

# Unyanyembe Journal, 28 January 1866 - 5 March 1872

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[0620]

[614]

July

23<sup>d</sup>

1870

The sores on my feet laid me up as irritable eating ulcers - if the foot were put to the ground a discharge of bloody ichor flowed and the same discharge happened every night with considerable pain that prevented sleep - the wailing of the slaves is one of the night sounds of a slave camp they eat through everything muscle tendon bone and often lame permanently if they do not kill the poor things - medicines have very little effect - their periodicity seems to say that they are allied to Fever The Arabs make a salve of Bees wax and sulphate of copper and this applied hot and held on by a bandage affords support but the necessity of letting the ichor escapes renders it a painful remedy. I had three ulcers and no medicine the native plan of support by means of a stiff leaf or bit of calabash was too irritating they continued to eat in and enlarge in spite of everything - the vicinity was

Sept<sup>r</sup>

6<sup>th</sup>

hot and the pain increased with the size I was at last advised to try Malachite rubbed down with water on a stone and applied with a feather - this was the only thing that had any beneficial effect

Copper rubbed down in the same way is  
a remedy of good repute but malachite  
alone proved beneficial in my case

26<sup>th</sup>

I have been able now to report the  
ulcers healing - For eighty days I was  
completely laid up by them and it was  
long ere the lost substance was replaced  
they kill many slaves - and an  
epidemic came to us which carried

October

off thirty in our small camp - it was  
Choleraic and how many Manyema  
[0621]  
[615]

Nov.  
1870

died of it we could not ascertain - While this  
epidemic raged here we heard of cholera terribly  
severe on the way to the coast

Another disease called Safura or earth eating  
attacks great numbers of both slaves & freemen  
on seeing it on the West coast I imagined that  
it was a mode of suicide adopted by the slaves  
and their Portuguese masters shared the opinion  
and punished any one guilty of clay eating  
but here I found it to be a disease per se  
and it attacks even rich men at Zanzibar  
who have none of the reasons that might  
make slaves desire to quit life - the earth  
of old walls is preferred and to the sufferer  
it smells and tastes pleasantly - Muhamad's  
brother was attacked and his wife told him  
of it on enquiry his brother was ashamed &  
denied it but his wife repeated - It is false  
he is constantly picking out earth out of the  
garden wall or little clods on the surface

and eating them - the symptoms are swelling  
of the face hands and feet - If the fingernail  
is squeezed it is bloodless - the patient is  
oppressed with breathlessness and easily  
fatigued - though he is supplied with plenty  
of food he constantly picks up dirt and  
it appears in his dejections unchanged -  
the swelled face feet & hands & bloodlessness  
continue to the end and many slaves die of  
Safura - A remedy got from Muhameds  
father - iron scales from smithy - sulphate  
of copper and the strongest vinegar was  
allowed to stand a few days and a wine  
glassful given morning and evening  
It produced profuse vomiting & purging  
and eggs milk fish had to be abstained  
from for years afterward

[0622]

[616]

Dec<sup>r</sup>

1870.

But the strangest disease I have seen in  
this country seems really to be broken hearted  
[-]ness, and it attacks freemen who have  
been captured and made slaves - My  
attention was drawn to it when the elder  
brother of Syde bin Habib was killed in Rua  
by a night attack when a spear was pitched  
through his tent into his side - Syde then  
vowed vengeance for the blood of his  
brother and assaulted all he could find  
killing the elders and making the young  
men captives - He had secured a very large  
number and they endured the chains  
untill they saw the broad river Lualaba  
roll between them and their free homes  
~~they~~ then lost heart - twenty one were  
unchained as being now safe but all ran  
away at once while eight [with many others] still in chains  
died in three days after crossing - they  
ascribed their only pain to the heart, and  
placed the hand correctly on the spot though  
many think that the organ stands high  
up under the breast bone - some expressed  
surprise to me that they should die seeing  
they had plenty to eat and no work - one

fine boy of about 12 years was carried  
and when about to expire was kindly  
laid down on the side of the path and  
a hole dug to deposit the body - he too  
said he had nothing the matter with  
him except pain in his heart - as it  
attacks only the free who are captured  
and never slaves it seems to be really a  
broken hearts

[0623]

[617]

Dec <sup>r</sup>

1870.

Rice sown on 19<sup>th</sup> October was in ear in 70 days  
a leopard killed my goat and a gun set for  
him went off at 10 PM - the ball broke both  
hind legs and one foreleg yet he had power to  
spring up and bite a man badly afterwards  
He was a male 2 ft. 4 in. - at withers and 6 ft.  
8 in. from tip of nose to end of tail -

[...] 1<sup>st</sup> January 1871 - Oh Father help  
me to finish this work to thy honour - still  
detained at Bambarre - but a caravan of  
500 muskets is reported from the coast -

Jany

27<sup>th</sup>

1871

It may bring me other men and goods

Safari or caravan reported to be near and  
my men and goods at Ujiji

February 4<sup>th</sup> 7 slaves come to me from  
the coast and three Pagazi - I was overjoyed  
but did not then know that I had recieved  
slaves instead of men - they called them  
selves Laskars and came without loads -  
of eight pieces of calico & 7 of Kainke I  
clothed them all gratuitously - on the day of  
their arrival one of my worthless lot from

Nassik who refused to go North for fear  
of death was killed by the Manu[nyu]ema as he  
went to buy food - the murderer was caught

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the slaves mutiny and refuse to go North  
swore that the consul had told them not to go  
forward but to force me back and they  
had spread this tale all over the country and  
that a certain letter had been sent to me  
with orders to return forthwith - they  
swore so positively that I actually looked  
again at to Kirk's letter to see his orders  
had been rightly understood by me -  
But for Muhamad Bogharib and fear  
of pistol shot they would have gained  
their own and their Banian masters  
end to baffle me - completely - they  
[0624]  
[618]

Feby  
11<sup>th</sup>  
1871.

demanding an advance of one dollar  
or six dollars a month though this was double  
freeman's pay at Zanzibar - their two  
headmen Shereef and Awathe had refused  
to come past Ujiji - and were revelling on  
my goods there - I might have returned  
at once and deposed these worthless leaders  
but I had a sore longing to finish my work  
and retire and going back to Ujiji would  
probably have occupied five or six months  
in which time, I hope my work would be  
finished if I went North and got a canoe -  
I hoped to gain influence over these slaves  
in the way, and do all I required but I  
never had experience with Banian slaves  
before, nor did I conceive it possible for  
British subjects to do all they could to  
baffle me by lies and low cunning  
so that their slave trading should not be  
injured by my disclosures -

Went North to Luamo and across  
it - I was very anxious to embark on it  
but was also disinclined to force - the  
slaves who are excessively afraid of  
Manyuema and everything in their  
country - so we went on to Mamohela

25<sup>th</sup>

and found that it was now known  
that Lualaba flowed West South West  
and that our course was to be West  
across this other great bend of the  
mighty river - I had to suspend my  
judgment so as to be prepared to  
find it after all perhaps the Congo -  
No one knew anything about it  
except that when at Kasongo's nine  
days West and by South it came  
sweeping round and flowed North  
and North and by East -  
[0625]  
[619]

Feby  
1871

Katomba presented a young Soko or gorillah  
that had been caught while its mother was  
killed - she sat 18 inches high had fine  
long black hair all over which was pretty  
so long as it was kept in order by her dam -  
she was the least mischievous of all the  
monkey tribe I have seen - seemed to know  
that in me she had a friend and came &  
sat quietly on the mat beside me - In  
walking the first thing observed is that  
she does not tread on the palms of her hands  
but on the backs of the second line of  
bones of the hands - In doing this the  
nails do not touch the ground nor do the  
knuckles - she uses the arms thus supported  
crutch fashion and hitches herself along  
between them - occasionally one hand

is put down before the other and alternates with the feet - or she walks upright and holds up a hand to any one to carry her - if refused she turns her face down and makes grimaces of the most bitter human weeping - wringing her hands & sometimes adding a fourth hand or foot to make the appeal more touching - with grass or leaves she draws them around her to make a nest - and resents anyone meddling with her property - she began in a very business like way to unloose her string using the thumbs not fingers in the usual monkey fashion and when one interfered with the operation she struck out with her hand in a way that shewed that an adult could give a very severe slap - they apportion parts of the forests to certain companies as street dogs do in Cairo & Istanbul  
[0626]  
[620]

Feby  
1871

and intruders from other societies are very promptly expelled with well slapped checks - and sometimes bitten - When seen in the forests they sometimes walk erect with the hands on the head as if to steady the loins but when they see man they take to all fours and rarely attack except when molested they resent spears but do not touch women who have none - When stabbed he pulls the spear out yet never uses it against his enemy - stuffs leaves into a wound to staunch the flow of blood - to me he seems very ugly - a bawdy legged - pot bellied - low browed villain without a particle of the gentleness in him - one newly killed is perfectly appalling - He would do to sit at the Royal Academy in a portrait of Satan a statue intended for the Lord of all evil in the Nineveh marbles is not half so ugly as Soko yet he has a good character from the natives "Soko is a man" they say "We trouble Soko but he never resents it" - We hear him drumming on hollow

trees and at once go to try & kill him -  
he hears our drumming and never comes  
to injure man - "he does not steal from  
our gardens but is content with his own  
wild fruits" - when drum is beaten by  
Soko his yelping as music is like that  
of spaniels when whipped or giving tongue  
His nest is a poor contrivance with no  
more skill shewn in contrivance than  
the nest of our Cushat dove - here he sits  
in pelting rain with his arms over his  
head - the natives call it his house and  
laugh at him for being such a fool and  
after building it not to go beneath  
for shelter - !

[0627]

[627]

Private

Mem.

but the raving of a weak mind, and quite in  
accordance with his bragging before he ever  
saw the people when calling at the Royal  
Observatory at the Cape - "that if the Makololo  
bothered him he would soon shew them his  
revolver" - As also in a speech delivered at  
the Cape "that he had tied up some of the  
natives to his waggon wheel, and given them  
a good thrashing" - Speaking to Independents  
he averred that the Makololo were displeased  
with the missionaries because I had  
become a Government servant - this,  
said of people who cannot form an idea  
of men sent to other countries except by  
their sovereign, was sufficiently indicative  
of the calibre of the poor thing that uttered it -  
these ebullitions were reported to me by  
men who heard them of the most unimpeachable  
veracity

David Livingstone



[0628]  
[628]

[February 1868]  
M<sup>r</sup> - Thomas Baines

Private  
Mem.

The Zambesi Expedition was furnished by the Government with eighteen months cabin fare for eight persons - We were but six so our stores might be called for two years I employed several months in conveying the stores in the steamer up to Tette and then giving them in charge to the storekeeper - Thomas Baines - went up the River Shire which occupied a little more than three months - On returning to Tette the first thing that struck me was the enormous diminution of our stores - the greater part of ~~our~~[at] least eighteen months provisions gone in three - wholesale plunder did not occur to my mind - I thought that they had been removed to some underground storerooms of the same house, and said " Baines where are the stores?" He replied "these are all we have now, I only gave away what I thought you would have done had you been here", "and I am willing to pay for all that is amissing". Before leaving for the Shire my attention had been drawn to four large casks of loaf sugar which stood in front of a window, because I saw Baines opening and handling the sugar without cause, and asked him why he was doing so - He replied "To dry it" - there was no moisture about [^] [it] - the climate was particularly dry - I now asked him where the sugar was - three of the casks were gone, and he pointed to one that remained, and said that was all we had - offering again to pay for all he had given away - This state of matters was so astounding, that I thought that he must have been out of his senses

[0629]

[629]

Private  
Mem.

when he made away with such a quantity for no sane person in the receipt of a salary of £350 a year would risk that for the favour and flattery of a number of low Portuguese convicts - On asking what he had done as artist in accordance with my written orders - He shewed me two gold chains and a gold ring which he had recieved for painting these same convicts' ~~faces and~~ full lengths portraits. It was not with the food alone he had made free but with the Government time and [^] [ Govt] artists materials - But I thought it well to take the most charitable view, and finding that he had suffered somewhat from fever forced myself to believe that he had made away with the stores when suffering from that disease. The stores were placed by me [^] [at first] in three large rooms on stages to save them from the white ants - I now took those that remained and placed them with ease on stages in the smallest of the three rooms formerly occupied, and put a padlock on the door - In giving the key of this lock to M<sup>r</sup> Baines I considered it right to give him a private rebuke, and this to avoid letting others hear it, I did on paper and gave the letter with the key or renewed charge of the stores - He broke out into an abject entreaty "to be allowed to remain with the Expedition without any salary" - "He would pay for all he had given away" - "He had done nothing for himself and nothing for the Expedition" "let me remain with you without any salary" these admissions were made to myself he never once attempted to deny his guilt or blame anyone else - the loss

[0630]

[630]

Private  
Mem.

of stores so palpable and enormous that his thrice repeated offers to pay for them left no doubt on my mind as to his guilt as there was apparently none on his own. But in addition he had in a moment of remorse in my absence called for M<sup>r</sup> Rae and M<sup>r</sup> Charles Livingstone and began a confession - "He had given away a great deal - "He had given Major Sicard twenty four boxes of sardines" and suddenly stopped in his confession - I had thought of giving him and the stores into Major Sicard's charge but speaking to that "Commandant of Tette" one day, he having learned that I knew of the wholesale plunder of the stores stores, remarked " M<sup>r</sup> Baines is very much afraid of you" "very much indeed" - "I dont think he gave away very much for I asked a few things from him and he gave me very little" - twenty four boxes of sardines and how much of the other few things we dont know, were accounted very little -

When we were gone three days from Tette this time on the way to the Shire again M<sup>r</sup> Rae came into the cabin and in the presence of my brother and self declared ["]that M<sup>r</sup> Baines had stolen his shirts and a roll of serge - He had seen them in his boxes" He afterwards denied having made this charge, but I could at this moment swear to him making [^] [it] though certain that this were the last hour I have to live on earth - John Walker Quarter master saw him take a bolt of canvass out of the steamer - we found only a couple of yards of it in Baines' box and  
[0631]  
[631]

Private  
Mem.

M<sup>r</sup> Rae in order to wipe away all traces of his charge & denial of it, went stealthily to Baine's boxes and removed his shirts -

I now saw that I had put myself in a false position by my extreme clemency - I had thought of myself as able to live on the coarse country food without considering the weaker stomachs of the other members. We had only the disastrous experience of the great Niger Expedition to look at - and it soon occurred to me that if I fed my companions on food which would almost certainly have become fatal - the blame of their loss would have been heaped on my shoulders - But I could not apply to Government for a fresh supply without some tangible reason for the loss of eighteen months stores - I therefore sent for Baines and in the presence of all the other members asked him to give me any explanation he could in order that I might apply for more stores. The store book had been left at Tette without a single issue being entered during the time the plundering took place - Baines had got a hold of it and entered expenditures of stores equal to accounting for all the loss - the sugar for instance was put as a pound and a half of loaf sugar [^] [to each member] every day - I asked the members who had been at Tette if they had eaten that quantity, this produced a laugh they had they assured me had white sugar to their tea only on Sundays - they used country sugar which I had bought to save the white [^] [at] every other time - M<sup>r</sup> Baines tone was now completely changed He evidently thought that the falsification  
[0632]  
[632]

Private  
Mem.

of the store book saved him - though when it was put to him that that[e] store book containing no issues during the time the loss was going on, how could he enter them six months afterwards - He averred that he

had extracted the entries from a note book. He would give no explanation except that the stores had all been fairly expended and used by us! as his own admissions to myself - offers to pay - and abject petition to remain without salary when I had given no hint of expelling [him] - and the stores gone with lifelong blame looming upon me in the distance if I caused my companions' death - I saw no other course than to send him away, and that as quietly as possible in order that he might if he chose turn over a new leaf in some other country - Before embarking on board the man of war that took him away he gave me a letter which began by asking me to sell his old clothes and a gun he had left at Tette - this was so insulting that I handed it back - Another letter containing no allusion to his impudent attempt to make me an "Old Choi" was subsequently published in the Cape Papers.

When he reached the Cape He made a piteous moan over the persecution he had suffered by my listening to the accusations against him by my brother I was not so bad but I had believed him! He shewed my private letter of rebuke to M<sup>r</sup> Porter the Attorney General and this highly respectable gentleman knowing that it was ex parte evidence on which  
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Private  
Mem.

alone he judged shewed the marked difference between the Attorney and the Judicial mind by saying "that he believed M<sup>r</sup> Baines as incapable of stealing the stores as D<sup>r</sup> Livingstone himself" How often he has declared before Judge and Jury "his belief" without getting the smallest credit for it, we need not enquire - M<sup>r</sup> Baines belief as repeatedly expressed to me was that he had made away with the stores - He made the same statement before all the members except Thornton -

But encouraged by M<sup>r</sup> Porters extremely in-  
-judicious dictum he now declared that I  
had refused him a hearing - that he would  
go to the Zambesi and there before a court  
of law demand a hearing from me - To this  
M<sup>r</sup> Porters Attorney mind responded that  
["]the cause would lie" in Portuguese and also  
in English courts - I heard him conducting  
the case against poor Botha with the evidence  
of felons whose chains were knocked off  
outside the court and had no doubt but in  
his hands the case would "lie" - Baines  
knew but M<sup>r</sup> Porter did not that there  
was no court of either law or justice  
on any part of the Zambesi - An official  
called the chief Captain (Capitão Mōr") takes  
cognizance of native disputes & offences  
but neither he nor the Governor either can  
try a cause against a white, or a Portuguese -  
The present Governor of Tette could not punish  
S<sup>r</sup> Miranda for refusal to prevent his slaves  
from making noises in the streets, but had  
to send him to Mosambique to be judged -  
and so even in cases of murder no  
Governor can try any case - He can punish  
soldiers for minor offences, but no one else  
It suited Baines to draw on the sympathies  
[0634]  
[634]

Private  
Mem.

of the Cape public and obtain assistance  
to go as he said to the Zambesi - descend it  
from the Victoria falls & meet me face  
to face, but having made some drawings  
at the falls, he said that the Matibele who  
never touch the English or their people,  
had killed a number of his people and  
obliged him to turn - Meanwhile the  
Cape Newspapers tried their utmost  
at vituperation - they had not learned  
that vituperation is not a power - If it  
were, Billingsgate would be one of the powers  
that be - the power of the press consists  
in imparting knowledge and that is power -  
On me the utmost vituperation of the  
Cape Press had no more effect than if

the worthy Editors had each marched up  
and down Cape Town blowing Penny  
Trumpets -

I solemnly assert the foregoing statemen  
to be really & truly correct

David Livingstone

[0635]  
[635]

February 1868

Private  
Mem.

