

Unyanyembe Journal, 28 January 1866 - 5 March 1872

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[0443]

[437]

July

3th

868

The summary of sources which I have resolved to report as flowing into the central line of drainage formed by the Chambeze - Luapula and Lualaba are thirteen in all and are each larger than the Isis at Oxford or Avon at Hamilton - Five flow into the Eastern line of drainage going through Tanganyika and five more into the Western line of drainage or Lufira - Twenty three or more in all - Lualaba & Lufira unite in Lake of the chief Kinkonza -

5th

Borrowed paper from Muhamad Bogharib to write home by some Arabs going to the coast - Will announce my discovery to Lord Clarendon - but I reserve the parts of Lualaba and Tanganyika for future confirmation - I have no doubts on the subject for I receive the reports of natives of intelligence at first hand and they have no motive for deceiving me the best maps are formed from the same sort of reports at 3^d or 4th hand - Mr Arrowsmith at the instigation of Cooley ran in 200 miles of Lake to the N.W. end of Nyassa which no one could ever have reported - this feat beats hollow the most daring feat of explorers - Cold N.E. winds prevail at present -

Divided our salt that each may buy provisions for himself - salt is here of more value than beads Chikumbi sent fine flour - a load for two stout men as carried in a large basket slung to a pole - & a fine fat sheep carried too because it was too fat to walk the distance from his stockade -

7th 8th 9th after delaying several days to send our

guide Chikumbi said that he feared the country
people would say that the Ingleza brough the
Mazitu to them and so blame will be given to him
I set this down as "words of pombe" beery babble
but after returning from Bangweolo I saw that
he must have been preparing to attack a stockade
of Banyamwezi in our path and had he given
us a guide that man would have been in danger
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July
9th
1868

in coming back - He therefore preferred the safety
of his man to keeping his promise to me - I got
a Banyamwezi guide and left on the

10th

going over gently rising sandstone hills covered
with forest and having many deserted villages
The effects of the Mazitu foray - we saw also
the Mazitu sleeping places and paths - they
neglect the common paths of the country as going
from one village to another and take straight
courses in the direction they wish to go treading
down the grass so as to make a well marked route
The Banyamwezi expelled them - cutting off so
many of them with their guns & arrows that the
marauders retired - the effect of this success
on the minds of the Imbosha or Imbozhwas
as Chikumbi's people are called was not gratitude
but envy at the new power sprung up among
them of those who came originally as traders in
copper. Kombokombo's stockade - the village
to which we went this day was the first object
of assault and when we returned Kombokombo
told us that Chikumbi had assaulted him on
three sides but was repulsed - The Banyamwezi
were moreover much too sharp as traders for the
Imbosha cheating them unmercifully and
lying like Greeks - Kombokombo's stockade was
on the Chiberase R^r which flows briskly 8 yds
broad & deep through a mile of sponge - We came
in the midst of a general jollification and
were most bountifully supplied with pombe &
food - The Banyamwezi acknowledge alliances
to the Sultan and all connected with him are

respected - Kombokombo pressed food &
drink on me and when I told him that I had
nothing to return for it he said that he expected
nothing - He was a child of the Sultan and ought
to furnish all I needed.

[0445]

[439]

July -
11th
1868

On leaving the Chiberase we passed up over a long line
of hills with many villages & gardens but mostly
deserted during the Mazitu raid - The people fled into the
forests on the hills and were an easy prey to the
marauders who seem to have been unmerciful -
When we descended into the valley beyond we came
to a strong stockade which had successfully resisted the
onset of the Mazitu - We then entered on flat forest
with here and there sponges containing plenty of water
plains succeeded the hills and continued all the
way to Bangweolo - We made a fence in the forest &

12th

next day reached the Rofubu 50 yards broad and 4½ feet
deep - full of aquatic plants & flowing South West into
the Luongo - It had about a mile & a half of sponge
on each side of it - we encamped a little south of the river

18th

On resting at a deserted village, the men of one in
the vicinity came to us excited and apparently drunk
and began to excite themselves still more by running
about - poisoning their spears at us - taking aim with
their bows and arrows and making as if about to
strike with their axes - They thought that we were
marauders and some plants of groundnuts strewn
about gave colour to the idea - There is usually one
good soul in such rabbles - He came to me and
addressing his fellows said this is only your pombe
White man do not stand among them but go away
and placed himself between me and a portion of the
assailants - about 30 of whom were making their
warlike antics - While walking quietly away with
my good friend they ran in front & behind bushes

and trees and took aim with bow & arrow but no one
shot the younger men ran away with our 3
goats - when we had gone a quarter of a mile my
told me to wait & he would bring the goats which he
did - I could not feel the inebriates to be enemies
but in that state they are the worst one can encounter
for they have no fear as they have when sober - One
[0446]
[440]

July
13
1868

One snatched away a fowl from our guide - That
too was restored by our friend - I did not load my
gun - any accidental discharge would have inflamed
them to rashness - we got away without shedding
blood and were thankful - the Mazitu raid produced
lawlessness in the country - everyone was taken
as an enemy

14th

We remained a day at the Stockade of Moiegge a
Banyamwezi or Garaganza man settled here
in Kabaia's district and on the strong rivulet called
Mato - We felt secure only among the strangers &
they were friendly with us.

