blood mixing

11th 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 12th 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 -

13th 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 =

14th 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 = 15th 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 - 15th 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
been cognisant of the plan of Murder
The women soon sank into their watery
graves - I counted 33 canoes afloat [+ 19 still in 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 15th 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

[...] 16th = 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 finishing 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 Ñomba] 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[...]
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

17th 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 17th 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
[...] nything else they possessed but
[...] 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

18th 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
[...] 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 19th 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 =

[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 20th

[CLIII]

CLIII Journal - 20th July 1871 [15]
Start back for Ujiji 300 miles -
off - One doti Kanike to Susi
2 Dotis Merikano to D^o 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

21st 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 = 22nd 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^d 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 Jerusalem says 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 = 25th 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 26th 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

27th 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

28th rest 29th 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[...] great Black war - It was
t[...] our great misleading Journal
and the utmost efforts of our
statesmen were required to prevent
the b[...] 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 insulting insinuation that it must be remembered that the account came through Northern channel[...]

[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 Northern 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 unfortunately 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 command 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^t aware of the outrageous legislation 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 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 -

30th 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

31st 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 1st August = Wedens
day = we rest - a large
market assembles in
their midst -

[CLX]

[...] 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 foundries 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
plantain leaf from which sparks
and rain run off equally well -

Batata = ancients = Molenda
Mbayo = Yamba Yamva = Kamoanga
Kitambwe = Ñoñgo = aulumba
Yeñgeyenge = Sim[[^]][ba]a = Mayaña
Loembwe recently dead = offer them
goatsflesh = Kongolako kwa where
they came from - == effigies of in court

3^d = 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[...] ar[...] [...] ffered to [...]

[[CLXI]]
[...] Journal [24]
4th came through miles of
villages burned because men
refused Abdullah lodging
a goat speared by a lurking
revenge seeker -

5th

6th [[^]] [came on to] to Boma village through
many miles of palm or bananas [...]

7th to village ill every step [...] -
in pain

8th 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 [...]

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[...] 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 10th~~
~~spot where they~~
~~had killed one man~~
~~and eaten him lately~~
~~11th came to Mamohela~~

9th 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[...] hing away of the enemy - I
be[...] e sick & weary & careless
of [...] me taunted us but we could
[...] ein = Heartsore reached
[...] He offered to g[...]
[...] declined

[CLXIII]
[CLXIII] Note = The Manyema are so afriad of guns that
[...] 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
[...] not use it = spears are disregarded = however
[...] any one may have - but a musket is potent

Note = 24th 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
[...] onforms Rashid's evidence - Mokandirwa
[...] chief at Nyangwe says that they eat those
[...] illed 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 [^] [N] West

of this - in going thither 3 days off the
[...] uive R. of very red water is crossed
Mabila R recieves it into its very dark
water which flows into Lualaba

Note = many oysters in Lualaba - The
shells very thick and deformed by inse[...]
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[...] [...]