The Mission of Bishop Mackenzie was an  
unfortunate one - It was taken up by a party in  
the Church of England which thought that if they  
planted a portion of that church - namely a  
bishop - six clergymen and had cathedral services  
every day, and the communion every Sunday  
it must succeed better than any mission that  
had been attempted - six missionaries were  
engaged, but before embarking, all resigned except  
the lay member M<sup>r</sup> Waller - the bishop then in  
haste selected five others, and when he had his  
first Sunday service at Magomera it was the  
full Cathedral routine - and every morning and  
evening afterwards the full morning & evening  
prayers were gone over. The bishop was a good  
man and Waller, Procter, Scudamore, Dickinson  
excellent worthy men - Rowley and Burrup were  
good, but of a different stamp from the first  
named - No one except the bishop had any idea  
of missionary work - I gave him some of the  
men of the Pioneer to assist in building his  
station - they reported that the bishop might  
be seen working on the roof of a house and

Rowley & Procter writing their journals! Waller was ill at the time - I have no reason to doubt the report of the men though one declared that when he spoke to the bishop to get his associates to assist him the tears ran down his cheeks, for Miss Mackenzie the bishop's sister told me after his death, that one of his letters complained bitterly of being left alone, and "

he  
could not order gentlemen to work

" - He was  
not supported as he ought to have been - then it being desirable to find a new path to the Ruu he sent Procter & Scudamore to explore it, and they went away East instead of South as I pointed out - got into  
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Private  
Mem.

difficulties with Monasamba & ran away,  
The bishop went to punish Monasamba,  
and called the Makololo to help him - this was their first foray - He told it everywhere that he was going to fight Monasamba, and of course his coming & intentions were duly reported to the offending Monasamba and he made clear off - the Makololo securing only a few sheep & goats - the bishop now fearing that he was too late to [^] [meet] his sister at the mouth of the Ruu in the beginning of January set off in haste, though D<sup>r</sup> Dickinson must have reported that we who were to bring up his sister could not get down to the sea as early as we hoped - In fact we passed the mouth of the Ruu in our downward passage on the 7<sup>th</sup> January 1862 - He followed us on the 12<sup>th</sup> & remained on the island of Malo to die - When he set off from Magomera on this his last journey it was the rainy season, and he began by wading through the stream with his clothes on - To a remonstrance addressed to him then, he replied that he would soon be wet



anyway. It took 2 ½ days to go down to the Shire though but one day distant in dry weather, He could not get Manganja to go with him but Matsego and Charlie,- Makololo went. The canoe of the bishop was upset in an eddy and medicine sugar & coffee lost as well as clothing - the bishop went on in his wet clothes till they came to a hut where the Mosquitoes were so bad that he had to leave - At Malo without proper food or medicine he succumbed, and the Makololo buried him on the mainland left bank of the Shire - They then took his companions paddled back as far as they could, and  
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Private  
Mem.

then pressed the Manganja to carry him till they reached Magomero.

The Mission was now under M<sup>r</sup> Procter the senior priest, and being alarmed by what was reported to be the near approach of the Ajawa fled in hot haste down to the Shire ~~near~~ to near Chibisa's - This was a most unfortunate step - The Makololo some half dozen in number had gone up to the Ajawa - drove them off & took five of their women as wives - They now despised what they considered English cowardice and the freed slaves from the Cape, in hatred of men so much braver than themselves, told the missionaries that the Ajawa village was not attacked, but the Makololo had gone and told the Ajawa that the English wanted five wives, and in fear five women were given. The missionaries not knowing the language had to use their own people as interpreters, these consisted of freed slaves from the Cape, and freed Ajawa & Manganja from the hills - there was mortal hatred between some of these and the Makololo - the Makololo had their plurality of wives openly, the others had them secretly and lied to the missionaries to screen themselves - On enquiring into the matter I found that the Ajawa wives of the Makololo had their plantations on the East bank of

the Shire, and had they chosen could have fled  
up the hills to their former husbands any day they  
~~chose~~<sup>[liked]</sup> for they were paddled over by a boy  
who remained at the village on the Western  
bank till they were hailed in the evening.  
Another deception practised by the Ajawa  
lads of the Mission was to accuse the  
Makololo of stealing while they themselves  
went with gaudy handkerchiefs on their  
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Private  
Mem.

heads and speaking in the loud tone of the  
Makololo down the Shire to the Manganja villages  
and stole maize fowls & goats - the Manganja  
at last turned upon them & slew two who  
turned out to be the "good boys of the Mission"!  
Others listened at the huts of the missionaries  
and conveyed their impressions of what  
was said as soon as possible to the Makololo;  
so they were led to believe what was indeed  
the case that the missionaries hated them.  
then it was that M<sup>r</sup> Procter's hut caught fire  
from his candle in the evening & being like  
tinder burnt so furiously that the guns  
were not saved - as the flames reached the  
powder in them the shots alarmed the Makololo  
who thought that the Mission was attacked  
and flew at once, armed to the rescue -

A season of confusion had followed  
the flight of the missionaries from the  
highlands - the Makololo were accused by  
the missionaries of "murdering & plundering  
all over the country" - The evidence for the  
charge which may have been partially  
true consisted of the statements of the  
Cape Freedmen and the Manganja [^] [& Ajawa] boys.  
The Makololo said to me "Now you have  
come to live among the people whose  
relatives are said to have been murdered by  
us, you will hear for yourself whether  
we are guilty nor not" - they then recounted  
the circumstances of two men who had  
been killed by them, and M<sup>r</sup> Waller inter-  
-rupted the speaker as to the first by

saying - "they were perfectly justified in  
killing that man" - I could discover  
no others - One Dauma who was  
entered by M<sup>r</sup> Waller as "a chief killed  
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Private  
Mem.

"by the Makololo" was asserted by his wife to  
have been killed by the people at Misorongu a  
village West of the Shire by witchcraft - which  
caused dysentery! and M<sup>r</sup> Procter formally  
reported two men murdered by the Makololo.  
on enquiry I found that both were still alive -  
one had been beaten for stealing rice out of  
Masiko's rice patch, and the other for stealing  
had been bruised on the head - M<sup>r</sup> Procter in  
reply to my statement that the murdered man  
of Masiko was still alive and well - rejoined  
"But he was wounded"!

Bishop Mackenzie had enjoined his associ-  
-ates "not to teach till they knew the language  
well" - this plan of non teaching was adhered  
to by all except Mr Scudamore who taught  
infant school exercises, and among the  
first things said by the new bishop M<sup>r</sup> Tozer  
to me, was this "It is a most astounding  
fact that even the boys and people who have  
been living among them so long have been  
taught absolutely nothing". The missionaries  
spoke of non teaching as the plan of "poor dear  
bishop Mackenzie" - Yet when found fault  
with by the new bishop turned round and  
said that all their "teaching!! had been  
nullified by the Makololo whom I had  
brought into the country and abandoned -  
I did bring them into the country but when  
I wished them to return with their chiefs'  
medicine for which indeed they had come,  
and asked bishop Mackenzie not to  
encourage them to remain with him - he  
replied that he had consulted his com-  
-panions, and they agreed with him in  
saying that if they chose to remain with  
the Mission they might do so. He could  
[0640]

Private  
Mem.

not accede to my request - I abandoned them when they left me, and then only.

But the most unaccountable circumstance of all was the continuance of the missionaries in idleness at the end of the 200 miles of the Shire swamps with [^] [ Mackenzie Burrup] Scudamore & Dickinson dead before their eyes - We urged them to return to the highlands in vain - M<sup>r</sup> Procter was not sure if the new bishop would approve of his doing so - We in the same quarter were enjoying comparatively good health because we were actively at work - when we invited one after the other to come to the ship for a week they returned as they said "new men" - An attempt was at last made to go up to the highlands but like the unfortunates it commenced raining soon after starting & rained without intermission for about four miles when they turned back to the graves of their fellows

Great disapprobation was expressed in England by some of the High Church party because Mackenzie - a bishop - went to punish Monasomba, and expelled some slave marauding Ajawa or Waiyau - Yet the new bishop a M<sup>r</sup> Tozer was chosen for the office because when appointed to some wild parish near but not in Lincolnshire he invited some roughs to come to church, but they insulted him and he took off his coat - thrashed one of them soundly and offered to do the same to the whole group - One then said that they say[w] the new parson could fight, and they had better all go & hear how he could preach - No sooner was he appointed to a mission of which he had heard only of the existence than he proclaimed everywhere that bishop Mackenzi

Private  
Mem

had been led to engage in hostilities by D<sup>r</sup> Livingstone but he would take good care not to follow my warlike advice. M<sup>r</sup> Oswell took him up sharply at one place, and proved to him that his statement about my leading the late bishop into war could not be true, but the reverend pugilist still went on and proclaimed his nonsense even in Cambridge -

When M<sup>r</sup> Tozer came out he had swung [^] [in opinion] to the opposite extreme of his predecessor regarding slavery - He would not interfere with it - and prayed lustily for the King of Portugal to be prospered in all his undertakings - When he abandoned the mission after a foolish stay of some three months on the top of a detached mountain - the misty damp dripping Morambala, he would also have driven off some thirty boys and girls into slavery though attached to the Mission by bishop Mackenzie - ["] He repudiated he said the acts of his predecessor" - Nobly seconded by M<sup>r</sup> Waller I took charge of them and sent them to the Cape to be educated there - M<sup>r</sup> Tozer on knowing how his heartlessness was disapproved in the Cape and in England ve[...]-[n]ted his chagrin on me by a letter to D<sup>r</sup> Gray ( the Cape bishop in which he asserted (I suppose on the authority of a Portuguese convict for murder who was his great confidante) that I took the children out "under closed hatches" M<sup>r</sup> Waller having been present all the time indignantly denied this - but while D<sup>r</sup> Gray sent Tozer's letter to the slave Commissioners to criminate me, it was ultra vires ejus or his inclination to forward M<sup>r</sup> Waller's letter for my exculpation - M<sup>r</sup> Tozer then went to Zanzibar where he is chaplain to the Consulate - He has dropped the title bishop of Central Africa, and teaches some three dozen liberated Africans who are to enlighten the Interior instead of himself -

D.L.

# 1 M<sup>r</sup> Richard Thornton

Private  
Mem.

Many parts of Africa are very unhealthy - swampy parts are notoriously so, and any visitor of ordinary intelligence can see at a glance where it would be unwise to live, especially in idleness, a sedentary life is well known to the Portuguese to be especially dangerous even in parts not particularly noted for fever - Irregularities of conduct are still more dangerous, but it has become the custom to ascribe every fatal issue to Fever - It can scarcely be otherwise for in writing to the friends of the deceased one is bound to put the case as gently as possible to the survivors - and leave his "sins to his Saviour" I think however it is high time to let it be known that Brandy and Black women [^] [and idleness] kill far more men in Africa than fever: they produce fever no doubt and a very bad kind of it - but [^] [it] is not the "African fever" - M<sup>r</sup> Thornton was beguiled away from the Expedition by some wily Portuguese convicts at Tette to discover for them a fabulous silver mine near Chicova which is just above Kebrabasa - the tradition in the country is that the Jesuits worked it secretly - the convicts feasted poor Thornton in their houses one after the other, and a Tette feast consisted of the best food obtainable, followed invariably by all the company getting dead drunk, We have seen the process, brandy in tumblers is swallowed in order to produce deep intoxication as speedily as possible. The slaves watch at the door till they see general insensibility spread over the company then come in, and drink all that remain in the bottles, and bear the inebriates off  
[0643]  
[643]

Private  
Mem.

to their beds - Thornton told some of the members of the expedition as a fine joke, that he had been at a feast in so & so's house, and he did not know how it ended for when he came to himself he was lying in his own bed next morning - this debauchery, was put a stop to by the Medical Officer of the Expedition telling him from muscae volitantes and other symptoms in his eyes that if he did not give up those feasts he would lose his eyesight - He then went off with a Goanese (Portuguese) to search for the silver mine! There women, as he said, pressed themselves on him - On returning the convicts of whom he had been the dupe taunted him by calling out to him even my presence - "Give me two Arrobas of your silver ore" (64 lbs - ) On asking him if he had seen any silver ore he he replied "traces of it" but he knew so little of geology that he took bright mica schist ([^] [a piece of] which I took to England [^] [in 1857] to find out what it was) as containing "traces of silver ore) - and spent some time trying to reduce it - ! M<sup>r</sup> George Thornton brother of the deceased, wrote to me "Oh if then Richard had had a friend" to which I respond Oh if he had had a friend to teach him to regulate his passions before he ever left England

He lost his life at last by over officious folly - I gave him a written order to examine the rocks exposed by the Shire cataracts - He went and found that the missionaries at Chibisa were in want of goats and volunteered without my leave to go to Tette 95 miles distant to purchase them - M<sup>r</sup> Waller informed me that Thornton could get goats from his Goanese friend - Knowing the country between the Shire and Tette as having nearly killed D<sup>r</sup> Kirk and M<sup>r</sup> Rae, I never dreamed that one of

[0644]

[644]

Private  
Mem.

his small power would attempt it - I thought that he meant to get them by writing by the hand of natives, and said he might get some for us too - I knew of his going only after two days had elapsed & it was then too late to recall him. The journey was much too hard for him and he took bearings from certain hills in the way climbing of which increased the fatigue - this was to be able to say that he went to connect his work at Tette with that on the Shire - The goats for the missionaries was his object, and one of them Mr Waller said truly "we may say that he sacrificed himself for us" On coming back to the Shire he had death written on his face - I said nothing - but found that as soon as he returned he did the maddest thing one could do in that climate, He went with another to the lowest of Murchisons cataracts and in an ofshoot of it lay every morning letting the dashing water run over his body lengthwise - this after the heat and fatigue he had undergone reduced his strength still further for in that climate the water in the mornings is always warmer than the air - consequently when thoroughly cooled by the race of water he came out into a still colder bath of air. I did not treat him but his complaint was as usual pronounced fever (not folly - ) Some of his Gin bills passed through my hands afterwards - one of the amounted to £12 for a single supply - This was all for private guzzling When with us he had as much wine at dinner as any of us chose to take - It is rather melancholy to hear his brother into whose hands these same bills went say Oh if he had had a friend" knowing that he had found on in the gin bottle  
[0645]  
[645]



## **Retrospect written in Manyuema country to be inserted in journal left at Ujiji -**

I often ponder over my missionary career  
among the Bakwains or Bakwaina and  
though conscious of many imperfections  
not a single pang of regret arises in the review  
of my conduct except that I did not feel it to be  
my duty while spending all my energy in teaching  
the heathen to devote a special portion of my time  
to play with my children - But generally I was  
so much exhausted by the mental and manual  
[labour] of the day that in the evening there was no fun  
left in me - I did not play with my little ones  
when I had them and they soon sprang up  
in my absences, and left me conscious that  
I had none to play with - I was too conscien-  
-tious in punishing when they were half grown  
in England - and now think that Solomon's  
counsels which guided me more than my  
own good sense were never intended for  
the stern spirits of Western or Northern nations  
He that spareth the rod hateth his child" - Let not  
thy soul spare for his crying" He made me  
severe when my whole nature said forbear  
The women punish children in the East &  
theirs are feminine strokes - Solomon's  
sayings are to be taken as ~~equivalent to~~  
spice to every one that asketh of thee and from  
him that would borrow of thee turn not thou  
away - joined with the duty of "providing for  
ones own" - Full and explicit injunctions to  
practise liberality but joined with the understood  
duty of common sense - I never felt a single  
pang at having left the Missonary Society  
I acted for my Master and believe that all  
ought to devote their special faculties to him  
I regretted that unconscientious men took occasion  
to prevent many from sympathizing with me  
[0646]  
[646]

It has been somewhat difficult to  
ascertain the cannibalism of the Manyuema  
by reasonable evidence - If I had believed  
all tenth part of the tales of native traders  
and even of the adjacent tribes I might  
never have entered the country - but having  
come and being anxious to give a true  
report on the matter any mind has veered  
from scepticism to faith and back again

to doubt of all but a modified use of human  
flesh as charms - and then to the opinion  
that in some districts of Bambarre human  
flesh is devoured in horrible nocturnal  
ogres in the dark forests - I gave a large  
sum to be privately invited to witness  
one of these feasts, and though sufficient  
to be a strong temptation to Manyuema,  
it lay in a village for many months  
in rain - there being no lack of food in  
the country the only reason for the horrible  
custom I could discover was a depraved taste for meat in the state which  
we call high - the body is said to be kept  
for three days slightly covered over with  
soil in the forest - in this climate this  
causes putridity and then cooked in  
large pots with bananas and plantains  
the men gorge themselves with the disgusting  
mess - Human flesh they say requires but  
little salt as it is saltish - the hands  
and feet are tidbits - the first traders  
three or four years ago, say that dead  
slaves were openly purchased from  
them - now they are ashamed of a  
practice which all strangers denounce  
but it is still common to devour  
the dead in Bambarre - Women are  
debarred from partaking of human flesh -  
[0647]  
[647]

Three slaves belonging to our camp were exhumed  
by night - the foot marks shewed that the body  
stealers were men and not beasts - When the  
matter was complained of to the chief he said  
that hyaenas had done it but neither hyaenas  
nor leopards came near us - all the goats  
stand unbound in the midst of our huts and no  
animal comes near them - some said that  
people in the vicinity were guilty of stealing our  
dead - but they were innocent - they were  
threatened with reprisals of their living children  
if they stole our dead - Posho's wife died, and  
in Banyamwezi fashion she was thrown  
away about 200 yards from the camp un-  
buried - the threat was effectual neither men  
nor hyaenas touched her body though we  
watched for seven or eight days - A very  
fine fair woman far gone in pregnancy  
was killed close to our camp by the sons of

Moenekuss because she belonged to a chief who killed their elder brother - Her blood stained all the path - and her body was hid in the forest for a feast - Another slave was killed and dismembered for the same purpose - it is this custom that prevents the people of one district going into other districts they say that they will be killed and eaten - a man came from Kasangañgazi to trade and was killed by Kandawara the old brother of the late Moenekuss and no one will ever punish except by war - A woman was killed near to us, and the young man who did the deed went home and boasted of what he had done - her relatives came in great numbers to demand justice and a fight would have ensued in which the guilty one would probably escape - we advised them to demand the culprit alone - His father & he  
[0648]  
[648]

offered the grandmother, and said if we wished to kill anyone she would do as well as any other! The murderer escaped - He said that he thought the woman killed meant to bewitch - The foregoing refers to Bambarre alone, in other districts graves appear - here none are seen. A chief about a day distant killed eleven persons when we were away - Monanyembo as he was called became a nuisance and Muhamad sent a party to punish him - He soon afterwards came and brought two goats - one he gave to Muhamad - The other to Moenekuss' sons acknowledging that he had killed their elder brother - on these occasions they reveal each other's deeds and it transpired from Monanyembo's statements that old Kandawara in addition to the trader from Kasangañgazi [^] [killed] three women and a child for no other reason than to eat the bodies = They disclose a horrid state of bloodthirsty callousness - the people over the hill Kanyima on our N.N.E - killed a person when hoeing his field - If a cultivator is alone he is almost sure of being slain - the Soko is not so bad as man - women often lay down their babies to sleep under a shady tree while they continual hoeing - Soko stalks the child & runs up a tree with it evidently amused

with its screaming - a wise woman  
runs off at once and brings a bunch  
of small bananas which he is very  
fond of - lays it on the ground  
in his sight and retires a little way  
off. Soko comes down and in lifting  
up the bait which is heavy drops the child  
[0649]  
[649]

Men are worse than brutes - This which have  
often heard on native testimony seems to be true.