15th

At the village on the ~~North~~[South] bank of the Mpanda
we were taken by the head man as Mazitu - He was
evidently intoxicated and began to shut his gates
with frantic gesticulations - I offered to go away
but others of his people equally intoxicated insisted
on my remaining - I sat down a little but
seeing that the chief was still alarmed I said to his
people the chief objects and I cant stay - they saw
the reasonableness of this but I could get my
cowardly attendants to come on through one said
to me "come I shall shew you the way" - "they must"
"speak nice to them" - This the wise boys of Nassick
think the perfection of viture and "speaking nice"
means adopting a childish treble tone of voice
and words exactly similar to those of the little Scotch
girl who passing through a meadow was approached

by a cow probably from curiosity to appease this
enemy she said "Oh coo, coo, if you no hurt me"
"I no hurt you" - I told them to come on and leave
them quietly but they remained babbling with them
the guide said that there was no water in front
This I have been told too often ever to believe so
went on through the forest and in an hour and
a half came to a sponge where being joined by
my attendants we passed the night

[0447]

[441]

July
16th
1868

Crossing this sponge and passing through flat
forest we came to another named Meshwe where this
as a contrast the young men volunteered to carry me
across but I had got of my shoes and was in the water
and they came along with me shewing the shallower
parts - We finished the days march by crosssing the
Molongosi spongy ooze with 150 paces of deep water -
flowing N.E. The water in these oozes on sponges felt very
cold though only 60° in the mornings and 65° at midday
The Molongosi people invited us into the village but the
forest unless when infested with Leopards & Lions is
always preferable - one is free from vermin and free
from curiosity gazers who in the village think they
have a right to stare but in the forest feel that they are
not on equality with the strangers

17th

Reached the chief village of Mapuni near the North bank
of Bangweolo - on the 18th I walked a little way out &
saw the shores of the Lake for the first itme - Thankful
that I had come safely hither - I told the chief that my
goods were all expended and gave him a fathom of
calico as all I could spare - As soon as I had seen &
measured the Lake I would return North - He replied
that seeing our goods were done he could say nothing
he would give me guides and what else he should do
was known to himself - He gave a public reception
at once - I asked if he had ever seen any one like
me "never" - A Babisa traveller asked me why I
had come so far - I wished to make country and
people better known to the rest of the world - We were

all children of one father and I was anxious that we should know each other better and that friendly visits should be made in safety - Told him what the queen had done to encourage the growth of cotton on the Zambezi and how we had been thwarted by slave traders and their abettors - they were pleased with this - When asked I shewed them my note book - watch compass - burning glass and promised to shew them the bible too
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[442]

July
18th
1868

and was loudly drummed home -
Shewed them the bible and told them a little of its contents - I shall require a few days more at Bangweolo that I at first intended - The moon being in its last stage of waning - I cannot observe till it is of some size

Went down to Masantu's village which is on the shore of the Lake and by a spring called Chipoka which comes out of a mass of disintegrated granite - It is seldom that we see a spring welling out beneath a rock - They are covered by oozing sponges if indeed they exist - Here we had as a spectator a man walking on stilts tied to his ankles and knees - a great many Babisa among the people - the women have their hair ornamented with strings of cowries and well oiled with the oil & fat from the seeds of the Mosikisi trees sent the chief a fathom of calico & got an audience at once - Masantu is an oldish man - had never prayed to the Great Father of all though he said the footsteps of "Mungu" or Mulungu could be seen on a part of Lifunge island - a large footprint may also be seen on the rock at the Chambeze about 15 inches long - He informed us that the Lake was much the largest at the part called Bangweolo

20th

The country around the Lake is all flat and very much denuded of trees except the Motsikiri or Mosikisi which has fine dark dense foliage & is spared for its shade and the fatty oil yielded by its seeds - We saw the people boiling large pots

full of the dark brown fat which they use to lubricate
their hair - The islands four in number are
all flat but well peopled - the men have many
canoes and are all expert fishermen - they
are called Hirbochwa but are marked on the
forehead and chin as Babisa & file their teeth to points
[0449]
[443]

July
20th
1868

They have many children as fishermen usually have -

21st Canoemen are usually extortionate because one
cannot do without them = Mapuni claims authority over
them and sent to demand another fathom for him that
he may give orders to them to go with us - I gave a hoe &
a string of beads instead but he insisted on the cloth &
kept the hoe too as I could not afford the time to haggle
Chipoka spring water at 9 AM

- 75° } air 72°
- 71°
- 74.5° } air 71°-5- Wet bull 70°
- 75°

—>

Lake water at same time

Chipoka spring at 4PM

Lake water at same time

No hot fountains or earthquakes known in this region
the bottom of the Lake consists of fine white sand - A
broad belt of strong rushes say 100 yards shews shallow
water in the afternoons quite a crowd of canoes anchor
at its outer edge to angle - the hooks like ours but without
barbs - the fish are perch chiefly but others similar to
what appear in the other Lakes are found and two
which attain the large size four feet by 1/2 in thickness
one called Sampa

a very high wind came with the new moon & prevented our going and also the fishermen from following their calling - Mapuni thought that we meant to make our escape from him to the Babisa on the south because we were taking our goats - I therefore left them & two attendants at Masantu's village to assure him -

