When Livingstone turned to revising his experiences for the Unyanyembe Journal, he collected the many reference to cannibalism in the 1870 Field Diary into a single longer passage and conflated them with the general violence in the region (1866-72:[646]-[648]).

Horace Waller, in turn, in producing the text of the *Last Journals* (1874) kept most of the 1870 Field Diary references intact.

However, Waller considerably dampened the immediacy, fragmentary nature, and unresolved tensions of the original diary by tampering with the text, by combining it with that of the journal, and by introducing a series of extra-textual digressions (1874,2:52, 55, 61, 62, 63-64, 65, 86-87, 88, 89-92, 94-95, 108).

In doing so, Waller undermined a key dimension of the 1870 Field Diary by dismantling, at the discursive level, one of the diary’s most radical innovations.

Waller – as did Livingstone in the Unyanyembe Journal – chose to prioritize a narrative of victimization over the representation of an intricate Central African universe whose differentiated actors could not only evolve as individuals, but also develop nuanced methods of resistance that combined brute force with sophisticated psychological strategies:

[M]y long detention in Manyema leads me to believe that they are truly a bloody people - cold blooded murders are frightfully common and they say that but for our presence they would ^ be still more frequent - They have no fear of spears and shields - guns alone frighten them – they tell us frankly and quite truly that but for our firearms not one of us should ever return to his country (1871b:LXXXIII; passage omitted from both the Unyanyembe Journal and *Last Journals*).

*First Author’s Note*

This essay is dedicated to Justin Livingstone, for his friendship and for whom I have made the paragraphs a little longer.

*Works Cited*