1871

1<sup>st</sup> March 1871. I was to start today  
from Mamohela but the Arabs begged me  
to take seven of their men going to buy  
"Viramba" or grass cloths and they had to  
grind flour. The offer was gladly accepted  
for they know a new route West which  
has lately been opened - Gave Katomba a  
note empowering him to take a double barrelled  
gun out of my long detained long box for  
all his kindness which has been very  
great - supplying me on every occasion  
with the finest maize flour which I  
could obtain nowhere else - nuts - bananas  
meat and never begging any return -  
He promised to carry the young Soko he  
gave me to Ujiji but the poor thing had  
no mothers call and soon died - I have  
invariably tried to refund handsomely  
all the Arab kindness but Katomba's  
good will exceeds my ability - one of  
his sayings is worthy of being recorded  
for he has travelled further than most  
Arabs - "If you have a civil friendly  
tongue and smiling face you may go  
anywhere in Africa in safety - Do not  
be in too great a hurry but tell the  
people your objects frankly and give  
them time to understand them and no  
harm will ever befall you"  
[0650]  
[650]

1871

2 March

Left Mamohela and travelled over fine grassy plains crossing in six hours fourteen running rills from three to ten or fifteen feet broad and from calf to thigh deep - Tree covered mountains on both sides - the natives know the rills by names and readily tell their courses and which falls into which before all go into the great Lualaba but without one as a guide no one can put them in a map. We came to Monanbunda's villages & spent the

3<sup>th</sup>

night - our next stage was at Monangongo a small present of a few strings of beads satisfies but is not asked - I give it invariably as acknowledgement for lodgings - the Arabs never do but use the clean houses - pots baskets and leave only a litter of broken food & filth behind them in

4<sup>th</sup>

the morning = the headman of our next stage hid himself in fear as we were near to the scene of bin Juma's unprovoked slaughter of five men for tusks that were not stolen but thrown down - Path lay through dense

5<sup>th</sup>

forest and again on 5<sup>th</sup> our march was in the same dense jungle of lofty trees and vegetation that touch our arms on each side - We came to some villages among beautiful

tree covered hills called Basilañge  
or Mobasilange - villages very  
pretty and standing on slopes - the  
main street generally lies East &  
West to allow the bright sun to  
stream his clear hot rays from  
[0651]  
[651]

1871  
5<sup>th</sup>  
March

one end to the other and lick up quickly  
the moisture from the frequent showers  
which is not drained off by the slopes -  
A little verandah is often made in front  
of the door - Here at dawn the family  
gathers round a fire and while enjoying  
the heat needed in the cold that always  
accompanies the first darting of the  
light of Sun's rays across the atmos-  
-phere inhale the delicious air and talk  
over their little domestic affairs - the  
carriers shaped leaves of the forest all  
around their village & near their nestlings  
are bespangled with myriads of dew-  
drops - the cocks crow vigorously &  
strut and ogle - the kids gambol and  
leap on the backs of their dams quietly  
chewing the cud - other goats make believe  
fighting - thrifty wives often make the  
heap of grass roots which bake new  
clay pots and the ashes of which give -  
solid? serve as the morning fire - Two  
birds are killed with one stone - the beauty  
of this morning scene of peaceful enjoyment  
is indescribable - Infancy guilds the  
fairy picture with its own hives and it  
is probably never forgotten for the young  
taken up from Slavers and treated  
with all the philanthropic missionary -  
care and kindness still revert to the  
period of infancy as the finest and  
fairest they have known - they would  
go back to freedom and enjoyment  
as fast as would our own sons of  
the soil and be heedless to the charms  
of hard work and no play which

we think so much better for them  
(if not for us)  
[0652]  
[652]

1871  
March

In some cases we found all the villages  
deserted - the people had fled at our  
approach in dread of repetitions of the  
outrages of Arab slaves - the doors were  
all shut and a bunch of the leaves of  
reeds or of green reeds placed across  
them, mean "no entrance here" - A few  
stray chickens wander about [^] [wailing] having  
hid themselves while the rest were caught  
and carried off into the deep forest -  
the still smoking fires tell the same tale  
of recent flight from the slave traders  
Many have found out that I am not  
one of their number so in various  
cases they stand up and call out  
loudly "Boloñgo - Bolongo"! Friend-  
"ship, Friendship" They sell their fine  
iron bracelets eagerly for a few  
beads - They seem out of fashion since  
beads came in but are of the finest  
quality of iron and were they nearer  
Europe would be as eagerly sought  
and bought as horse shoe nails  
are for the best gun barrels - I over  
hear the Manyema telling each  
other that I am the "good one" I have  
no slaves and I owe this character  
to the propagation of a good name by  
the slaves of Zanzibar who are  
anything but good themselves -  
I have seen slaves belonging to the  
seven men now with us slap the  
cheeks of grown men who had offered  
food for sale - It was done in sheer  
wantoness till I threatened to thrash  
them if I saw it again - but out  
of my sight they did it still and  
[0653]  
[653]

1871  
March  
5<sup>th</sup>

and when I complained to the masters they confessed that all the mischief was done by slaves - for the Manyuema on being insulted lose temper and use their spears on the nasty curs and their vengeance is taken with guns - Free men behave better than slaves - the bondmen are not responsible - The Manyuema are far more beautiful than either the bond or free of Zanzibar - I over hear the remark often - "If we had Manyuema wives what beautiful children we should beget." The men are usually handsome and many of the women are very pretty - Hands feet limbs and forms perfect in shape - The colour light brown the orifices of the nose are widened by snuff takers who ram it up as far as they can with the finger & thumb - The teeth are not filed except a small space between the two upper front teeth -

5<sup>th</sup>

Our course was mainly West but we heard today that Muhamad Bogharib's people passed us still further to the West with much worry and an immense number of captive Manyuema - The ivory did not satiate their greed but they seized women & children and slaughtered men because it could be done without danger - The best men have often the very worst attendants but they take their share of the spoil and remark "The Manyuema are bad bad bad" - By the passage West I miss some things promised as notes of all the rivers crossed &c  
[0654]



1871  
March  
6<sup>th</sup>

Passed through large villages with many  
forges at active work - the forest  
country beautifully undulating and  
well watered everywhere. The men  
followed us in large numbers and my  
Banian slaves were in terror believing  
that the men meant to fight - I pointed  
out that they were without spears "but  
their spears are hid in the grass said  
they" We got them to turn peaceably  
but so many have been maltreated  
we never know who are friends or  
who have lost friends relatives and  
children by the slavers -

7<sup>th</sup>

The rain of yesterday made the clayey  
paths in the forests so slippery that the  
feet of all were sorely fatigued and on  
coming to Mangara an influential  
and friendly chief I resolved to rest  
a day. We were near to a remarkable  
Mountain with its top bent over and  
called " Kimazi" - It has a large cave  
in its side with a pillar apparently  
stalagmite in its mouth but we did not  
climb up to it - Gave a cloth and  
beads to Mangara a good sensible  
man and he presented a fine fat goat  
The house wife whose hut I occupied  
was overflowing in her kind wishes  
to serve me when she recieved a  
small present and was told that I  
always paid for my lodging - Wood  
water fire carefully provided and  
some bananas presented in return  
She was pretty but a woman whose

house was nearly opposite was a  
perfect queen for stateliness and  
beauty - she fondled a child  
[0655]  
[655]

1871  
March  
9<sup>th</sup>

belonging to a neighbour though covered  
with a loathsome skin disease in entire  
ignorance that she was thereby risking  
the spoiling of her own beautiful skin

On leaving Mangara's we marched  
about five hours across Buga or  
Prairie covered with grass but without  
bushes or trees - The torrid sun from  
which we had often been sheltered in the  
forests was now nearly vertical and sent  
down his fierce rays without a cloud  
and sorely fatigued us all - crossed two  
streams - one called Sokoye by bridges &  
slept at a village on a ridge of woodland  
overlooking Kasonga's - and after two

10<sup>th</sup>

hours this morning came among the  
numerous villages of this chief - We here  
found a caravan of Arabs under Salem  
Mokadam who lent a house - Kasongo is  
a good looking young man with nearly  
European features but rather small eyes  
He is clever as[and] is pronounced good because  
he eagerly joins the Arabs in marauding  
seeing the advantage of fire arms he has  
bought four muskets - We were now only  
six miles from Lualaba and yet south of  
Mamohela - This great river in fact  
makes a second great sweep to the  
West of some 130 miles and there at  
least 30' of Southing - but now it comes  
rolling majestically to the North and again  
makes even Easting - It is a mighty stream

with many islands in it, and is never  
wadeable at any point or at any  
time of the year - I now wanted to  
buy a canoe and explore by means  
of it but my Banian slave drag  
was against every effort I made  
[0656]  
[656]

1871  
March  
11<sup>th</sup>

Kasongo had no canoes but said that  
he knew a man who had one for sale  
He pretended that it was one of his people  
and when I proposed to send men to  
examine it he gave a guide = When  
they went the slaves shewed that they  
were as eager for bloodshed as other  
slaves where no danger has to be en-  
-countered for after staying away ten  
days they came back and reported  
that they had killed three Manyuema  
and the guide given by Kasonga had  
bullet hole through his shoulder -  
they seem to have been firing at random  
among the Manyuema and hit their  
best friend - Kasonga said little  
about it save that it was an accident  
and I would never trust them out  
of my sight again - The canoe was not  
for sale so I resolved to go further  
down the river -

This caravan at Kasonga's had but  
little success because they sent  
slaves to trade and they themselves  
lay and feasted here - They were the  
agents of Banians at Zanzibar  
without whose money they could  
neither trade nor share - and towards  
the Banians they acted exactly as  
their slaves did to them - When they  
sent slaves with five frasilahs  
of beads to trade two & a half  
Frasilahs disappeared on the  
on the road and very little ivory

returned to the lazy masters -  
one of the traders a Muscat Arab  
entertained me with a long fierce  
oration in which I was told again  
[0657]  
[657]

1871  
March

and again that I should certainly be  
killed and eaten - The Manyema  
now wanted a white man to eat -  
I needed 200 guns for so perilous a  
journey - I must not go to die - &c - I told  
him that I was always thankful for  
advice if given by one who had knowledge  
but his vehement threats were the mere  
dreams of one who had never gone any-  
where but sent his slaves instead of going  
himself like a man - He was only trying  
to frighten my people who were cowardly  
enough already and thereby doing me an  
injury - said that Baker had come near  
to this with but twelve people - "Were these  
cannibals? shouted the blatant Amur - I left  
him after thanking him for warnings  
in which it was plain he knew not  
what he was saying - He never launched  
forth again but tried to be extra civil -  
these traders are simply marauders and  
their slaves become worse than them-  
selves in thirst for blood. Each longs to  
be able to sit at home and tell how  
much blood he has shed the Manyema  
as an easy prey - they are so terrified  
by the loud reports of guns they dash at  
once into the forest & the women and  
children are caught -

Muhamad's chief man Hassani  
advanced 25 copper rings to the people  
near Muene Lualaba to be paid for  
they say in ivory which all knew  
they had not to give - On returning  
the ivory was demanded and not  
forthcoming Hassani assaulted them  
for three days and took off a very  
[0658]

March  
1871  
12<sup>th</sup>

large number of captives - the same  
Hassani promised to me not to begin  
hostilities but he began little else - the  
prospect of securing slaves overpowers  
everything else and blood blood blood  
flows in horrid streams. The Lord look  
on it. All flee from this bank of the  
Lualaba now and I am prevented from  
getting a canoe.

This spot is pretty - much of the undu-  
-lating land is cultivated and there are  
trees enough near the hills & on the ridges  
to give the scene a beautiful park like  
appearance - Rice grows well and  
food of all kinds is brought to the  
markets at different points in abundance  
Kasonga says that "he has but one  
tongue and never lies" He is contrast  
to these Arabs who are very untruthful  
the only difference between their so  
called prophet and them is that he  
lied and forced his countrymen to give  
up idolatry - they lie because it is  
ingrained in their constitutions  
and they prefer falsehood to truth - the  
impudence of Muhamad's lies is their  
chief feature. Proceeding to Damascus  
as a trader he heard of St. Paul's  
translation the like of which had never  
before it happened entered into the  
human mind - He at once conceived  
the idea of a pretended visit to not the  
third but the seventh heaven - but  
many Moslems disbelieve this and say  
it is not in the Koran of the prophet  
having no miracle to attest his pro-  
phetic mission without shame he

1871  
March

tried to appropriate that of Moses bringing water out of the rock but unconsciously gave it the stamp of all false miracles by pretending performance where it was not needed - no multitude was athirst - He alone had neglected to follow the example of his company in providing supplies in their skin bottles - His followers are all faithful liars - religion & morality are quite disjoined. Kasonga declared that he did not lie like Moslems but his goodness consists in helping them against all other Manyuema who have ivory - By his guidance Hassani's party slew many of the people of Luapanga called Bahika - The Bahika blame Kasonga only as the cause of their losses - I told Kasonga that he was safe only so long as many other Manyuema were within reach of the slavers, They would yet turn round on him and I would see him in the slave stick going to the coast He laughed - in scepticism - Now they say we are fighting Kasonga's enemies Marvel not at the matter - There be higher than they -

15<sup>th</sup>

In confirmation of what I write some of the party here assaulted a village of Kasongo killed three men & captured women and children - pretended that they did not know them to be his people - but did not return the captives

21<sup>st</sup>

Kasonga's brother's child died & he asked me to wait over the funeral & then he would give a guide to go North to the great market place of this region - Nyangwe - cold rain from South

West detained us again  
[0660]

1871  
March  
23<sup>d</sup>

Left Kasonga's - He gave me a goat &  
a guide - country gently undulating  
shewing fine green slopes fringed  
with green wood trees = grass from  
4 ft to 6 feet high - Luamba or cotton  
meadow grass general and Nyassi  
in patches - came to Katenga village  
about 5 miles off - many villages &  
many people passed going to market  
with loads of provisions - soil a little  
sandy allows good drainage

24<sup>th</sup>

Great rain by night, and sickness of men  
who as slaves take great care of themselves  
a little headache prevents our march -

25<sup>th</sup>

Went to Mazimwe about 7½ miles off  
country undulating and grassy - trees  
scarce - Patches of shrubs of Arum appear at  
every village - cassava far off on account  
of the pigs which are abundant - cross

26<sup>th</sup>

Rill Lohemba - then four miles and cross  
Kabwemadgi Rt - then a mile beyond it  
the Rt Kahembai which flows into  
the Kunda and it into Lualaba - The  
great river being on our left - country

open and low hills appear - in N.  
We now met a party of men from  
the traders at Kasenga's - Salem bin  
Mukadam and Seyed bin Sultan and counted  
eighty two captives they had caught  
them by fighting ten days with the  
people of Surampela on the left bank  
of Lualaba - They were hired to go  
against them by the chief Chipange  
for two tusks and seven slaves - They  
had about 20 tusks and carried one  
who broke his own leg in rushing  
against a stump in the fight -  
[0661]

1871  
March  
27<sup>th</sup>

Went along a ridge of land overhanging  
a fine valley of denudation well-cultivated  
hills in distance N - where Hassani's feat  
of bloodshed was performed - Many villages  
on the ridge some rather tumble down ones,  
which always indicate some misrule -  
our march about seven miles and a  
headman who went with us plagued ours  
to give a goat - I refused to take what was  
not given willingly but the slaves secured it  
and threatened our companion Kama with  
dismissal from our party if he became  
a tool in slave hands - Arum common -