23^d

Wind still too strong to go - Took Lunars - 24th wind still strong

Strong S.E. wind still blowing but having paid the canoemen amply for four days with beads and given Masantu a hoe & beads too, we embarked at 11-[^] [40] AM in a fine canoe 40[5] feet long and 4 feet [^] [deep & 4] broad - The waves were high but canoe very dry & 5 stout men propelled her quickly towards an opening in Lifunge island on our S.E. Here we stopped to wood and I went away to look at the island which had the marks of Hippopotami and a species of jackall on it - It had hard wiry grass
[0450]
[444]

May
25th
1868

some flowers and a species of Capparidaceous tree - The trees shewed well the direction of the prevailing wind to be South East for the branches on that side were stunted or killed while those on the North West ran out straight and made the trees appear as sailors say lopsided - the trunks too were bent that way - The canoemen now said that they would start - Then that they would sleep here because we could not reach the island Mpabala before dark and would not get a hut I said that it would be sleeping out of doors only in either case so they went - We could see the island called Kisi on our East apparently a double island about 15 miles off - and the tops of the trees barely visible on Mpabala on our S.E. It was all sea horizon on our South and North between Lifunge & Mpabala and between Lifunge and Kisi - We could not go to Kisi because as the canoe men told us they had stolen their canoe thence - Though we decided to go we remained a while to let the sea go down - a Hammerhead's

nest on one of the trees was fully four feet high
Coarse rushes shew the shoals near the islands
only one shell seen on the shores - The canoe ship
much less water in this surf than our boat
did in that of Nyassa - the water is of a deep
sea green colour probably from the reflection
of the fine white sand of the bottom - We saw no
part having the deep dark blue of Nyassa &
conjecture that the depth is not great but we
had to leave our line when Amoda absconded
on Kisi we observed a dark square mass which
at first we took to be a low hill - It turned out to
be a mass of trees - probably the place of sepulture
for the graveyards are always untouched and
shew what a dense forest this land would
become were it not for the influence of men-
[0451]
[445]

July
25
1868

We reached Mpabala after dark - It was bitterly cold
from the amount of moisture in the air - asked a
man who came to see what the arrival was for a hut
he said "do strangers require huts or ask for them at night?"
He led us to the public place of meeting called Nsaka which
is a large shed with planks around to open spaces between
instead of walls - Here we cooked a little porridge & eat it -
then I lay down on one side with the canoe men & my
attendants at the fire in the middle and was soon asleep
and dreamed that I had apartments in Mivarts Hotel
this made me feel much amused next day for I never
dream unless I am ill or going to be ill and of all places
in the world I never thought of Mivarts Hotel in my
waking moments - a freak of the fancy surely for I was not
at all discontented with my fare or apartment - I was
only afraid of getting a stock of vermin from my
associates -

26th

I have to stand the stare of a crowd of people at every new
place for a few hours - All usually talk as quickly as their
glib tongues can - These certainly do not belong to the tribes
who are supposed to eke out their language by signs -
a few indulge their curiosity in sight seeing but go on

steadily weaving nets - or by beating bark cloth or in spinning cotton - others smoke their by tobacco pipes or nurse a baby - or enjoy the heat of the [^] [bright] morning [...]-[sun] - I walked across the North End of the island and found it to be about 1' broad - took bearings of Chirubi island from the Eastern point of Mpabala and found from the South East point of Cha[i]rubi that there are 183° degrees of sea horizon from it to the point of departure of Luapula - Chirubi is the largest of the islands and contains a large population possessing many sheep and goats - at the highest part of Mpabala we could see the tops of the trees on Kasango a small uninhabited islet about 30 miles distant - the tops of the trees were evidently lifted up by the mirage for near the [0452]
[446]

July
26th
1868

the shore and at other parts they were invisible even with a good glass - This uninhibited islet would have been our ~~third~~[second] stage had we been allowed to cross the Lake as it is of the people themselves - It is as far beyond it to the mainland called Manda as from Masantu's to Mpabala -

27th

Took Lunars and stars for Latitude

The canoe men now got into a flurry because they were told here that the Kisi men had got an inkling that their canoe was here and were coming to take it - they said to me that they would come back for me but I could not trust thieves to be so honest - I thought of seizing their paddles & appealing to the headmen of the island but aware from past experience how easy it is for an acknowledged thief like them to get up a tale to secure the cheap sympathy of the soft headed or tender hearted I resolved to bear with weakness though groaning inwardly the loss of two of the four days for which I had paid them - I had only my coverlet to hire another canoe and it was now very cold - The few beads left would all be required to buy food in the way back, I might

have got food by shooting buffaloes but that on foot and through grass with stalks as thick as a goose quill is dreadfully hard work - I had thus to return to Masantu's - and trust to the distances as deduced from the times taken by the natives in their canoes for the size of the Lake -