28

- I had hoped to gain influence in time  
over the Banian slaves and went forward  
though short of everything in the prospect  
of finishing my work and retiring but they  
were not affected by kindness and now  
tried to finish the few beads that got out  
of some 700 lbs at Ujiji by demanding  
extra rations - They tried compulsion  
to force me back to the coast - and it is  
remarkable that all the slaves sent by



the great slave trader Ludha were fully of  
the opinion that they were not to follow  
but force me back - crossed the Liya

29

and next day the Moangoi, by two well  
made wattle bridges at an island in its bed  
It is 20 yds and has a very strong current  
which makes all the market people fear it  
We then crossed the Molembe in a canoe  
It is 15 yds but swelled by rains & many  
rills - came 7 ½ miles to sleep at one  
of the outlying villages of Nyangwe -  
about sixty market people came past  
us from the chitoka or marketplace  
on the banks of Lualaba - They go  
thither at night and come away about  
midday - having disposed of most of  
their goods by barter - country  
[0662]

1871  
March  
30<sup>th</sup>

- open and dotted over with trees chiefly  
a species of Bauhinia that resists the  
annual grass burnings - trees along the  
watercourses and many villages  
each with a host of pigs - country low  
as compared with Tanganyika - about  
2000 feet above the sea - The headman's  
house in which I was lodged contained  
the housewives little conveniences in  
the shape of forty pots dishes baskets knives  
mats all of which she removed to another  
house - I gave four strings of beads &  
go on tomorrow - Crossed the Kunda R.  
other seven miles brought us to Nyangwe  
where we found Abed and Hassani  
had erected their dwellings and sent their  
people over Lualaba and as far West as  
the Loeki or Lomame - Abed said that  
my words against bloodshedding had  
stuck into him and he had given orders  
to his people to give presents to the chiefs

but never fight unless actually attacked

31<sup>st</sup>

Went down to take a good look at the  
Lualaba here - It is narrower than it is  
higher up but still a might river at  
least 3000 yards broad and always  
deep - It can never be waded at any  
point, or at any time of the year - The  
people unhesitatingly declare that if any  
one tried to ford it he would assuredly be  
lost - It has many large islands and  
at these it is about 2000 yards or one  
mile - The banks are steep and deep -  
of clay and a yellow clay schist in  
thin stratae the other rivers as  
the Liya and Kunda have gravelly  
banks - The current is about 2 miles  
an hour away to the North  
[0663]

1871

April  
1<sup>st</sup>

The banks are well peopled but one must  
see the gathering at the market of about 3000  
chiefly women to judge of their numbers -  
They hold market one day and then omit  
attendance here for three days - going to  
other markets at other points in the intervals -  
It is a great institution in Manyuema -  
Numbers seem to inspire confidence and  
they enforce justice for each other - As  
a rule all prefer to buy and sell in the  
market to doing business anywhere else  
If one says come sell me that fowl or  
cloth - the reply is come to the "chitoka" or  
marketplace -

2<sup>d</sup>

- They were afraid of my presence - suspicious  
and some think from the slanders of the  
traders that to sell a canoe means to help  
me to kill and murder Manyuema -

3<sup>d</sup>

- Tried to secure a longitude by fixing a  
a weight on the key of the chronometer and  
taking successive altitudes of the sun  
and distances of the moon - Possibly  
the first and last altitudes may give  
the rate of going - and the frequent distances  
between may give approximate Long -

Here the river is as stated 3000  
yards - large islands in the distance  
I sounded it across - It is nine feet  
near the bank - In the middle fifteen  
feet - Between the islands twelve feet  
and again nine feet near the shore  
It is said to overflow all its banks  
annually except at elevated spots  
on which are built - soil  
generally stiff black loam adjacent  
to the banks - very fertile & very  
feverish - A mighty river truly  
[0664]

1871

April

4<sup>th</sup>

Moon the fourth of the Arabs will appear  
in three or four days - This to guide  
in ascertaining day of observing the  
lunars with the weight -

The Arabs ask many questions  
about the Bible - How many  
prophets have appeared & probably  
say, that they believe in them all  
while we believe all but reject Mu-  
-hamad - It is easy to drive them  
into a corner by questioning as they  
dont know whither the enquiries lead

and they are not offended when their  
knowledge is as it were admitted -  
When asked how many false  
prophets are known they appeal to  
my knowledge and evidently never  
heard of Balaam the son of Beor  
or of the 250 false prophets of Jezebel  
and Ahab - or of the many lying  
prophets referred to in the Bible

6<sup>th</sup>

Ill from drinking two cups of very  
sweet malofu or beer made from  
Bananas - I shall touch it no more

Made ink from the seeds of a plant  
called by the Arabs Zugifure - It is  
a fine thick red colour and used  
by the natives to ornament their faces  
heads and to dye grass cloths or  
virambas - It is known in India

7<sup>th</sup>

I have to wait trying to buy a canoe  
sent people over to cut wood to build a  
new hut - one sleeps in his mud  
walls which are damp and foul  
smelling and unwholesome - -  
I shall have grass walls for my  
own hut for the free ventilation  
[0665]

1871

7<sup>th</sup>

April

will keep it sweet - This is the season  
called Masika - the finishing rains  
It is the worst time for travelling and  
reconciles me to the delay - We have  
heavy rains 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 -

Some of the Arabs try to be kind and  
send cooked food every day - Abed is  
the chief donor - I taught him to make  
a mosquito curtain of thin printed  
calico - He had endured the persecution  
of these insects helplessly except by  
sleeping on a high stage when they  
were unusually bad - The Manyema  
often bring evil on themselves by being  
untrustworthy - Paid one to bring a  
large canoe to cross Lualaba - He brought  
a small one capable of carry three only  
and after wasting some hours we had  
to put off crossing till next day -

8<sup>th</sup>

Every Manyema headman of four  
or five huts is a Mologhwe or chief  
and glories in being called so - There  
is no political cohesion in the country  
The Ujijian slaving is an accursed  
system but 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  
from each other will be ended by the  
party of Dugumbe which has ten head  
men taking them by force - They are  
[0666]

1871

April  
8<sup>th</sup>

often unreasonable and bloody  
minded towards each other - Every  
Manyema head man would like every

other ruler slain - This subjects them  
to bitter lessons and sore experience  
from the Arabs who join a feud only  
for their own selfish ends of getting  
goats and slaves

Abed went over to Mologhwe Kahembe  
and mixed blood with him - was told  
of two canoes hollowed out which are  
to be brought for sale - If this can be  
managed peaceably it will be a great  
point gained and I may secure one  
even at an Arabs price which will  
be three or four times that of a native  
No love lost among the Arabs here  
but I keep my own counsel -

9<sup>th</sup>

Cut wood for house - Loeki is said  
by slaves who have come thence to  
be much larger than the Lualaba  
but on the return of Abeds people  
from the West we shall obtain  
better information

10<sup>th</sup>

Chitoka or market today - I counted  
upwards of 700 passing my door  
With market women it seems to  
be a pleasure of life to haggle &  
joke and laugh and cheat - Many  
come eagerly, and retire with care  
worn faces - Many are beautiful  
and many old and carry very heavy  
loads of dried cassava & earthen  
pots which they dispose of very  
cheaply for palm oil fish salt  
pepper and relishes for their food  
The men appear in gaudy lambas  
[0667]

1871  
April  
10<sup>th</sup>

and carry little save their iron ware  
fowls grass cloth & pigs -

12<sup>th</sup>

New last night - 4th Arab month - I am at a  
loss for the day of the month - New house  
finished - a great comfort for the other  
was foul and full of vermin - Bugs  
Tapazi or ticks that follow wherever  
Arabs go made me miserable but the  
Arabs are insensible to them - Abed alone  
had a mosquito curtain, and never  
could praise it enough - One of his remarks  
is if slaves think you fear them they  
will climb over you - I clothed mine for  
nothing, and ever after they have tried to  
ride roughshod over me and mutiny  
on every occasion -

14<sup>th</sup>

- Kahembe came over & promises to bring  
a canoe but he is not to be trusted - He  
presented Abed with two slaves and is  
full of fair promises about the canoe  
which he sees I am anxious to get -  
They all think that my buying a  
canoe means carrying war to the left  
bank - and now my Banian slaves  
encouraged the idea - He does not wish  
slaves nor ivory said they but a  
canoe in order to kill Manyuema -  
Need it be wondered at that people who  
had never heard of strangers or white  
men before I popped down among  
them believed the slander - The  
slaves were aided in propagating the  
false accusation by the half caste  
Ujijian slaves at the camp - Hassani  
fed them every day and seeing that

he was a bigotted Moslem they equalled  
him in prayers in his sitting place  
seven or eight times a day -!  
[0668]

1871  
April  
15<sup>th</sup>

They were adepts at lying and the  
first Manyuema words they learned  
were used to propagate falsehood.

The Manyuema tribe called Ba-  
-genya occupy the left bank opposite  
Nyangwe - A spring of brine rises  
in the bed of a river named Lofubu  
and this the Bagenya inspissate by  
boiling and sell the salt at market  
The Lomame is about ten days West  
of Lualaba and very large - The confluence  
of Lomame or Loeki is about six  
days down below Nyañgwe by canoe  
The river Nyanze is still less distant

16<sup>th</sup>

On the Nyanze stands the principal  
town and market of the chief Zurampela  
Rashid visited him and got two  
slaves on promising to bring a war  
party from Abed against Chipange  
who by similar means obtained the  
help of Salem Mokadam to secure  
82 captives - Rashid will leave  
this as soon as possible sell the slaves  
and leave Zurampela to find out  
the fraud - This deceit which is an average  
specimen of the beginning of half  
caste dealings vitiates his evidence  
of a specimen of cannibalism  
which he witnessed - but it was  
after a fight that the victims were  
cut up and this agrees with the  
fact that the Manyuema eat



only those who are killed in  
war - some have averred that  
captives too are eaten and a slave  
is bought with a goat to be eaten  
but this I very strongly doubt.  
[0669]

1871  
April  
18<sup>th</sup>

I found that the Lepidosiren is brought  
to market in pots with water in them  
also white ants roasted and the large  
snail Achetina and a common snail  
Lepidosiren is called "sembe" -

Abed went a long way to examine a canoe  
but it was still further and he turned -

19<sup>th</sup>

It is dreary waiting and when Abed  
proposed to go North I wished to go too  
but my slaves were the hindrance and  
we still had hopes of a canoe which would  
have been a great boon to me now that  
it was raining every day

21<sup>st</sup>

A common salutation reminds me of  
the Bechwana's "U le hatsi" thou art on  
earth - "Ua tala" thou lookest - "Ua boka"  
or "byoka" thou awakest - "U ri ho" thou art  
here - "U li koni" thou are here about pure  
Sichuana - and Nyā-No is identical  
The men here deny that cannibalism is  
common - They eat only those killed in  
war and it seems in revenge for said  
Mokandira "the meat is not nice - It  
makes one dream of the dead man" -

Some West of Lualaba eat even those  
bought for the purpose of a feast but  
I am not quite positive on this point.  
All agree in saying that human flesh  
is saltish and needs but little condi-  
-ment - And yet they are a fine  
looking race - I would back a company  
of Manyuema men as far superior  
in shape of head and generally  
physical form against the whole  
Anthropological Society - Many of the  
women are very light coloured and  
very pretty - They dress in a kilt  
of many folds of gaudy lambas  
[0670]

1871

April

22<sup>nd</sup>

In Manyuema here Kusi = Kunzi is North  
Mhuru = South - Ñkanda West or other  
side Lualaba - Mazimba = East = The  
people are sometimes confused in name  
by the directions - this Bañkanda is  
only the other side folk = The Bagenya

22<sup>nd</sup>

Chimburu came to visit but I did not  
see him - nor did I know Moene Nyangwe  
till too late to do him honour - In fact  
every effort was made to keep me in  
the dark while the slavers of Ujiji  
made all smooth for themselves to  
get canoes - All chiefs claim the  
privilege of shaking hands that is  
they touch the hand held out with  
their palm then clap two hands together  
then touch again & clap again &  
the ceremony concludes - This frequency  
of shaking hands misled me when  
the great man came -

24<sup>th</sup>

Old feuds lead the Manyuema to  
entrap the traders to fight - They invite  
them to go to trade and tell them that  
such a village plenty of ivory  
- lies - Then when the trader goes with his  
people word is sent that he is coming  
to fight and he is met by enemies  
who compel him to defend himself  
by their onslaught - We were nearly  
entrapped in this way by a chief  
pretending to guide us through  
the country near Basilañge - he  
would have landed us into a fight  
but we detected his drift - changed  
our course so as to mislead any  
messengers he might have sent and  
dismissed him with some sharp words  
[0671]

1871

April

25<sup>th</sup> -

News came that four men sent by Abed  
to buy ivory had thus been entrapped  
and two killed - The rest sent for aid  
to punish the murderers and Abed wished  
me to send my people to bring the remain  
ing two men back - I declined - because  
no matter what charges I gave my  
Banian slaves would be sure to shed  
human blood - We can go nowhere but  
the people of the country ask us to kill  
their fellow men - nor can they be  
induced to go to villages three miles  
off because there in all probability  
live the murderers of fathers uncles or  
grandfathers - a dreadful state truly

The traders are as bloodthirsty every whit as  
the Manyuema where no danger exists -  
In most cases where the people can fight  
the traders are as civil as possible - At  
Moenempanda's the son of Cazembe  
Muhamad Bogharib left a debt of 28  
slaves and 8 bars of copper each seventy lbs

and did not dare to fire a shot because  
they saw they had met their match - Here  
his headmen are said to have bound the  
the headmen of villages till a ransom  
was paid in tusks! and had they  
only gone three days further to the  
Babire to whom Moenemokaia's  
men went they would have got  
fine ivory at two rings a tusk  
while they had paid from 10 to 18  
Here it is as sad a tale to tell as was  
that of the Mangenya scattered &  
peeled by the Waiau agents of  
the Portuguese of Tette - The good  
Lord look on it -  
[0672]

1871

April

26<sup>th</sup>

Called nine slaves bought by Abed's  
people from the Kuss country West of  
the Lualaba and asked them about  
their tribes and country - One with his  
upper front teeth extracted was of the  
tribe Malobo on the other side of the  
Loeki - Another comes from the river  
Lombadzo or Lombazo which is West  
of Loeki - This may be another name  
for the Lomame - The country is called  
Ñaña and the tribe ñoño - chief Mpunzo  
The Malobo tribe is under the chief Yunga  
and Lomadyo - another toothless boy said  
that he came from the Lomame -  
The upper teeth extracted seems to say  
that the tribe have cattle - The knocking  
out the teeth is imitation of the animals  
they almost worship - No traders had  
ever visited them - This promises ivory  
to the present visitors - All that is now  
done with the ivory is to make rude  
blowing horns and bracelets

27<sup>th</sup>

Waiting wearily and anxiously - we  
cannot move people far off and  
make them come near with news  
Even the owners of canoes say "Yes  
Yes" we shall bring them" but do  
not stir They doubt us and my slaves  
increase the distrust by their lies to  
the Manyuema

28<sup>th</sup>

Abed sent over Manyuema to buy  
slaves for him - A pretty woman  
for 300 cowries and a hundred strings  
of beads - She can be sold again  
to an Arab for much more in  
ivory - Abed himself gave 130 \$ for  
a woman cook and she fled to me  
[0673]

1871

April

28<sup>th</sup>

when put in chains for some crime - I  
interceded and she was loosed - Advised  
her not to offend again because I could  
not beg for her twice

Hassani digged with ten slaves dug at the  
malachite mines of Katanga for three  
months and gained a hundred frasilahs  
of copper or 3500 lbs.

May 1<sup>st</sup>

Katumba's people arrived from the  
Babira where they sold all their copper  
at two rings for a tusk and then found  
that abundance of ivory still remained  
Door posts and house pillars had been  
made of ivory now rotten - People  
of Babira kill elephants now and

brought tusks by the dozen - till the  
traders get so many they carried them  
by three relays - They dress their hair  
like the Bashukulompo - plaited into  
upright basket helmets - no quarrel  
occurred and great kindness was  
shown the strangers - A river having  
very black water the Nyengere flows  
into Lualaba from the West and  
it becomes itself very large - Another  
river or water Shamikwa falls  
into it from the South West and  
it becomes still larger - This is  
probably the Lomame - A short  
horned antelope common -

3<sup>d</sup>

Abed informs me that a canoe  
will come in 5 days - Word was  
sent after me by the traders south of  
us not to aid me as I was sure  
to die where I was going - The wish  
is father to the thought Abed was  
naturally very anxious to get first  
[0674]

1871

May

3-4<sup>th</sup> into the Babira ivory market yet  
he tried to secure a canoe for me  
before he went - He was too eager  
and a Manyuema man took ad-  
vantage of his desire and came over  
the river and said that he had one  
hollowed out and he wanted goats  
and beads to hire people to drag it  
down to the water - Abed on my  
account advanced 5 goats a thousand  
cowries and many beads and said  
that he would tell me what he wished  
in return - This was debt - but I was  
so anxious to get away I was content

6<sup>th</sup>

to take the canoe on any terms - But  
the matter on the part of the headman

whom Abed trusted was all deception  
He had no canoe at all but knew  
of one belonging to another man  
and wished to get Abed and me  
to send men to see it - in fact to go  
with their guns and he would manage  
to embroil them with the real owner  
and some old feud be settled to  
his satisfaction - on finding that  
I declined to be led into his trap  
he took a slave to the owner and  
on refusal to sell the canoe for  
her it now came out that he had  
adopted a system of fraud to Abed  
He had victimized Abed but he  
was naturally inclined to believe his  
false statements and get off to the  
ivory market - His people came  
from the Kuss country in the West  
with 16 tusks and a great many  
slaves bought & not murdered for  
[0675]

1871  
May  
11<sup>th</sup>

River rising fast and bringing down  
large quantities of aquatic grass duck  
-weed &c - Water is a little darker in colour  
than at Cairo - People remove &  
build their huts on the higher forest  
lands adjacent - many white birds  
the (Paddy bird) appear & one Ibis religiosa  
They pass North -

The Bakuss ~~returned to~~ near Lomame  
They were very civil and kind to the  
strangers but refused passage into  
the country - At my suggestion the  
effect of a musket shot was shewn  
on a goat - They thought it super-  
natural - looked up to the clouds and  
offered to bring ivory to buy the  
charm that could draw lightning  
down - When it was afterwards  
attempted to force a path they darted  
aside on seeing the Banyamwezi  
followers putting the arrows into the

bowstrings but stood in mute  
amazement looking at the guns  
which mowed them down in  
large numbers - They thought that  
muskets were the insignia of  
chieftainship - Their chiefs all  
go with a long straight staff of  
rattan having a quantity of  
black medicine smeared on each  
end and no weapons in their  
hands - They imagined that the  
guns were carried as insignia  
of the same kind - some jeering  
in the south called them big tobacco  
pipes - They have no fear on  
seeing a gun levelled at them -  
[0676]

1871  
May  
13<sup>th</sup>

The Bakuss use large & very long  
spears very expertly in the long grass  
and forest of their country - They are  
terrible fellows among themselves  
and when they become acquainted  
with firearms will be terrible to the  
strangers who now murder them  
The Manyuema say truly "If it  
were not for your guns not one of  
you would ever return to your country

The Bakuss cultivate more than the  
Southern Manyuema - Pennisetum  
Dura or hokus Sorghum - common  
coffee abundant and they use it  
highly scented in the vanilla which  
must be fertilized by insects - They  
hand round cups of it after meals  
Pine Apples abundant - They bathe  
regularly twice a day - Houses of  
two storeys - used but little clothing  
The women have rather compressed  
heads but very pleasant countenances  
Ancient Egyptian round wide awake  
eyes - Their numbers are prodigious  
The country literally swarms with  
people and a chiefs town extends



upwards of a mile - But little of  
the primeval forest remains  
many large pools of standing water  
have to be crossed - but markets  
are held every eight or ten miles  
from each other - To these the  
people come from far - the market  
is as great an institution as shopping  
is with the civilized - Illicit inter  
course is punished by the whole of  
the offenders family being enslaved -  
[0677]

1871  
May

14<sup>th</sup> The people Bakuss smelt copper  
from the ore and sell it very cheap  
and the traders sent to buy it with  
beads - But the project of going in  
canoes now appears to all the half castes  
so plausible that they all tried to get the  
Bagenya on the West bank to lend them  
and all went over to mix blood &  
make friends with the owners - Then all  
slandered me as not to be trusted as they  
their blood relations were - and my  
slaves mutinied & would go no  
further - They mutinied three times here  
and Hassani harboured them till  
I told him that if an English officer  
harboured an Arab slave he would be  
compelled by the Consul to refund  
the price and I certainly would not  
let him escape - This frightened  
him - but I was at the mercy of  
slaves who had no honour and  
no interest in going into danger  
the wages appointed by Ludha were  
double freemans pay but they  
cared nothing for what was to be  
their masters - The slaves too  
joined in the slander and my  
own people saying I wanted neither  
ivory nor slaves but to kill the  
Manyuema and take the country  
for the other white people quite  
took me aback.

16<sup>th</sup>

Abed gave me a frasilah of Matunda  
beads and I returned 14 fathoms  
of fine American sheeting - but it  
was an obligation to get beads from  
one whose wealth depended  
on exchanging beads for ivory  
[0678]

1871

May -

16<sup>th</sup> At least 3000 people at market today  
my going among them has taken away  
the fear engendered by the slanders of  
slaves and traders All are pleased  
to tell me the names of the fishes & other  
things - Lepidosirens are caught by  
the neck and lifted out of the pot to  
shew his fatness - Camwood ground  
and made into flat cakes for sale  
and earthen balls such as are eaten  
in the disease Safura or eartheating  
There is quite a roar of voices in  
the multitude haggling - It was pleasant  
to be among them compared to being  
with the slaves who were all eager to go  
back to Zanzibar - Some told me that  
they were slaves and required a free  
man to thrash them, and proposed to  
go back to Ujiji for one - I saw no  
hope of getting on with them and  
anxiously longed for the arrival of  
Dugumbe - and at last Abed over  
heard them plotting my destruction  
If forced to go on they would watch  
till the first difficulty arose with  
the Manyuema - Then fire off their  
guns - run away - and as I could  
not run as fast as they leave me  
to perish" - Abed overheard them  
speaking loudly and advised me  
strongly not to trust myself to

them any more as they would be  
sure to cause my death - He was  
all along a sincere friend and I  
could not but take his words  
as well meant and true -  
[0679]

1871  
May

18<sup>th</sup> Abed gave me 200 cowries & some  
green beads - I was at the point of  
disarming my slaves & driving  
them away when they relented and  
professed to be willing to go anywhere  
so being eager to finish my geographi-  
cal work I said I would run the  
risk of their desertion and gave  
beads to buy provisions for a  
start North - I cannot state how  
much I was worried by these wretched  
slaves who did much to annoy me  
with the sympathy of all the slaving  
crew - When baffled by untoward  
circumstances the bowels plague  
me too and discharges of blood relieve  
the headache and are safety valves  
to the system - I was nearly persuaded  
to allow Mr Syme to operate on me  
to close the valves but Sir Roderick  
told me that his own father had  
been operated on by the famous  
John Hunter and died in consequence  
at the early age of forty - He himself  
when a soldier spoiled his saddles  
by frequent discharges from the  
Piles but would never submit to  
an operation and he is now eighty  
years old - His advice saved  
me for they have been my safety valves

The Zingifure or red pigment is  
said to be a cure for itch - The disease  
is common among both natives  
and Arab slaves and Arab children  
[0680]

1871

May

- 20<sup>th</sup> Abed called Kalenga the head man who beguiled him as I soon found and delivered the canoe he had bought formally to me and went off down the Lualaba on foot to buy the Babira ivory - I was to follow in the canoe and wait for him in the River Luira but soon I ascertained that the canoe was still in the forest and did not belong to Kalenga - On demanding back the price he said let Abed come and I will give it to him - Then when I sent to force him to give up the goods all his village fled into the forest - I now tried to buy one myself from the Bagenya but there was no chance so long as the half caste traders needed any they got all - nine large canoes and I could not secure one

24<sup>th</sup>

The market is a busy scene - everyone is in dead earnest - little time is lost in friendly greetings Then vendors of fish run about with potsherds full of snails or small fishes or young clarias capensis smoke dried & spitted on twigs - or other relishes to exchange for cassava roots dried after being steeped about three days in water - potatoes vegetables or grain - bananas, flour - palm oil - fowls salt pepper - Each is intensely eager to barter food for relishes and make strong assertions as to the goodness or badness of everything - the sweat stands in beads on their faces - cocks  
[0681]

1871

May

24<sup>th</sup> crowd briskly even when slung  
over the shoulder with their heads  
hanging down - pigs squeal -  
Iron knobs drawn out at each end  
to shew the goodness of the metal  
are exchanged for cloth of the Muale palm  
They have a large funnel of basket work  
above the vessel holding the wares and  
slip the goods down if they are not to  
be seen - They hid them at first in fear  
from me - They deal fairly and when  
differences arise they are easily settled  
by the men interfering or pointing to me  
They appeal to each other and have  
a strong sense of natural justice - With  
so much food changing hands of the  
three thousand attendants much  
benefit is derived - some come from  
twenty to twenty five miles - The men  
flaunt about in gaudy coloured lambas  
of many folded kilts - The women work  
hardest - The potters slap and ring  
their earthenware all round to shew  
that there is not a single flaw in  
them - I bought two finely shaped earthen  
bottles of porous earthenware to hold  
a gallon each for one string of beads  
The women carry huge loads of them  
in their funnels above the baskets -  
strapped to the shoulders & forehead  
hands full besides - The roundness  
of the vessels is wonderful seeing  
no machine is used - No slaves  
could be induced to carry half as  
much as they do willingly - It is a  
scene of the finest natural acting  
imaginable - The eagerness with which  
[0682]

1871  
May  
24<sup>th</sup>

all sorts of assertions are made - The  
eager earnestness with which  
apparently all creation above around  
and beneath is called on to attest the  
truth of what they alledge - The intense

surprise and withering scorn looked on  
those who despise their goods - but  
they shew no concern when the buyers  
turn up their noses at them - Little  
girls run about selling cups of water  
for a few small fishes to the half  
exhausted wordy combatants - To  
me it was an amusing scene - I  
could not understand the words that  
flowed off their glib tongues but the  
gestures were too expressive to need  
interpretation -

27<sup>th</sup>

Hassani told me that since he had  
come no Manyuema had ever pre-  
sented him with a single mouthful  
of food - even a potato or banana  
and he had made many presents  
Going from him into the market  
I noticed that one man presented  
a few small fishes - another a sweet  
potato and a piece of cassava and  
a third two small fishes - but the  
Manyuema are not a liberal people  
old men and women who remained  
in the half deserted villages we  
passed through in coming North  
often ran forth to present me  
bananas but it seemed through  
fear when I sat down and ate  
the bananas they brought beer  
of bananas and I paid for all  
A stranger in the market had  
[0683]

1871  
May

27<sup>th</sup> ten human under Jaws bones  
hung by a string over his shoulder - on  
enquiry he professed to have killed &  
eaten the owners - shewed with his  
knife how he cut up his victim - When  
I expressed disgust he and others

laughed - I see new faces every market  
day - Two nice girls were trying to sell  
their venture which was roasted white  
ants called "Gumbe"

30<sup>th</sup>

River fell 4 inches during last four days  
colour very dark brown and large quantities of aquatic plants & trees float down  
Mologhwe or chief Ndambo came & mixed blood with the intensely bigotted Moslem Hassani - this is to secure the nine canoes - He next went over to have more palaver about them and they do not hesitate to play me false by detraction - The Manyema too are untruthful but very honest  
We never lose an article by them  
fowls and goats are untouched  
and if a fowl is lost we know that it has been stolen by an Arab slave  
When with Muhamad Bogharib we had all to keep our fowls at the Manyema villages to prevent them being stolen by our own slaves - and it is so here - Hassani denies complicity with them but it is quite apparent that he and others encourage them in mutiny -

[0684]

1871  
June  
5<sup>th</sup>

River rose again 6 inches & fell three  
Rain nearly ceased and large masses of fleecy clouds float down here from the North West with accompanying

7<sup>th</sup>

cold - I fear that I must march on foot  
but the mud is forbidding

11<sup>th</sup>

New last night and I believe Dugumbe  
will leave Kasonga's today River down 3 in

14<sup>th</sup>

Hassani got nine canoes & put 63  
persons in three - I cannot get one  
Dugumbe reported near but detained  
by his divination at which he is an  
expert - Hence his native name is  
" Molembalemba" - writer writing"- I  
have no confidence in my slaves  
so went in hopes of assistance from

16<sup>th</sup>

him - The high winds and drying  
of soap and sugar tell that the rains  
are now over in this part -

18<sup>th</sup>

Dugumbe arrived but passed to  
Moene Nyangwe's and found that  
provisions were so scarce and  
dear there as compared with our  
market that he was fain to come  
back to us - He has a large party  
and 500 guns - He is determined to  
go into new fields of trade Has  
all his family with him and intends  
to remain 6 or 7 years sending  
regularly to Ujiji for supplies of  
goods



20<sup>th</sup>

Two of Dugumbe's party brought presents of 4 large fundos of beads each - All know that my goods are unrighteously detained by Shereef and shew kindness which I return by some fine calico which I have [0685]

1871  
June  
20

Among the first words Dugumbe said to me were "Why your own slaves are your greatest enemies - I will buy you a canoe but the Banian slaves slanders have put all the Manyema against you" - I know that this was true and that they were conscious of the sympathy of the Ujijian traders who hate to have me here -

24

Hassani's canoe party foiled after they had gone down four days by narrows in the river - Rocks jut out on both sides not opposite but alternate to each other and the vast mass of water of the great river jammed in rushes round one promontory on to another and a frightful whirl-pool is formed in which the first canoe went and was overturned and five lives lost - Had I been there mine would have been the first canoe for the traders would have made it a point of honour to give me the precedence - actually to make a feeler

of me while they looked on in safety  
The men in charge of Hassani's canoes  
were so frightened by this accident  
that they at once resolved to return  
though they had arrived actually in  
the country of the ivory - They never  
looked to see whether the canoes  
could be dragged past the narrows  
as anyone else would have done  
No better luck could be expected  
after all their fraud & duplicity  
in getting the canoes - No harm  
lay in obtaining them but why try  
to prevent me getting one -  
[0686]

1871  
June  
27<sup>th</sup>

In answer to my prayers for preservation I was prevented going down to the narrows formed by a dyke of Mn<sup>ts</sup> cutting across country and jutting a little ajar which makes the water of enormous mass wheel round behind it helplessly and if the canoe reaches the rock against which the water dashes they are almost certainly overturned - As this same dyke probably cuts across country to Lomame my plan of going to the confluence and then up went do for I would have to go up rapids there - Again I was prevented from going down Luamo and on the North of its confluence another cataract mars navigation in the Lualaba and my safety thereby secured - We dont always know the dangers that we are guided past

28<sup>th</sup>

River fallen two feet - dark  
brown water and still much

wreck floating down -

Eight villages in flames by a slave  
of Syde bin Habib called Manilla  
shewing his blood feuds of the  
Bagenya how well he can fight  
against the Mohombo whose country  
the Bagenya want - The stragglers  
of this camp are over helping  
Manilla & catching fugitives & goats  
The Bagenya are fishermen  
by taste and profession and sell  
the produce of their nets & weirs  
to those who cultivate the soil at  
the different markets - Manilla's  
foray is for an alledged debt of  
3 slaves and ten villages are burned  
[0687]

1871  
June  
30

Hassani pretended that he was not  
aware of Manilla's foray and when  
I denounced it to Manilla himself he  
shewed that he was a slave by cringing  
and saying nothing except something  
about the debt of three slaves -

July

1st I made known my plan to Dugum  
-be to go west with his men to Lomame then  
by his and buy a canoe and go  
up Lake Lincoln to Katanga and  
the fountains - examine the caves  
inhabited - and return here if he  
would let his people bring me goods  
from Ujiji - He again referred to  
all the people being poisoned in  
mind against me but was ready  
to do everything in his power for  
my success - My own people per  
-suaded the Bagenya not to sell a canoe

Hassani knew it all but swears  
that he did not join in the slander  
and even points up to Heaven in  
attestation of innocence of all even  
of Manilla's foray - Muhamadans  
are certainly famous as liars - and  
the falsehood of Muhamad has been  
transmitted to his followers in a  
measure unknown in other religions

2 July

The upper stratum of clouds is from  
the Nor-West - the lower from the South  
East - when they mix or change places  
the temperature is much lowered  
and fever ensues - The air evidently  
comes from the Atlantic over the  
low swampy lands of the West Coast  
Morning fogs shew that the  
river is warmer than the air  
[0688]

1871

July

4<sup>th</sup>

4<sup>th</sup> Hassani off down river in high  
dudgeon at the cowards who turned  
after reaching the ivory country - He  
leaves them here and goes himself  
entirely on land - Gave him hints  
to report himself and me to Baker  
should he meet any of his headmen

Dugumbe promises assistance to  
buy a canoe on Lomame and powder  
The slaves under Shereef have made  
me a sort of beggar - He again added  
Your Banian slaves are the chief  
propagators of slander among the  
Manyuema that you want neither  
slaves nor ivory but to kill them"-  
Susi and Chuma &c hear it all but  
never tell me - This has been the

course all the liberated have adopted  
ever since I had them - Though they  
saw stealing & plundering of my  
goods they would never reveal it  
to me - and even denied knowledge  
of it though partaking of the plunder  
It is not now open refusal by the  
Banians I have to contend against  
It is secret slander and villainy  
and no one on whom I can rely -

5<sup>th</sup>

River fallen 3 feet in all - that  
is one foot since 27<sup>th</sup> June -

I offer Dugumbe 2000 \$ or £400  
for ten men to replace the Banian  
slaves and enable me to go up the  
Lomame to Katanga & the underground  
dwellings - Then return and go up  
by Tanganyika to Ujiji - I added  
that I would give all the goods I  
had at Ujiji besides He took a  
few days to consult with his associates  
[0689]

1871  
July  
6<sup>th</sup>

Mokandira and other headmen came  
with a present of a pig & a goat on  
my being about to depart West -  
I refused to receive them till my return  
and protested against the slander of  
my wishing to kill people which they  
all knew but did not report to me  
This refusal & protest will ring all over  
the country

7<sup>th</sup>

annoyed by a woman frequently beating  
a slave near my house - on my reporting  
her she came and apologized - I told her  
to speak softly to her slave as she was  
now the only mother the slave had -  
slave came from beyond Lomame  
and was evidently a lady in her own  
land Calls her son Mologhwe or chief  
because his father was a headman.