We had come to Mpabala at the rate of six knots an hour and returned in the same time with six stout paddlers - the [...] [Latitude] was 14[2]' on a South East course which may give 28[24]' as the actual distance - To the sleeping place the islet Kasango there was at least 28' more and from thence to the main land ' Manda's other 28' This $28[4] + 28 + 28 = 80$ as the breadth from Masantu's [0453] [447]

village looking South East - It lies in $11^{\circ} 0'$ South if we add the half distance to this or we have $11^{\circ} [40] 0$ as the Latitude of Manda - The main land to the South of Mpabala is called Kabende - the lands end running south of Masantus village is the entrance to Luapula - The clearest eye cannot see across it there - I saw clouds as if of grass burning but they were probably "Kungu" an edible insect which has in masses exactly the same appearance as they float above and on the water - from the time the canoes take to go to Kabende I take the Southern share to be a little into 12° of South Latitude - the length as inferred from canoes taking ten days to go from Mpabala to the Chambeze I take to be 150 miles probably more - no one gave a shorter time than that - Luapula is an arm of the Lake for some twenty miles, and beyond that is never narrower than from 180 to 200 yards generally much broader and may be compared with the Thames at London bridge - I think that I am considerably within the mark in setting down Bangweolo as 150 miles long by 80 broad - When told that it contained four large islands I imagined that these would considerably diminish the watery acreage of the whole, as is said to be the case with five islands in Ukerewe - but the largest island even - Chirnbe does not in the least dwarf the enormous mass of water of Bangweolo = A range of mountains named Lokinga extends from the South East to the South West some small burns come down from them but no river this range joins the Kone or Mokone range - West of Katanga from which on one side rises Lufira and on the other the Liambai or Zambesi - The river of Manda [^] [called Matanga] is only a departing & re

-entering branch of the Lake - also the Luma and Loela R's some 30 yards broad each have to be examined as springs on the South of the Lake

[0454]

[448]

July

29th

1868

Not a single case of Derbyshire neck or of Elephantiasis was observed anywhere near this The Lake consequently the report we had of its extreme unhealthiness was erroneous - no muddy banks did we see but in the way to it we had to cross so many sponges or oozes that the word matope [˘] [mud] was quite applicable and I suspect if we had come earlier that we should have experienced great difficulty in getting to the Lake at all

30th

We commenced our march back being eager to get to Chikumbi, in case Muhamad should go thence to Katanga - We touched at Mapuni's & then went on to the Molongosi - Clouds now begin to cover the sky

31st

To Mpanda which has 15 yards of flood though the stream itself is only 5 yds then on the Mato and Moiegge's stockade where we heard of Chikumbi's attack on Kombokombo's - Moiegge had taken the hint and was finishing a second line of defence around his village - We reached him on the

1st Aug.

1868

and stopped for Sunday the 2^d On 3^d back to the Rofubu where I was fortunate enough to hire a

3^d

canoe to take me over -

4th

The tsetse has a receptacle at the root of the piercer which is of a black or dark red colour - and when it is squeezed a clear fluid is pressed out at its point [Small, in-line drawing of the tsetse.] The other two parts of the proboscis are its shield and have no bulb at the base = the bulb was pronounced at the Royal Society to be only muscle but it is curious that muscle should be furnished where none is needed and withheld where in the moveable parts of the shield it is decidedly needed -

5th

Reached Chil Kombokombo's who is very liberal and pressed us to stay a day with him as well

6th

as with others we complied and found that Muhamad had gone nowhere.

[0455]

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Aug-
7th
1868

We found a party starting from Kizinga for the coast having our letters with them, it will take five months to reach the sea - the disturbed state of the country prevented parties of traders proceeding in various directions one that set off on the same day with us was obliged to return - Muhamad has resolved to go to Manyema as soon as parties of his men now out return - This is all in my favour - It is in the way I want to go to see the Lualaba and Lufira to Chowambe- The way seems opening out before me and I am thankful = I resolved to go North by way of Cazembe = and guides were ready to start as so was I but rumours of war where we were going induced me to halt to find out the truth The guides Banyamwezi were going to divine by means of a cock to see if it would be lucky to go with me at present - The rumours became so circumstantial that our fence was mended - a well dug inside and the Banyamwezi employed to smelt copper as for the market of Manyema & balls for war - Syde bin Omar soon came over the Luapula from Iramba and the state of confusion induced the

traders to agree to unite their forces and make a safe retreat out of the country - They objected very strongly to my going away down the right bank of the Luapula though it was in sight with my small party - so I resolved to remain till all went.

13th

The Banyamwezi use a hammer shaped like a cone without a handle [Small cone drawn in-line.] - They have both kinds of bellows one of goat skin the the other of wood with a skin over the mouth of a drum and a handle tied to the middle of it [Small drawing of a bellows in-line.] The smelt [^] [pieces of] very large bars of copper into a pot filled nearly full of wood ashes - the fire is surrounded by masses of anthills and in these there are hollows made to recieve the melted metal [Illustration of anthills with holes in them, drawn in-line.] - They are hot from having placed to protect the fire and the metal is poured while the pot is held with the hands protected by wet rags
[0456]
[450]

Aug^t
13th
1868

Bin Omar a Suaheli came from Muabo's on Chambeze in six days crossing in that space twenty two burns or oozes from knee to waist deep

18th

Very high & cold winds prevail at present, It was proposed to punish Chukumbe when Syde bin Omar came as he is in debt & refuse payment but I go off to Cazembe -

22^d

another hot fountain in the Baloba country called Fungwe this with Kapira & Vana makes three hot fountains in this region

23^d

some people were killed in my path to Cazembe
so this was an additional argument against
my going that way -

25th

Some Banyamwezi report a tribe the Bonyolo
that extract the upper front teeth like Batoka they
are near Loanda and Lake Chipokola is there
probably the same as Kinz[k]onk[z]a - feeling my way -
All the trees are now pushing out fresh young
leaves of different colours - Winds SE. clouds
of upper stratum N.W

29th

Kaskas began today hot and sultry -
This will continue till rains fall - Rumours
of wars perpetual [^] [& near] and one circumstantial
account of an attack by the Bause - That
again contradicted - 31st Rain began here
this evening - quite remarkable and exceptional as it precedes the rains generally
off the watershed by two months at least
It was a thunder shower and it and another
on the evening of the second were quite
partial

A mission is said by Muhamad Bagharib to have been
sent from Zanzibar under [Ghamiss] ~~Salem~~ bin Abdullah
to Mteza son of Sunna - Koran only to be taught and
usual in Arabic - This is the very first attempt ever
made - Muhamad knows of no other attempt to teach
the natives - If successful with Mtesa it will be a
mercy - He is evidently a fool never whipped -
[0457]
[451]

Copied

Note on the Climate of the Watershed=

27th

August
1868

The notion of a rainy zone in which the clouds deposit their treasures in perpetual showers, has received no confirmation from observations in 1866-7. The rainfall was forty two inches - In 1867-8, it amounted to fifty three inches - this is nearly the same as falls in the same latitudes on the West Coast - In both years the rains ceased entirely in May - and with the exception of two partial thunder showers on the middle of the watershed, no rain fell till the middle, and end of October - Then and even in November it was partial & circumscribed [^] [limited] to small patches of country - but scarcely a day passed between October and May without a good deal of thunder - When the Thunder began to roll or rumble that was taken by the natives as an indication of the near cessation of rains - The middle of the Watershed is the most humid part - One sees The great humidity of its climate at once in the trees, old and young, being thickly covered with Lichens - Some flat, on the trunks and branches - others long and thready like the beards of old men waving in the wind - Large orchids on the trees in company with the profusion of Lichens are seen nowhere else except in the Mangrove swamps of the sea coast

I cannot account for the great humidity of the watershed as compared with the rest of the country, but by the prevailing winds and the rains being from the South East, and thus from the Indian Ocean - With this wind generally on the surface one can observe an upper strong wind from the North West - That is, from the low humid West coast and Atlantic Ocean - The double strata of winds can easily be observed when there are two sheets of clouds, or when burning grass over scores of square miles sends up smoke sufficiently high to be caught
[0458]
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copied Note on the climate

27th
August
1868

by the upper or Northwest wind - These winds probably meet during the heavy rains - Now in August they overlap each other - The probability arises from all continued rains within the tropics

coming in the opposite direction from the prevailing wind of the year - partial rains are usually from the South East - the direction of the prevailing wind of this region is well marked on the islands in Lake Bangweolo - the trunks are bent away from the South East - the branches on that side are stunted or killed while those on the Norwest run out straight and make the trees appear lopsided - The same bend away from the South East is seen on all exposed situations as in the trees covering the brow of a hill - At Kizinga which is higher than the Lake the trees are covered with Lichens chiefly on the South East sides, and on the upper surfaces of branches running away horizontally to or from the Norwest. Plants and trees which elsewhere in Africa grow only on the banks of streams and other damp localities are seen flourishing all over the country - the very rocks are covered with Lichens and thin crevices with ferns.

But that which demonstrates the humidity of the climate most strikingly in the number of Earthen sponges or oozes met with - In going to Bangweolo from Kizinga , I crossed twenty nine of these reservoirs in thirty miles of Latitude on a South East course - This may give about one sponge for every two miles - the word "Bog" conveys much of the idea of these Earthen sponges but it is inseparably connected in our minds with peat and these contain not a particle of peat - they consist of black porous earth covered with a hard wiry grass and a few other damp loving plants - In many places the

[0459]
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Note on the Climate

written
27th
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1868

sponges contain large quantities of the oxide of iron from the big patches of Brown Hematite that crop out everywhere - streams of this red oxide as thick as treacle are seen moving [^] [slowly] along in the sponge like small red glaciers - When one treads on the black earth of the sponge, though little or no water appears on the surface

it is frequently squirted up the limbs, and gives the idea of a sponge - In the paths that cross these sponges the earth readily becomes soft mud, but sinks rapidly to the bottom again, as [^] [if] of great specific gravity - the water in these sponges is always circulating & oozing - The places where the sponges are met with are slightly depressed valleys without trees or bushes in a forest country - The grass being only a foot or 15 inches high and thickly planted often looks like beautiful glades in a gentlemen's park in England. They are from a quarter of a mile to a mile broad, and from two to ten or more miles long. The water of the heavy rains soaks into the [^] [level] Forest lands - one never sees runnels leading [^] [it] off unless occasionally a foot path is turned to that use - the water descending about eight feet comes to a stratum of yellow sand, beneath which there another stratum of fine white sand which at its bottom cakes so as to hold the water from sinking further It is exactly the same as we found in the Kalahari Desert in digging in the Bushman sucking places for water for our oxen - the water both here & there is guided by the fine sand stratum into the nearest valley, and here it oozes forth on all sides through the thick mantle of black porous earth which forms the sponge - There in the Desert it appears to damp the surface sands in certain valleys and the Bushman by a peculiar process suck out a supply - When we had dug down to the caked sand the people begged us not to dig further as the water would all run away - We desisted because we saw that the fluid poured in from the fine sand all round the

[0460]
[454]