Dugumbe advised my explaining  
my plan of procedure to the slaves - He  
evidently thinks that I wish to carry it  
towards them with a high hand - I did  
explain all the exploration I intended to  
do -The fountains of Herodotus - beyond  
Katanga - Katanga itself and the under  
ground dwellings then return - They  
made no remarks - They are evidently  
pleased to have me knuckling down  
to them - When pressed on the point of  
proceeding they say they will only go  
with Dugumbe's men to the Lomame  
and then return - River fallen 3 inches since  
the 5<sup>th</sup>

10<sup>th</sup>

Manyuema children do not creep as  
European children do on their knees  
but begin by putting forward one foot  
and using one knee - Generally  
[0690]

1870

July

10<sup>th</sup>

10<sup>th</sup> a Manyuema child uses both  
feet and both hands but never both  
knees - one Arab child did the same  
never crept but got up on both feet  
holding on till he could walk

New last night of 7<sup>th</sup> Arab month

11<sup>th</sup>

Bought the different species of  
fish brought to market in order  
to sketch [^] [eight of] them and compare them  
with those of the Nile lower down  
most are the same as in Nyassa  
A very active species of Glamis  
of dark olive brown was not sketched  
but a spotted one armed with  
offensive spikes in the dorsal  
and pectoral fins was taken  
Sesamum seed abundant just now  
Cakes are made of ground nuts as  
on the West coast - Dugumbe's  
horde tried to deal in the market  
in a domineering way - I shall  
buy that said one - These are  
mine said another - no one must  
touch them but me - but the market  
women taught them that they could  
not monopolize but deal fairly  
They are certainly clever traders and  
and keep each other in countenance  
They stand by each other and will  
not allow each other to be overreached  
and they deal very fairly and  
give food astonishingly cheap  
once in the market they have no  
fear

12<sup>th</sup>

The Banian slaves declared before  
Dugumbe that they would go to the  
river Lomame but no further  
[0691]

1871

July

13

He spoke long to them but they will not  
consent to go further - When told that

they would thereby lose all their pay  
they replied "Yes but not our lives"  
They walked off from him muttering  
which is insulting to one of his rank  
I then added - I have goods at Ujiji I  
dont know how many but they are  
considerable - Take them all and give  
me men to finish my work - if not  
enough I will add to them only do not  
let me be forced to return now I am  
so near the end of my undertaking  
He said he would make a plan  
in conjunction with his associates  
and report to me.

14<sup>th</sup>

one of Dugumbe's company called Adie  
said to me "Your slaves are very bad  
This shews that Dugumbe had truly  
reported the matter - I am distressed  
and perplexed what to do so as not to be  
foiled but all seems against me -

15<sup>th</sup> July 1871

The reports of guns on the other side  
of the Lualaba all the morning tell of the  
people of Dugumbe murdering those  
of Kimburu and others who mixed  
blood with Manilla - Manilla is a  
slave and how dared he to mix blood  
with chiefs who could only have made  
friends with free men like them - Kim-  
buru gave Manilla three slaves and  
he sacked ten villages in token of friend-  
-ship - He proposed to give Dugumbe  
nine slaves in the same operation  
But Dugumbe's people destroy his  
villages and shoot and make his  
people captives to punish Manilla  
[0692]



1871  
July  
15<sup>th</sup>

- make an impression in fact  
in the country that they alone are  
to be dealt with - Make friends with us and not with Manilla or  
any one else.

About 1500 people came to market  
though many villages of those that usually  
come from the other side were now  
in flames and every now and then  
a number of shots were fired on the  
fugitives - It was a hot sultry day and  
when I went into the market I saw  
Adie and Manilla and three of the  
men who had lately come with Dugumbe  
I was surprised to see these three men  
with their guns and felt inclined to  
reprove them as one of my men did  
for bringing weapons into the market  
but I attributed it to their ignorance -  
and it being very hot I was walking  
away to go out of the market when  
I saw one of the three haggling about  
a fowl and seizing hold of it - Before  
I had got 30 yards out the discharge  
of two guns in the middle of the  
crowd told me that slaughter had  
begun - crowds dashed off from the  
place and threw down their wares  
in confusion and ran - At the  
same time the three opened fire  
on the mass of people near the  
upper end of the marketplace volleys  
were discharged from a party down  
near the creek on the panic  
stricken women who dashed at  
the canoes - The canoes some fifty  
or more were jammed in the creek  
[0693]

1871  
July  
15<sup>th</sup>

The men forgot their paddles in the terror  
that seized all - The canoes were not to

be got out the creek being too small for  
so many - and men and women wounded  
by the balls poured on them leaped and  
scrambled into the water shrieking -  
A long line of heads in the water shewed  
that great numbers struck out for an  
island a full mile off - In going towards  
it they had to put the left shoulder to a  
current of about two miles an hour.  
If they had struck away diagonally to the  
opposite bank the current would have  
aided them and though nearly 3 miles off some  
would have gained land - The  
heads above water shewed the long line of  
those that would inevitably perish  
Shot after shot continued to be fired on the  
helpless and perishing - Some of the long  
line of heads disappeared quietly - Others  
threw their arms high as if appealing  
to the great Father above and sank  
one canoe took in as many as it could  
hold and all paddled with hands & arms  
Those canoes got out in haste picked  
up sinking friends till all went down  
together and disappeared - One man in  
a long canoe which could have held  
forty or fifty had clearly lost his head  
he had been out in the stream before  
the massacre began & now paddled  
up river nowhere and never looked  
to the drowning - By & bye all the heads  
disappeared - some had turned down  
stream towards the bank and escaped  
Dugumbe put people into one of the  
deserted vessels to save those in the  
water - and save twenty one - but  
[0694]

1871  
July  
15<sup>th</sup>

one lady refused to be taken on board  
from thinking that she was to be made  
a slave of - she preferred the chance  
of life by swimming to the lot of a slave  
The Bagenya women are expert in  
the water as they are accustomed to  
dive for oysters and those who went  
down stream may have escaped

The Arabs themselves estimated the loss  
of life at between 300 & 400 souls - The  
shooting party near the canoes were  
so reckless they killed two of their  
own people and a Banyamwezi  
follower who got into a deserted canoe  
plundering fell into the water Went  
down then came up again and down  
to rise no more - My first impulse was  
to pistol the murderers but Dugumbe pro  
tested against my getting into a blood  
feud and I was thankful afterwards that  
I took his advice - Two wretched Moslems  
asserted "that the firing was done by the  
people of the English" I asked one of them  
why he lied so and he could utter no  
excuse - no other falsehood came to his  
aid as he stood abashed before me and  
telling him not to tell palpable falsehoods left  
him gaping - After the terrible affair  
in the water the party of Tagamoio who  
was the chief perpetrator continued to fire  
on the people there and fire their villages  
As I write I hear the loud wails on the  
left bank over those who are there slain  
Ignorant of their many friends now  
in the depths of Lualaba - Oh Let thy  
kingdom come - No one will ever  
know the exact loss on this bright  
[0695]

1871  
July  
15.

sultry summer morning - It gave  
me the impression of being in Hell -  
All the slaves in the camp rushed at  
the fugitives on land and plundered them  
women were collecting & carrying loads  
for hours of what had been thrown down  
in terror - some escaped to me and were  
protected - Dugumbe saved 21 and of  
his own accord liberated them - They  
were brought to me and remained over  
night near my house - One woman  
of the saved had a musket ball through  
the thigh another in the arm - I sent  
men with our flag to save some for  
without a flag they might have been

victims for Tagamoio's people were  
shooting right and left like fiends -  
I counted twelve villages burning  
this morning - Now I asked the  
question at Dugumbe & others for  
what is all this murder - all blamed  
Manilla as its cause and in one sense  
he was the cause - but it was the  
scarcely credible reason to be avenged  
on Manilla for making friends  
with headmen he being a slave  
I cannot believe it fully - The wish to  
make an impression in the country  
as to the importance and greatness  
of the new comers was the most  
potent motive - but it was terrible  
that the murdering of so many should  
be contemplated at all - It made me  
sick at heart - Who could accompany  
the people of Dugumbe and Tagamoio  
to Lomame and be free from blood  
guiltiness  
[0696]

1871  
July  
15<sup>th</sup>

I next proposed to Dugumbe to  
catch the murderers and hang them  
up in the marketplace as our protest  
against the bloody deeds before the  
Manyuema - If as he & others atteded  
the massacre was committed by  
Manilla's people he would have con-  
-sented but it was done by Tagamoio's  
people and others of this party headed  
by Dugumbe - This slaughter was  
peculiarly atrocious in as much as  
we have always heard that women  
coming to or from market have  
never been known to be molested  
Even when two districts are engaged  
in actual hostilities the women  
say they "pass among us to market  
unmolested no one ever been  
known to be plundered by the men -  
These Nigger Moslems are inferior  
to the Manyuema in justice and

right - The people under Hassani  
began the super wickedness of  
capture & pillage of all indiscriminately  
Dugumbe promised to send over  
men to order Tagamoio's men to  
cease firing and burning villages  
They remained over among the  
ruins feasting on goats fowls  
all night and next day 16th<sup>th</sup>  
continued their infamous work  
till twenty seven villages were  
destroyed

[0697]

1871  
July  
16<sup>th</sup>

16th restored upwards of thirty of  
the rescued to their friends - Dugumbe  
seemed to act in good faith and kept  
none of them - It was his own free will  
that guided him - Women delivered to  
their husbands and about 33 canoes  
left in the creek are to be kept for the  
owners too -

12 A.M.

- shooting still going on on the other side  
and many captives caught - At 1 P.M.  
Tagamoio's people began to cross  
over in canoes beating their drums  
firing their guns and shouting as if  
to say "see the conquering heroes come"  
They are answered by the women of Dugumbe's  
camp lullilooing and friends then fire off  
their guns in joy - I count seventeen  
villages in flames and the smoke goes  
straight up and forms clouds at the  
top of the pillar shewing great heat  
evolved for the houses are full of  
carefully prepared firewood - Dugumbe  
denies having sent Tagamoio on this

foray and Tagamoio repeats that he  
went to punish the friends made by  
Manilla who being a slave had no  
right to make war and burn villages  
That could only be done by free men  
Manilla confesses to me privately that  
he did wrong in that and loses all his  
beads and many friends in consequence

2 PM

An 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 around him  
and said "Yes" I gave her five  
strings of beads to buy food - All  
[0698]

1871  
July  
16<sup>th</sup>

her stores being destroyed with her  
house - she bowed down and put  
her forehead to the ground as thanks  
and old Kabobo did the same - The  
tears stood in her eyes as she went  
off - Tagamoio caught 17 women  
and other Arabs of his party 27 - dead  
by gunshot 25 - The heads of two  
headmen were brought over to be

3 PM

redeemed by their friends with slaves  
Many of the headmen who have  
been burned out by the foray came  
over to me and begged me to come  
back with them and appoint  
new localities for them to settle again  
but I told them that I was so ashamed  
of the company in which I found  
myself that I could scarcely look the

Manyuema in the face They had  
believed that I wished to kill them  
What did they think now - I could  
not remain among blood com-  
-panions and would flee away  
They begged me hard not to leave  
they were again settled - The open  
murder perpetrated on hundreds  
of unsuspecting women fills me  
with unspeakable horror - I cannot  
think of going anywhere with the  
Tagamoio crew - I must either go  
down or up Lualaba whichever  
the Banian slaves choose - It is a  
great affliction to have slaves sent

4 PM

to me instead of men - Dugumbe  
saw that by killing the market people  
he had committed a great error  
and speedily got the chiefs who had  
[0699]

1871  
July  
16<sup>th</sup>

come over to me to meet him at his house  
and forthwith mix blood - They were in  
bad case - I could not remain to see  
to their protection and Dugumbe being the  
best of the whole horde I advised them to  
make friends and appeal to him as able  
to restrain to some extent his infamous  
underlings - One chief asked to have his  
wife and daughter restored to him first  
but generally they were cowed and the  
fear of death was on them - Dugumbe said  
to me I shall do my utmost to get all the  
captives but he must make friends now  
in order that the market may not be given  
up - Blood was mixed and an essential  
condition was you must give us chitoka or  
market - He and most others saw that in  
theoretically punishing Manilla they had  
slaughtered the very best friends strangers

had - The Banian slaves openly declare that  
they would go only to Lomame and no  
further - Whatever the Ujijian slavers may  
pretend they all hate to have me as a witness  
of their coldblooded atrocities - The Banian  
slaves would like to go with Tagamoio &  
share in his rapine and get slaves -  
I tried to go down Lualaba then up it -  
and West but with bloodhounds it is out of the  
question - I see nothing for it but go back  
to Ujiji for other men though it will  
throw me out of the chance of discovering  
the fourth great Lake in Lualaba line  
of drainage and other things of great  
value - Dugumbe asked why the  
refused to go - answer "Afraid" Then you  
are cowards - "Yes we are" Are you men  
Answer - "We are slaves" - I said that  
I was glad they confessed before him  
[0700]

1871  
July  
16<sup>th</sup>

They would lose all pay - I had entreated  
them not to throw it away some 22  
months wages but it is not theirs - They  
do not care for what is to go to their  
masters - At last I said that I would  
start for Ujiji in three days on foot  
I wished to speak to Tagamoio  
about the captive relations of the  
chiefs but he always ran away

17<sup>th</sup>

when he saw me coming - All  
the rest of Dugumbe's party offered  
me a share of every kind of goods  
they had and pressed me not to be  
ashamed to tell them what I needed -  
I declined everything save a  
little gun powder but all made  
presents of beads and I was glad  
to return equivalents in cloth It  
is a sore affliction at least forty five



days in a straight line - 300 . . . or by the  
turnings and windings 600 English miles  
and all after feeding and clothing the  
Banian slaves for 21 months - But  
it is for the best though if I do not  
trust to the riffraff of Ujiji I must  
for other men at least ten months  
there - With help from above I shall yet  
go through Rua - see the underground  
excavations first then onto Katanga  
and the four ancient fountains eight  
days beyond - and after that Lake Lincoln

18<sup>th</sup>

The murderous assault on the market  
people felt to me like Gehenna without  
the fire and brimstone but the heat  
was oppressive and the firearms  
pouring their iron bullets on the fugitives  
was a not inapt representative of  
burning in the bottomless Pit -  
[0701]

1871  
July  
18

‡ [^] [The terrible scenes of man's inhumanity to man] brought on severe headache which  
might have been serious had it not been  
relieved by a copious discharge of blood  
I was laid up all yesterday afternoon -  
with the depression the bloodshed made  
It filled me with unspeakable horror -  
Dont go away say the Manyema chiefs  
to me but I cannot stay here in agony.

19<sup>th</sup>

Dugumbe sent me a fine goat - a  
mauch of gunpowder - a mauch of  
fine blue beads and 230 cowries to

buy provisions in the way - I proposed to leave a doti Merikano & one of Kanike to buy specimens of workmanship - He sent me two very fine large Manyema swords and two equally fine spears and said that I must not leave anything He would buy others with his own goods and divide them equally with me - He is very friendly -

River fallen 4 ½ feet since the 5th ult  
i.e. one half foot

A few market people appear today formerly they came in crowds - a very few from the West bank bring salt to buy back the baskets from the camp slaves which they threw away in panic others carried a little food for sale About 200 in all chiefly those who have not lost relatives - one very beautiful woman had a gunshot wound in her upper arm tied round with leaves - Seven canoes came instead of fifty but they have great tenacity & hopefulness An old established custom has great charms for them and it will again be attended if no fresh outrage is committed - No canoes now come into the  
[0702]

1871  
July  
19<sup>th</sup>

the creek of of death but land above at Ntambwe's village - This creek at the bottom of the long gentle slope on which the market was held probably led to its selection

A young Manyema man worked for one of Dugumbe's people preparing a space to build on = When tired he refused to commence to dig a pit and was struck on the loins with an axe and soon died - He was drawn out of the way and his relations came - wailed over and buried him - They are too much awed to

complain to Dugumbe - !!