Note on the Climate

copied 27th
August
1868

well but more came from the bottom or cake two stupid Englishmen afterwards broke through the cake in spite of the entreaties of the natives and the well and whole valley dried up hopelessly. Here the water oozing forth from the surface of the sponge mantle collection the centre of the slightly depressed valley which it occupies, and near the head of the depression forms a sluggish stream. But further down as it meets with more slope it works out for itself a deeper channel with per-

-pendicular banks, with say a hundred or more yards of sponge on each side constantly oozing forth fresh supplies to augment its size - When it reaches rocky ground it is a perennial burn with Podostemous - and many other aquatic plants growing in its bottom - one peculiarity would strike anyone - The water never becomes discoloured or muddy - I have seen only one stream muddied in flood - the Choma flowing through an alluvial plain in Lopere - Another peculiarity is very remarkable - It is that after the rains have entirely ceased these burns have their largest flow, and cause inundations - It looks as if towards the end of the rainy season the sponges were lifted up by the water off their beds - and the pores and holes being [^] [enlarged are] all employed to give off fluid - the waters of inundation ran away [^] =

When the sponges are lifted up by superabundance of water all the pores therein are opened - as the earthen mantle subsides again the pores act like natural valves and are partially closed by the weight of earth above them - The water is thus prevented from running away altogether.

Time also being required to wet all the sand through which the rains soak, the great supply may only find its way to the sponge a month or so after the great rains have fallen - I travelled in Lunda when the sponges were all supersaturated - the grassy sward was so lifted up that it was separated into patches or tufts, and if the foot missed the row of tufts of this wiry grass which formed the native path, down one plumped up to the thigh in slush At that time we could cross the sponge only by the
[0461]
[455]

Note on the Climate written 27th August 1868

copied
August 27th
1868

native paths, and the central burn only where they had placed bridges - Elsewhere They were impassable as they poured off the waters of inundation - our oxen were generally bogged - all four legs down up to the body at once - Then they saw the clear sandy bottom of the central burn they readily went in but usually plunged right overhead leaving the tail up in the air to shew the

nervous shock they had sustained -

These sponges are a serious matter in travelling - I crossed the twenty nine already mentioned at the end of the fourth month of the dry season and the central burns seemed then to have suffered no diminution - they were then from calf to waist deep and required from 15 to 40 minutes in crossing - They had many deep holes in the paths and when [^] [one] plunges there in every muscle in the frame receives a painful jerk - When past the stream and apparently on partially dry ground one may jog in a foot or more and receive a squirt of black mud up the thighs - It is only when you reach the trees ~~that~~ and are off the sour land, that you feel secure from mud and leeches - as one has to strip the lower part of the person to many of them I found that often four were as many as we could ford in a day - Looking up these sponges a bird's eye view would closely resemble the Lichen like vegetation of frost in window panes - or that vegetation in Canada Balsam which mad Philosophical Instrument makers will put between the causes of the object glasses of our Telescopes - The flat or nearly flat tops of the subtending and transverse ridges of this central country give rise to a great many - I crossed twenty [a few of the fadders of Bangweolo] nine in thirty miles of Latitude in one direction Bin Oman a Swaheli went from Kizinga to the village of Muabo on the Chambeze in six days and crossed twenty two from knee to waist deep they were feeders of the Chambeze - Their brows are literally innumerable = Rising on the ridges [0462] [456]

copied
August
27th
1868

or as I formerly termed them Mounds they are undoubtedly the primary [^] [or ultimate] sources of the Zambezi Congo - and Nile - By their union are formed streams of from 30 to 80 or 100 yards broad and always deep enough to require either canoes or bridges - There I propose to call the secondary sources and as in the case of the Nile they are drawn off by three lines of drainage they become the head waters, the (caput Nile) of the river of Egypt

Thanks to that all embracing Providence which has watched over and enabled me to discover what

I have done - There is still much to do and if health and protection be granted I shall make a complete thing of it -

additional
note copied

But few of the sponges on the watershed ever dry but elsewhere many do - the cracks in their surface are from 15 to 18 inches deep - with lips from two to three inches apart - Crabs and other animals in clearing out their runs reveal what I verified by actually digging wells at Kizinga & in Kabuire and also observed in the ditches 15 feet deep dug by the natives round many of their stockades, that the sponge rests on a stratum of fine white washed sand - These cracks afford a good idea of the effect of the rains - the partial thunder showers of October - November, December & even January, produce no effect on them - It is only when the Sun begins to return from His greatest southern Declination that the cracks close their large lips - The whole sponge is borne up and covers & an enormous mass of water oozing forth in March and April forms the inundations - these floods in the Congo, Zambezi and Nile require different times to reach the sea - the bulk of the Zambesi is further augmented by the greater rains finding many pools in the beds of its faders filled in February. As soon as the sun comes North

[0463]

[457]

Journal from Kizinga to Kabwabwata

October

29th

1868

[Kabuire] In coming North in [^] [September and October] ~~this~~ the last months of the dry season I crossed many burns flowing quite in the manner of our brooks at home after a great deal of rain - Here however the water was dear and the banks not abraded in the least - some rivulets had a tinge of white in them as oif of felspar in disintegrating granite - some nearly stagnant burns had as if milk & water in them, & some red oxide of iron -

Leeches

Where Leeches occur they need no coaxing to bite,
but fly at the white skin like furies & refuse to let go
With the fingers benumbed though the water is only 60°
one may twist them round the finger and tug but
they slip through - I saw the natives detaching them
with a smart slap of the palm & found it quite effectual

In apparent contradiction of the forgoing [Note on climate], so far

Sources

as touches the sources of the Zambezi, Syde bin
Habib informed me a few days ago that he visited
the sources of the Liambai and of the Lufira one is
called Changozi, and is small, & in a wood of
large trees S.W. of Katanga - the fountain of the
Liambai is so large that one cannot call to
a person on the other side - He appears also very
small there - the two fountains are just five
hours distant from each other - He is well acquainted
with the Liambai - (Leeambye) where I first met
him [^] [Lunga] - another river comes out of nearly the same
spot which goes into the Lueñge - - Kafue -
Lufira is less than Kalongosi up there - that is
less than 80 or 200 yards and it has deep water
falls in it - the Kone range comes down North
nearly to Mpweto's - Mkana is the chief of the
stone houses in the Baloba, and he may be
reached by three days of hard travelling from
Mpweto's - Lufira is then one long day
West - As Muabo refuses to shew me
his mita - Miengelo or Mpamankanana

[0464]

[458]

Note
on the
29 Oct
1868

as they are called I must try and get to Mose
of the Baloba of Mkama -

Senegal swallows pair in beginning of Dec^r

Swifts - Senegal swallows and common dark
bellied swallows appeared at Kizinga in the
beginning of October = Other birds as Drongo
Shrikes - a bird with a reddish bill but otherwise
like a grey linnet keeps in flocks yet [5th Dec^r pairs not] - The
Kite came sooner than the swallows I saw the first
at Bangeweolo on the 20th of July 1868

Note
inunda
tion

The inundation which I have explained in
the note on the climate as owing to the sponges being
supersaturated in the Greater Rains when the Sun
returns from his greatest Southern Declination,
the pores are then all enlarged - the sponges borne
up and off the water of inundation flows in great
volume even after the rains have entirely ceased -
something has probably to be learned from the Rain
fall at or beyond the Equator as the Sun pursues
his way North beyond my beat, but the process
I have named accounts undoubtedly for the
inundations of the Congo and Zambesi
the most acute of the ancients ascribed the
inundation with Strabo to summer rains in
the South - others to snows melting on the
mountains of the moon - others to the Northern
winds - The Etesian breezes blowing directly
against the mouth of the river and its current
others with less reason ascribed the inundation
to its having its source in the ocean - Herodotus
and Pliny to evaporation following the course
of the Sun -

Journal
1st Sept^r
1868

Two men from Cazembe - I am reported killed -
5th the Moninga tree distills water which falls in large drops -
6th Luapula seen when smokes clear off 7th 50 of Syde bin Omar's
people died of small pox in Usafa - Men - vaccine virus
8th Syde from Framba, forces joined we leave on the

23^d

25th East bank of Moisi R. 28th Luongo. 1st Oct Lofuba -
[0465]

Note written on
5th October 1868

I was detained in the Imboshwa country much longer than I relished - The inroad of the Mazitu of which Cazembe had just heard when we reached the Mofwe was the first cause of delay - He had at once sent off men to verify the report and requested me to remain till his messengers should return - this foray produced a state of lawlessness in the country which was the main reason of our further detention - the Imboshwa fled before the marauders and the Banyamwezi or Garaganza who had come in numbers to trade in copper took on themselves the duty of expelling the invaders and this by means of their muskets they did effectually, then building stockades they excited the jealousy of the Imbozhwa lords of the soil, who instead of feeling grateful hated the new power thus sprung up among them - they had suffered severely from the sharp dealing of the strangers already and Chikumbi made a determined assault on the stockade of Kombokombo in vain - confusion prevailed all over the country - Some Banyamwezi were assumed the offensive against the Bausi who resemble the Imbozhwa but are further south, and captured and sold some prisoners - It was in this state of things that as already mentioned I was surrounded by a party of furious Imbozhwa - a crowd stood with fifteen or twenty yards with spears poised and arrows set in the bowstrings and some took aim at me - They took us for plunderers and some plants of groundnuts thrown about gave colour to their idea. One good soul helped us away a blessing be on him and his - Another chief man took us for Mazitu! In this state of confusion Cazembe heard that I & my party had been cut off - He called in Moeneompanda and took the field in person in order to punish the Banyamwezi against whom he has an old grudge for killing a near relative of his family - Selling Bausi and setting themselves up as a power in his country

[0466]

[460]

Written

5th Oct
1868

The two Arab traders now in the country felt that they must unite their forces and thereby effect a safe retreat - Ulukumbe had kept 28 tusks for Syde bin Omar safely but the coming of Cazembe might have put it out of his power to deliver up his trust in safety - an army here is often quite lawless - Each man takes to himself what he can - When united we marched [on 23 Sept^r] from Kizinga together - built fences every night to protect ourselves and about four hundred Banyamwezi who took the opportunity to get safely away - Kombo-kombo came away from his stockade and also part of the way but cut away by night across country to join parties of his countrymen who still love to trade in Katanga copper - we were not molested but came nearly North of the Kalongosi - Syde parted from us and went away East to Moamba & thence to the coast -

11th

From Kizinga North the country is all covered with forest and thrown up into ridges of hardened sandstone capped occasionally with fine grained clay schist - Trees often of large size and of a species closely resembling the Gum copal tree - on heights Masukos and Rhododendrons - When exposed bent away from the South East, Animals as buffaloes and Elephants numerous but wild - Rivulets numerous and running now as briskly as brooks do after much rain in England all on the South Western side of Kalongosi are subjects of Cazembe - Balunda or Imbozhwa