20<sup>th</sup>

Start back for Ujiji - All Dugumbe's people came to say good bye and convoy me a little way. Made a short march for being long inactive it is unwise to tire oneself on the first day as it is then difficult to get over the effects -

21<sup>st</sup>

One of the slaves was sick and the rest falsely reported him to be seriously so to give them time to negotiate for women with whom they had cohabited - Dugumbe saw through the fraud and said leave him to me - If he lives I will feed him if he dies bury him - Do not delay for any one but travel in a compact body as stragglers now are sure to be cut off He lost a woman of his party who lagged behind - and seven others were killed besides and the forest hid the murderers - I was only ~~two~~ [too]  
[0703]

1871

July

21<sup>st</sup>

anxious to get away quickly and on the 22<sup>nd</sup> started off at daylight and went about six miles to the village of Mañkwara where I spent the night in going - The chief Mokandira conveyed us hither - I promised him a cloth if I came across from Lomame He wonders much at the underground

houses - never heard of them till I  
told him about them - Many of the  
gullies which were running fast  
when we came were now dry. —  
Thunder began & a few drops of rain fell

23<sup>d</sup>

24<sup>th</sup> crossed R Kunda of 50 yards in  
two canoes and then ascended from  
the valley of denudation in which it  
flows to the ridge Lobango - crowds  
followed all anxious to carry loads  
for a few beads - several market  
people came to salute - knew that we  
had no hand in the massacre as we  
are a different people from the Arabs  
In going and coming they must have  
a march of 25 miles with loads so  
heavy no slave would carry them  
They speak of us as "good" - The  
anthropologists think that to be spoken  
of as wicked is better - Exekiel says  
that the Most High put his comeliness  
upon Jerusalem If he does not  
impart of his goodness to me I shall  
never be good - If he does not put  
of his comeliness on me I shall never  
be comely in soul but [^] [be] like these  
Arabs in whom Satan has full  
sway - the god of this world having  
blinded their eyes -  
[0704]

1871

July

25<sup>th</sup>

25<sup>th</sup> We came over a beautiful  
country yesterday - A vast hollow of  
denudation with much cultivation  
is intersected by a ridge some 300  
feet high on which the villages are  
built - This is Lobango - The path  
runs along the top of the ridge and  
we see the fine country below all

spread out with different shades of  
green as on a map - The colours  
shew the shapes of the different  
plantations in the great hollow  
drained by the Kunda - After crossing  
the [^] [fast flowing] Kahembai which flows into the  
Kunda and it into Lualaba - we rose  
on to another intersecting ridge  
having a great many villages burned  
by Matereka or Salem Mokadam's  
people after we passed them in  
our course N.W. They had slept  
on the ridge after we saw them  
and next morning in sheer wanton  
ness fired their lodgings - The slaves  
had evidently carried the fire  
along from their lodgings and set  
fire to houses of villages in their  
route as a sort of horrid Moslem  
Nigger lark - It was done only  
because they could do it without  
danger of punishment -It was  
such fun to make the Mashense  
as they call all natives houseless  
Men are worse than beasts of  
prey if indeed it is lawful to  
call Zanzibar slaves men  
It is monstrous injustice to  
to compare free Africans living  
[0705]

1871  
July  
25<sup>th</sup>

under their own chiefs and laws and  
cultivating their own free lands with  
what slaves afterwards become at  
Zanzibar and elsewhere -

26<sup>th</sup>

Came up out of the last valley of  
denudation - that drained by Kahembai  
and then along a level land with open  
forest - four men passed us in hot

haste to announce the death of a woman at their village to her relations living at another - Heard of several deaths lately of dysentery - Pleurisy common from cold winds from North West - Twenty two men with large square black shields capable of completely hiding the whole person came next in a trot to recieve the body of their relative and all her gear to carry them to her own home for burial - About twenty women followed them and the men waited under the trees till they should have wound the body up and weep over her - They smeared their bodies with clay and their faces with soot - Reached our friend Kama -

27<sup>th</sup>

Left Kama's group of villages & went through many others before we reached Kasongo's - and were welcomed by all the Arabs of the camp at this place - bought two milk goats reasonably

28-29

and rest over Sunday - They asked permission to send a party with me for goods to Ujiji - This will increase our numbers and perhaps safety among the justly irritated people between this and Bambarre - All are enjoined to help me and of course I must do the same to them.  
[0706]

1871  
July  
29<sup>th</sup>

It is colder here than at Nyangwe - Kasongo is off guiding an ivory or

slaving party and doing what business  
he can on his own account - has four  
guns and will be the first to maraud  
on his own account

30<sup>th</sup>

They send thirty tusks to Ujiji and  
seventeen Manyema volunteer to carry  
thither and back - These are the very first  
who in modern times have ventured 50  
miles from the place of their birth - came  
only three miles to a ridge overlooking  
the R<sup>t</sup> Shokoye - & slept at village on a

31<sup>st</sup>

hill beyond it - Passed through the  
defile between Mount Kimazi and M<sup>t</sup>  
Kijila - Below the cave with stalactite  
pillar in its door a fine echo answers  
those who feel inclined to shout to it -  
came to Mangala's numerous villages  
and two slaves being ill rest on Wednesday

1<sup>st</sup> August 1871

A large market assembles close to us

2<sup>nd</sup> Left Mangala's and came  
through a great many villages all  
deserted on our approach on account  
of the vengeance taken by Dugumbe's  
party for the murder of some of their  
people - Kasongo's men appeared  
eager to plunder their own countrymen  
Had to scold and threaten them and set  
men to watch their deeds - Plantains  
very abundant good & cheap -  
came to Kittette and lodge in village  
of Loembo - About thirty foundries  
were passed - They are very high in the  
roof and thatched with leaves from  
which the sparks roll off as sand

would - Rain runs off equally well  
[0707]

1871  
August  
3

- 3<sup>d</sup> Three slaves escaped and not to  
abandon ivory we wait a day and  
men sent after we left Kasongo came  
up and filled their places -

I have often observed effigies of men  
made of wood in Manyema - some  
of clay are simply cones of clay with a  
small hole in the top - on asking  
about them here I for the first time  
obtained reliable information - They  
are called Bathata = fathers or ancients  
and the name of each is carefully  
preserved - Those here at Kittette were  
evidently the names of chiefs - Molenda  
being the most ancient - Mbayo  
Yamba - Kamoanga - Kitambwe  
Ñoño - Aulumba - Yenge Yenge -  
Simba Mayaña - Loembwe recently  
dead - They were careful to have the  
exact pronunciation of the names  
The old men told me that on certain  
occasions they offer goats flesh to  
them - Men eat it and allow no  
young person or women to partake  
They say that originally those who  
preceded Monlenda came from  
Kongolokokwa which conveys  
no idea to my mind - It was interest  
ing to get even this little bit of history  
here - ( Nkolngolo = deity Nkongolo at the [deity]

4<sup>th</sup>

Came through miles of villages all  
burned because the men refused  
a certain Abdullah lodgings - The  
men had begun to rethatch the huts



and kept out of our way but a  
goat was speared by some one in  
hiding and we knew danger was near  
[0708]

1871 -  
4<sup>th</sup>  
August

Abdullah admitted that he had no other  
reason for burning them than the  
unwillingness of the people to lodge him  
and his slaves without payment &  
with the certainty of getting their food  
stolen and utensils destroyed -

5<sup>th</sup> 6<sup>th</sup>

Through many miles of palm trees  
and plantains to a Boma or stockaded  
village where we slept though the  
people were evidently suspicious

7<sup>th</sup>

and unfriendly

To a village ill and almost every  
step in pain - People all ran  
away and appeared in distance  
armed and refused to come near  
Then came and threw stones at us  
Then tried to kill those who went for  
water - Sleep uncomfortably the  
natives watching us all round  
Sent men to see if the way was  
clear

8<sup>th</sup>

They would come to no parley - They  
knew their advantage and the wrongs  
they had suffered from Bin Juma  
and Muhamad's men when they  
threw down the ivory in the forest -  
In passing along the narrow path  
with a wall of dense vegetation  
touching each hand - We came  
to a point where an ambush had  
been placed and trees cut down to  
obstruct us while they speared us  
but for some reason it was  
abandoned - Nothing could be seen  
but by stooping down to the  
earth and peering up towards  
the sun a dark shade could  
[0709]

1871

Aug.  
8<sup>th</sup>

sometimes be seen - This was an  
infuriated savage - a slight rustle in  
the dense vegetation meant a spear  
A large spear from my right lunged  
past and almost grazed my back =  
and stuck firmly into the soil - The  
two men from whom it came appeared  
in our opening in the forest only ten  
yards off and bolted - one looking  
back over his shoulder as he ran  
As they are expert with the spear I  
dont know how it missed except  
that he was too sure of his aim  
and the good hand of God upon  
me - I was behind the main body  
and all were allowed to pass till the  
leader who was believed to be Muhamad  
Bogharib or Kolokolo himself  
came up to the point where they lay  
A red jacket they had formerly seen  
me wearing was proof that I was the  
same that sent Bin Juma to kill  
five of their men, capture eleven  
women and children & 25 goats -  
Another spear was thrown at me  
by an unseen assailant at it  
missed me by about a foot in  
front - Two of our party were

slain - Guns were fired into the  
dense mass of forest but with no  
effect for nothing could be seen  
but we heard the men jeering &  
denouncing us close by - Coming  
to a part of the forest cleared for  
cultivation I noticed a gigantic  
tree made still taller by growing  
on an anthill 20 feet high  
[0710]

1871  
August  
8<sup>th</sup>

had fire applied near its roots - I  
heard a crack which told that the  
fire had done its work but felt no  
alarm till I saw it come straight  
towards me - I ran a few paces  
back and down it came to the ground  
one yard behind me - broke into  
several lengths and covered me  
with a cloud of dust - Had the  
branches not previously been rotted  
off I could scarcely have escaped  
Three times in one day was I  
delivered from impending death  
My attendants scattered in all directions  
came running back to me calling  
out "Peace! "Peace"! you will  
finish all your work in spite  
of these people and in spite of every  
-thing" - I took it like them as an  
omen of good success to crown  
me yet - - Thanks to the "Almighty  
Preserver of men" We had  
five hours of running the gauntlet  
waylaid by spearmen who all  
felt that if they killed me they would  
be revenging the death of relations  
from each hole in the tangled mass  
we expected a spear - and each  
moment expected to hear the  
rustle which told of deadly weapon  
hurled at us - I became weary  
with the constant strain of danger  
and as I suppose happens with  
soldiers on the field of battle - not  
courageous but perfectly indifferent

whether I were killed or not.  
[0711]

1871  
Aug.  
8

When at last we got out of the forest  
and crossed the Liya? on to the cleared  
lands near the villages of Monanbundua [ Muanampunda]  
we lay down to rest and soon saw  
that chief coming walking up in a  
stately manner unarmed to meet us  
He had heard the vain firing of my  
men into the bush and came to ask  
what was the matter - I explained the  
mistake that Munangonga had made  
in supposing that I was Kolokolo  
the deeds of whose men he knew and  
went on to his village together - In the  
evening he sent to say that if I would  
give him all my people who had guns  
he would call his people together - burn  
off all the vegetation they could fire and  
punish our enemies bringing me ten  
goats instead of three milk goats I  
had lost - I again explained that the  
attack was made by a mistake in think-  
-ing I was the trader and that I had no  
wish to kill men - To join in his  
old feud would only make matters  
worse - This he could perfectly under-  
-stand - I lost all my remaining  
calico - a telescope umbrella and  
five spears by one of the slaves  
throwing down the load and taking  
up his own bundle of country cloth -

9<sup>th</sup>

Went on towards Mamohela now  
deserted by the Arabs - Monanponda  
convoyed me a long way and at one  
spot with grass all trodden down  
he said here we killed a man of

Moezia and ate the body - The meat  
cut up had been seen by Dugumbe -  
[0712]

1871  
August  
10<sup>th</sup> -

In connection with this affair  
the party that came through from  
Mamohela found that a great fight  
had taken place at Muanampunda's  
and they saw the meat cut up to be  
cooked with bananas - They did not  
like the strangers to look at their meat  
but said go on and let our feast  
alone - did not want to be sneered  
at - The same Muanampunda or  
Monanbonda told me fondly that  
they ate the man of Moezia - They seem  
to eat their foes to inspire courage  
or in revenge - One point is very  
remarkable it is not want that  
has led to the custom for the country  
is full of food - Nobody is starved  
of farinaceous food - they have  
maize *dura pennisetum* - cassava  
and sweet potatoes -

fatty ingredients of diet the palm  
oil - groundnuts - Sessamum  
a tree whose fruit yields a fine  
sweet oil

The saccharine materials needed  
are found in the sugar cane - Bananas  
Plantains -

Goats sheep fowls dogs pigs  
abound in the villages - The forest  
afford elephants zebras buffaloes  
antelopes and the streams many  
varieties of fish - The nitrogenous  
ingredients all abundant - and  
they have dainties in Palm  
toddy and tobacco or Bange  
The soil is so fruitful mere  
scraping off the weeds is as good  
as ploughing -

[0713]

1871  
Aug.  
10<sup>th</sup> -

The reason for cannibalism does not lie in starvation or in want of animal matter as was said to be the case with the New Zealanders - The only feasible reason I can discover is a depraved appetite giving an extraordinary craving for meat which we call high - They are said to bury a dead body for a couple of days in the soil in a forest and in that time in this climate it soon becomes putrid enough for the strongest stomachs

The Lualaba has many oysters in it with very thick shells - They are called Makessi and at certain seasons are dived for by the Bagenya women Pearls are said to be found in them but boring to string them has never been thought of - Kanone = Ibis religiosa  
Uruko - Kuss name of coffee -

The Manyema are so afraid of guns that a man borrows a gun to settle any dispute or claim - He goes with it over his shoulder and quickly arranges the matter by the pressure it brings though they all know that he could not use it.

Gulu = Deity Above or Heaven  
Mamvu - Earth or below - Gulu is a person and men on death go to him -  
Nkoba lightning - Nkoñgolo = deity?  
Kula or Nkula - salt spring W of Nyangwe  
Kalunda D° Kiria rapid down river  
Kirila islet in sight of Nyangwe Magoya D°  
Note The chief Zurampela is about N W of Nyangwe and 3 days off - The Luive R. of very red water is crossed and the larger

Mabila

river recieves it into its very dark water  
before Mabila enters Lualaba  
[0714]

Aug. ?  
1871  
copied

Notes Suleiman bin Juma lived  
on the main land Mosessane near  
Zanzibar - seems to have had remark  
able foresight of events - Preeminently  
a good man, upright and sincere  
none like him now for goodness  
frequently foretold the deaths of great  
men among the Arabs - said that  
two middle sized white men with  
straight noses and hair flowing  
down their girdles behind, came at  
times and told him of things to come  
He died twelve years ago and fore-  
told his own decease three days before  
it happened of cholera

11

Enquire further -

A ball of hair rolled in the stomach  
of a lion as calculi are is a great  
charm among the Arabs it scares  
away other animals -

Lions fat smeared on the tails  
of oxen to be taken through a country  
abounding in Tsetse or Buñgo is  
a sure preventive - When I heard of  
it I thought that lions fat would  
be as difficult of collection as gnat's  
brains or mosquito tongues but  
I was assured that many lions  
are killed on the Basango highland  
and they in common with all beasts  
there are extremely fat so it is not

all difficult to buy a calabash of  
the preventive -and Banyam-  
wezi desirous of taking cattle to the  
coast for sale know the substance  
and use it successfully ? ?  
[0715]

1871  
copied  
Aug.

Note The Neggeri or Nyegeeri a small  
animal attacks the            of  
of man and beast ferociously. Buffaloes  
as I long ago heard from Makololo are  
often castrated by him and die - These who  
know him squat down on being attacked  
and defend themselves with a knife  
Mbinde or Ratel flies at the tendon  
Achilles - Bees detest his droppings &  
urine so much as to escape at once  
and leave him to eat the honey unmolested  
and all animals dread his attacks on  
the heel - The Soko on the contrary  
bites off the ends of the fingers and toes  
while the leopards and all the cat tribe  
attack the throat

Fisi ea Bahari = possibly the seal  
is abundant in the Arab seas and  
may have covered the tabernacle if  
the animal skins were not those of the  
Badger -

The Babemba mix a handful of castor  
oil seeds with dura or Meleza (millet)  
and grind all together - The feel the  
need of only ingredients in these farina  
-ceaus grains and custom makes  
them relish the mixture

Laba in the Manyuema tounge means  
medicine - This would make Lualaba  
the river of medicine or charms  
but the Manyuema do not acknowledge  
that to be the meaning - nor is it  
looked on as sacred like the Ganges  
the banks are healthy and it yields  
food abundantly both in the water



and on its banks - The word Lualaba  
is applied to the Lufira when it becomes  
[0716]

1871  
Aug  
copied

very large and it is applied to the  
river that divides Rua from  
Londa or Lunda - Lua means  
river - Lui = water - Lualaba seems  
to have the idea of flowing grandly

#### Note

Kondohondo or Sassassa the  
Buceros cristata - The large double  
billed Horn bill called Kangomira  
on the Shire shot at Bambarre  
is good eating if well cooked  
and has orange coloured fat like  
the Zebra - I keep the bill to make  
a spoon of it - An English Ambassa  
-dor at Constantinople was shewn  
a horn bill spoon and asked if  
it were really the bill of the  
Phoenix - He replied that he  
did not know but he had a  
friend in London who knew  
every bird in the Universe and  
he along could decide - The Turkish  
Ambassador in London brought  
the spoon to Professor Owen  
and something in the arrangement  
of the fibres of the horn bill  
which he had noticed before led  
him to go into the Museum and  
bring out a head of Buceros  
Cristata - a preserved specimen  
of this very bird - "God is great"  
"God is great" said the stranger  
This is undoubtedly Phoenix  
of which we have heard so often  
I can add that Phoenix flesh is  
good eating - Prof. Owen told

the tale before the Hunlerian Society  
in 1857 - at which I was present  
[0717]

1871  
Aug.  
copied

Notes - The soko or gorillah has in general a good character from the Man-yuema but he is cunning and not devoid of a species of humour He is said to stalk men and women very successfully when engaged in fieldwork snatches up a child and runs up a tree evidently amused by its screaming - When tempted by a bunch of small bananas which are his weakness he lifts them and drops the child - The young soko in that case would cling to the shoulder and under the armpit of the elder - one man was cutting out honey from a tree - and naked - A soko suddenly appeared behind and caught him by the privates grinned and giggled & let him go - Another man was hunting and missed when trying to spear a soko - He grappled with the man and the spear was broken in the struggle - The man shouted "Soko" "has caught me" and before the man's companions could come soko had bitten off the ends of four fingers & escaped unharmed Both men are now alive at Bambarre and all believe the above statement to be true -

Soko has very sharp eyes and no one can stalk him in front without being seen He is on this account generally speared or shot in the back - I saw four killed in one day all with back wounds Muhamad's hunter saw one near to Bambarre carefully examining [& picking] his finger nails, which he tried to get near he was gone - Two nests were made by sokos about a mile from my hut  
[0718]

1871 -  
August  
copied

I wished to observe them from a place  
of concealment but the Manyuema  
objected so strongly I yielded to them  
By lying in ambush they speared one of  
them - When newly killed his ugliness  
is quite appalling - The likeness of Satan  
in the Nimæveh marbles is not have  
so ugly as he - When seen in the Forest  
in a path he often walks upright with  
his hands on his head as if to steady his  
loins - He is then to me a short bandy legged  
potbellied low browed villain without  
a particle of the gentleman in him - He  
is not a very formidable beast at any  
time - It is indisputable that he tries to bite  
off the ends of the fingers and toes - His  
strength is great as seen in encounters  
with the leopard - It does not occur to  
him to use his canine teeth which are  
long and formidable - but he bites off the  
leopards claws and both animals  
die together - Soko has been known to  
prevail [^] [by seizing the leopards paws] but die afterwards of his wounds  
He is able to hold his antagonist down  
At least so say the natives - many came  
down in the forest about a hundred yards  
from our Bambarre camp and  
would not have been known except  
by their giving tongue like fox hounds  
He draws out a spear from his own  
body but does not attempt to use it  
against his enemy - A lion kills him  
at once but does not eat him -  
Soko eats no flesh - nor maize  
His food consists of wild fruits which  
abound in the forests - Soko sometimes  
bears twins - never molests women  
[0719]

1871  
Aug.  
copied

nor a man if he has no spear - one  
soko was killed and found to have

holes in his ears - Some would be wise  
Manyema argued that he must have  
died a man and rose again as a soko  
others gravely assert that soko is as  
wise as a man and never injures  
those who do not molest him - They  
drum on hollow trees in the forest and  
accompany the noise with a yelping  
which is very well imitated by the  
natives - embryotic music? - When the  
people hear Sokos at their drumming  
they go out against them and attack  
in order to kill them - but say they -  
When Sokos hear us beating our drums  
and singing they never attempt to  
disturb us - They are better than men  
never steal but are content with their  
own food - They keep certain districts  
of the Forest to particular parties of  
Sokos like the street dogs of Constanti-  
nople and Cairo and when an intruder  
comes from another district they beat  
him back by slapping his cheeks  
fondly and sometimes biting him

He treads on the dorsal parts of the  
second joints of the fingers - not on  
the nails or knuckles and in so  
doing hitches the body along as if  
with crutches - sometimes both hands  
down at once sometimes one after  
the other - Sometimes upright but he  
takes to all fours as soon as he sees  
man -  
[0720]

1871  
August  
11<sup>th</sup>

Came on by a long march of six hours  
across plains of grass and watercourses  
lined with beautiful trees to Kassessa's  
the chief of Mamohela who has helped  
the Arabs to scourge several of his country  
men for old feuds - He gave them  
goats and then guided them by night  
to the villages where they got more  
goats and many captives each to

be redeemed with ten goats more -  
Last foray the people had learned  
that every shot does not kill and  
they came up to the party with bows  
and arrows and compelled the slaves  
to throw down guns & powder horns  
They would have shewn no mercy  
had Manyuema been thus in slave  
power but this is a beginning of  
the end which will exclude Arab  
traders from the country - Rested half  
a day as I am still ill - I do most  
devoutly thank the Lord for sparing my  
life three times in one day - The Lord is  
good a stronghold in the day of trouble and  
he knows them that trust in him -

12<sup>th</sup>

Mamohela camp all burned off  
we sleep at Mamohela village

13<sup>th</sup>

At a village on bank of R Lolindi  
suffering greatly - A man brought  
a young nearly full fledged Kite  
from a nest on a tree - This is  
the first case of breeding I am  
sure of in this country - They are  
migratory from the South  
probably into these intertropical  
lands  
[0721]

1871

14<sup>th</sup>

Aug.

Across many brisk burns to a village  
on the side of a mountain range

First rains 12<sup>th</sup> & 14<sup>th</sup> gentle but near  
Luamo it ran in the paths & caused dew

15<sup>th</sup>

To Muanambonyo's - Golungo a bush  
buck with stripes across body and two  
rows of ~~stripes~~ spots along the sides?

16<sup>th</sup>

To Luamo R. very ill with bowels

17<sup>th</sup>

cross river & sent a message to my  
friend Katomba sent a bountiful supply  
of food back

18<sup>th</sup>

Reached Katomba at Moenemgor's & welcomed  
by all the heavily laden Arab traders - They  
carry their trade spoil in three relays  
Kenyengere attacked before I came & 150  
captives taken - about 100 slain - This is  
an old feud of Moenemgoi which the  
Arabs took up for their own gain - No  
news whatever from Ujiji and M.  
Bogharib is still at Bambarre with all  
my letters

19<sup>th</sup>

20<sup>th</sup> rest from weakness - 21<sup>st</sup> up to the  
Palms on the West of Mt Kanyima Pass.

22<sup>d</sup> Bambarre - 28<sup>th</sup> Better & thankful  
Katomba's party has nearly a thousand  
Frasilahs of ivory and Muhamad's has  
300 frasilahs

29<sup>th</sup>

Ill all night and remain = 30<sup>th</sup> D° D° but  
go on to Monandenda's on R - Lombonda  
[Astronomical calculation.]  
at bottom of range Highest pt  
on South side of range  
[Astronomical calculation.]

31 <sup>st</sup>

Up and half over the mountain range and

1<sup>st</sup>

and sleep in dense forest with several fine  
running streams

Sep<sup>r</sup> 2<sup>d</sup>

over the range and down on to a marble  
capped hill with a village on top -

3

Equinoctial gales - onto Lohombo  
[0722]

Sept<sup>r</sup>  
1871

5<sup>th</sup> to Kasangangazi's 6<sup>th</sup> Rest - 7<sup>th</sup>  
Mamba's = rest on 8<sup>th</sup> 9<sup>th</sup> D<sup>o</sup> D<sup>o</sup> People falsely  
accused of stealing but I disproved it  
to the confusion of the Arabs who wish to  
be able to say "the people of the English  
steal too" A very rough road from  
Kasangangazi hither & several running  
rivulets crossed - Manyuema boy followed

10<sup>th</sup>

us but I insisted on his fathers consent  
which was freely given - Marching proved  
too hard for him however and in a  
few days he left

Down into the valley of the Kapemba  
beautiful undulating country - came  
to village of Amru - this is a common  
name and is used as "man" or "comrade"  
or "mate"

11<sup>th</sup>

Up a very steep high mountain range  
Moloni or Mononi and down to a  
village at bottom on other side of man  
called Molembu

12<sup>th</sup>

two men sick - went though I am now  
comparatively o sound and well - Dura  
flour which we can now procure helps  
to strengthen me - It is nearest to wheaten  
flour - Maize meal is called "cold"- &  
not so wholesome as the Hokus sorghum  
or dura - A long march along a level  
country with high mountain



ranges on each hand - Along that  
on the left our first path lay and it  
was very fatiguing - We came to the  
rivulet "Kalangai" I had hinted  
to Mohamad that if he harboured  
my deserters it might go hard with  
him - and he came after me for  
two marches and begged me not to  
[0723]

Sept<sup>r</sup>  
12<sup>th</sup>

think that he did encourage them  
They came impudently into the village  
and I had to drive them out - & I suspected  
that he had sent them - I explained and  
he gave me a goat which I sent back

13<sup>th</sup>

for - This march back completely used  
up the Manyuema boy - could not  
speak or tell what he wanted cooked  
when he arrived - I did not see him go  
back and felt sorry for the poor boy  
who left us by night in consequence  
People here would sell nothing so I was  
glad of the goat

14<sup>th</sup>

To Pyanamosinde's - 15 to Karunga  
-magao's very fine undulating green  
country 16<sup>th</sup> 17<sup>th</sup> rest as we could get  
food to buy - 18<sup>th</sup> to a stockaded village  
when the people ordered us to leave - We  
complied and went out ½ a mile &  
built our sheds in forest - I like sheds  
in the forest much better than huts in the  
villages for we have no mice or vermin  
and incur no obligation -

19<sup>th</sup>

Found that Barua are destroying all the  
Manyuema villages not stockaded  
We came Kunda's on the R<sup>r</sup> Katenuba

20<sup>th</sup>

through great plantations of Cassava.  
Came to a woman chief's & now  
regularly built our own huts apart  
from the villages near the hot fount  
ain called Kabila - It is about blood  
heat and flows across the path -  
crossing this we came to Mkwaniwa's  
on the R<sup>r</sup> Gombeze and met a caravan  
under Nassur Masudi of 200 guns  
He presented a fine sheep & reported  
that Seyed Majid was dead - Had  
[0724]

1871

Sept<sup>r</sup>  
20<sup>th</sup>

been ailing and fell from some  
part of his new house at Darsalam  
and in 3 days afterwards expired  
A true and warm friend to me -  
He had done all he could do to aid me  
with his subjects - gave me two  
Sultan's letters for the purpose  
Seyed Burghash succeeds him.  
This change causes anxiety Will  
Seyed Burghash's goodness endure  
now that he has the Sultanat?  
Small pox raged lately at Ujiji

22<sup>nd</sup>

Caravan goes Northwards and we  
rest and eat the sheep kindly presented

23<sup>d</sup>

- We now passed through the country  
of mixed Barua and Baguha -

Loñgu  
-mba

crossed the R<sup>r</sup> Lo[<sup>^</sup>] [n]gumba twice &  
then came near the great mountain  
mass on West of Tanganyika  
From Mkwaniwa's to Tangan-  
-yika is about ten good marches  
country mostly [open] Forest -  
The Guha people not very friendly  
they know strangers too well to  
shew kindness like Manyuema  
They are also keen traders - I was  
sorely knocked up by this march  
from Nyangwe back to Ujiji -  
In the latter part of it I felt as if  
dying on my feet - Almost every  
step in pain the appetite failed  
and a little bit of meat caused  
violent diarrhoea - the mind sorely  
depressed reacted on the body -  
All the traders were returning success-  
-ful I alone had failed and experienced  
worry - thwarting - baffling when  
almost in sight of the end towards  
[0725]

1871  
Sept<sup>r</sup>

which I strained - and all because  
slaves had been selected for me  
instead of men.

October 8<sup>th</sup>

The road covered with angular fragments  
 of quartz very sore on the feet crammed  
 in ill made French shoes - How the  
 bare feet of the men and women stood  
 out I dont know - It was hard enough  
 on mine though protected by the shoes  
 We marched in the afternoons where  
 water at this season was scarce - The  
 dust of the march caused ophthalmia  
 like that which afflicted Speke - This  
 was my first touch of it in Africa  
 We now came to the Lobumba R.  
 which flows into Tanganyika and then  
 to the village Loanda - Sent to Kasanga  
 the Guha chief for canoes - The Longum  
 -ba rises like the Lobumba in the Mn<sup>ts</sup>  
 called Kabogo West - We heard great  
 noises as if thunder as far as 12 -  
 days off which were ascribed to Kabogo  
 as if it had subterranean caves  
 into which the waves rushed with  
 great noise, and it may be that the  
 Loñgumba is the outlet of Tangan-  
 -yika - It become the Luasse further down  
 and then Luamo before it joins  
 the Lualaba - The country slopes that  
 way but I was too ill to examine  
 its source  
 [0726]

1871  
 Oct<sup>r</sup> -

9<sup>th</sup> on to islet Kasange - After much  
 delay got a good canoe for 3 dotis - and on

15<sup>th</sup>

went to the islet Kabizi[<sup>^</sup>][-w-]a - 18<sup>th</sup> start for

19<sup>th</sup>

Kabogo East and 19<sup>th</sup> reach it 8 AM [Astronomical calculation.]

20

rest men - 22 to Rombola -

23<sup>d</sup>

At dawn off and go to Ujiji - Welcomed by all the Arabs particularly by Moeneghere - I was now reduced to a skeleton but the market being held daily and all kinds of native food brought to it I hoped that food and rest would soon restore me - but in the evening my people came and told me that Shereef had sold off all my goods and Moenyeghere confirmed it by saying We protested but he did not leave a single yard of calico out of 3000 nor a string of beads out of 700 lb This was distressing - I had made up my mind if I could not get people at Ujiji to wait till men should come from the coast but to wait in beggary was what I never contemplated and I now felt miserable - Shereef was evidently a moral idiot for he came without shame to shake hands with me and when I refused assumed an air of displeasure as having been badly treated - and afterwards came with his "Ba[<sup>^</sup>][l]ghere" good luck salutation twice a day and on leaving said "I am going to pray" till I told him that were I an Arab his hand and both ears would be cut off for thieving as he knew, and I wanted no salutations from him In my distress it was annoying to see Shereef's slaves passing from the market with all the good things [0727]

1871  
Oct<sup>r</sup>  
24<sup>th</sup>

that could be bought with my goods  
My property had been sold to Shereef's  
friends at merely nominal prices -  
Syed bin Madjid a good man proposed  
that they should be returned and the ivory  
be taken from Shereef, but they would  
not restore stolen property though they  
knew it to be stolen - Christians would  
have acted differently even those of  
the lowest classes - I felt in my  
destitution as if I were the man who  
went down from Jerusalem to Jericho  
and fell among thieves but I could  
not hope for Priest Levite or good  
Samaritan to come by on either side -  
but one morning Syed bin Majid  
said to me "Now this is the first time  
we have been alone together - I have no  
goods, but I have ivory - Let me I pray  
you sell some ivory, and give the  
goods to you"- This was encouraging  
but I said "Not yet but by & bye"  
I had still a few barter goods left  
which I had taken the precaution to  
deposit with Muhamad bin Saleh  
before going to Manyuema in  
case of returning in extreme need -  
But when my spirits were at their  
lowest ebb the good Samaritan  
was close at hand for one morning  
Susi came running at the top of  
his speed & gasped out "An English

”

man - I see him” and off he darted  
to meet him - The American flag  
at the head of a caravan told of the  
nationality of the stranger - Bales  
of goods - Baths of tin - huge kettles  
[0728]

1871  
October  
28<sup>th</sup>

cooking pots - tents &c made me think  
this must be a luxurious traveller and

not

[^] one at his wits end like me - It was Henry  
Moreland Stanley = the Travelling  
correspondent of the "New York Herald"  
sent by James Gordon Bennett Junior

At an expense of more than £4000 four thousand pounds.

[^] to obtain accurate information  
about D<sup>r</sup> Livingstone if living and  
if dead to bring home my bones  
The news had to tell to one who had  
been two full years without any tidings  
from Europe made my whole frame  
thrill - the terrible fate that had befallen  
France - The Telegraphic cables success-  
fully laid in the Atlantic - the election  
of General Grant - The Death of good  
Lord Clarendon my constant friend -  
The proof that HM Government had  
not forgotten me in voting £1000  
for supplies, and many other  
points of interest revived emotions  
[that] had lain dormant in Manyuema -  
Appetite returned, and instead of the  
spare tasteless two meals a day - I  
ate four times daily, and in a week  
began to feel strong - I am not of a  
demonstrative turn - As cold indeed as  
we islanders are usually reputed to  
be, But this disinterested kindness  
of M<sup>r</sup> Bennett, so nobly carried into  
effect by M<sup>r</sup> Stanley was simply  
overwhelming - I really do feel extremely  
grateful, and at the same time I am  
a little ashamed at not being more  
worthy of the generosity - M<sup>r</sup> Stanley  
has done his part with untiring  
energy, good Judgment in the teeth  
[0729]

1871  
Oct<sup>r</sup>  
28<sup>th</sup>

of very serious obstacles - His helpmates turned out depraved blackguards who by their excesses at Zanzibar & elsewhere had ruined their constitutions and prepared their systems to be fit provender for the grave - They had used up their strength by wickedness, and were of next to no service but rather downdrafts and unbearable drags to progress - As Tanganyika exploration was said by M<sup>r</sup> Stanley to be an object of interest to Sir Roderick we went at his expense and by his men to the North end - and found the river of Usige running in the outlet is probably by the Loñgumba R. into Lualaba as the Luamo but this as yet must be set down as a "theoretical discovery"-

By the arrival of the fast Ramadan on the 14<sup>th</sup> November and a Nautical Almanac I discovered that I was on that date 21 days too fast in my reckon

-

ing - M<sup>r</sup> Stanley used some very strong arguments in favour of my going home - recruiting my strength getting artificial teeth, and then returning to finish my task but my judgment said all your friends will wish you to make a complete work of the exploration of the sources of the Nile before you retire = My daughter Agnes says "Much as I wish you to come home I would rather that you finished your work to your own satisfaction than return merely to gratify me"- Rightly [^] [&] nobly said my Darling Nannie - Vanity whispers [0730]



1871

Oct<sup>r</sup>

Nov<sup>r</sup>

pretty loudly - She is a chip of the old  
block - My blessing on her and  
all the rest -

It is all but certain that four  
fullgrown gushing fountains rise  
on the Watershed eight days South  
of Katanga each of which at no  
great distance off becomes a large  
river - and two rivers thus  
formed flow North to Egypt - The  
other two South to Inner Ethiopia  
That is Lufira or Bartle Frere's  
River flows into Kamolondo -  
and that into Webb's Lualaba = The  
main line of drainage - Another on  
the n[N]orth side of the Sources -  
Sir Paraffin Young's Lualaba  
flows through Lake Lincoln  
otherwise named Chibungo &  
Lomame and that too into  
Webb's Lualaba - Then Liambai  
fountain - Palmerston's = forms  
the Upper Zambesi and the  
Lunga (Lunga) Oswell's ft<sup>n</sup>  
is the Kafue both flowing into  
Inner Ethiopia - It may be  
that these are not the fountains  
of the Nile mentioned to Herodotus  
by the Secretary of Minerva  
in Sais in Egypt but they  
are worth discovery as in the  
last hundred of the seven hundred  
miles of the Watershed from  
which nearly all the Nile springs  
do unquestionably arise - I propose  
to go from Unyanyembe to  
Fipa - then round the South [^] [end]  
[0731]

Nov<sup>r</sup> =

of Tanganyika - Pambete or Mbete  
then across the Chambeze and round

South of

Lake Bangweolo and due West to the Ancient Fountains - Leaving the underground excavations till after visiting Katanga - This route will serve to certify that no other sources of the Nile can come from the South without being seen by me - No one will cut me out after this exploration is accomplished - And may the good Lord of all help me to shew myself one of his stout hearted servants - an honour to my children and [^] [perhaps] my country & race -

M<sup>r</sup> Stanley had been mulcted of a very large quantity of goods by his guide taking to the Wavinza and Uha country where the "hongas" is shameless robbery accompanied with insult. To avoid this he proposed to go along Tanganyika Southwards by canoe until were clear of the country of the robbers - and then strike East till we came to that part of his route where the people had all been friendly - We went by sea to Burimba just 60' South of Ujiji then struck nearly East over a beautiful mountainous country well covered with green open forest but without a path going in our direction for ten days - We reached his route at Merera of Losawa where we bought plenty of Dura - He shot a zebra & buffalo near Tanganyika and at Npokwa two zebras and a cow giraffe