Note

Irritable ulcers are common on the limbs of natives - their edges are elevated and bottoms glazed - treated or maltreated at bishop Mackenzie's mission by irritating salves they became frightful sloughs and often
[0467]
[461]

caused death - I had nothing to do with the treatment

but saw D^r Meller applying red precipitate to one on a Makololo - ! Support is the proper treatment at Charing Cross Hospital this was given by bandages, the Arabs do this by a bees wax plaster in which a little copperas is mixed - the plaster is held on by a bandage and they soon heal - Burgundy pitch on a bit of paper or leather has the same effect - the natives tie on hard leaves or a piece of calabash - I recommended the missionaries to give support by quinine but never saw it given - M^r Waller sent me some of the salve - His own people laughed & said Waller told us lies about that - it never cured us though he said it would

It was gratifying to see the Banyamwezi carrying their sick in cots slung between two men - In the course of time they tired of this and one man who was carried several days remained with Chama - We crossed the Luongo far above where we first became acquainted with it & near its source in Urungu or Urungu hills - Then the Lobulen a goodly stream 30 yards broad & rapid with fine falls above our ford goes into Kalongosi

6th Oct^r

cross the Papusi and a mile beyond the Luena by 40 yards and knee deep - Here we were met by about 400 of Kabanda's men as if they were come to dispute our passage at the ford - I went over - all were civil but had we shewn any weakness they would no doubt have taken advantage of it

7th

We came to the Kalongosi flowing over five cataracts made by five islets the place called Kabwerume - near it the Mebamboa a goodly rivulet joins it -

12th

We came to the Kalongosi at the ford name Mosolo by pacing I found it to be 240 yards broad and thigh deep at the end of the dry season - It ran so strongly that it was with difficulty I could keep my feet - Here 500 at least of Insama's people stood on the opposite shore to know what we wanted - two fathoms of calico were sent over

[0468]

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October

12th

1868

and then I and thirty guns went over to protect the people in the ford - as we approached they retired - I went to them and told them that I had been to Insama's and he gave me a goat & food and [^] [we] were good friends - some had seen me there - they crowded to look till the Arabs thought it unsafe for me to be among them - if I had come with bared skin they would have fled all became friendly - an elephant was killed and we remained two days buying food - we passed down between the ranges of hills on the East of Moero - the path we followed when we first visited Cazembe - from the

20th

21st

Luao I went over to the chief village of Muabo and begged him to shew me the excavations in his country - He declined by saying that I came from a crowd of people and must go to Kabwabwata and wait a while there Meanwhile he would think what he should do whether to refuse or invite me to come, He evidently does not wish me to see his strongholds - all his people could go into them though over ten thousand - they are all abundantly supplied with water and they form the storehouses for grain - We

22^d

came to Kabwabwata and I hope I may find a way to other underground houses - it is probable that they are not the workmanship of the ancestors of the present occupants for they ascribe their formation invariably to the deity - Mulungu or Reza - If their fore-fathers had made them some tradition would have existed of them -

23^d

Syde bin Habib came over from Mpwetoo
He reports Lualaba and Lufira flowing
into Lake of Kinkonza - Lungabale is
paramount chief of Rua -
[0469]
[463]

25th
Oct^r
1868

Mparahala horns measured 3 feet long $2\frac{1}{2}$ [3 -] inches
in diameter at the base - This is the yellow Kualata of
Makololo - bastard Gemsouck of the Dutch -

28th
27-29
30th

Salem bin Habib was killed by the people in Rua -
He had put up a tent and they attacked it in the night &
stabbed him through it - Syde bin Habib waged a war of

Writing
up journal

vengeance all through Rua after this for the murder of his
brother - Seph's raid may have led the people to the murder

Nov^r 1st 1868

, at Kabwabwata - we are waiting till Syde
comes up that we may help him - He has an enormous
number of tusks and bars of copper - sufficient it
seems for all his people to take it forward going &
returning three times over - He has large canoes on the
Lake and will help us in return -

My run away attendants wished to return to meat
Chikumbe's but "Mpamari"! prevented them - they
now wished me to take them - I would not listen to
"Mpamari" as a mediation for he is untruthful, but
when they sent a deputation of their own people I
resolved to reinstate two - I reject the thief Suzi for
he is quite inveterate, and Chuma who ran away "to
be with Suzi" and I who rescued him from slavery,
and had been at the expense [^] [of] feeding and clothing him
for years was nobody in his eyes - "Bange" and black

women overcame him, and I feel no inclination to
be at further exposure & trouble for him -

2 Nov^r

News came yesterday from Mpweto's that twenty [^] [one] slaves
had run away from Syde bin Habib at one time - they
were Rua people and out of the chains - they were con-
sidered safe when fairly over the Lualaba, but shewed
their love of liberty on the first opportunity - Mpweto
is suspected to have harboured them or helped them
over the river - this will probably lead to Syde attacking
him as he has done [to] so many chiefs in Rua - In
this case Mpweto will have no sympathy he is so
wanting in the spirit of friendliness to others
[0470]
[464]

November
3^d
1868

Sent off men to hasten Syde onwards - the
first stage from Mpweto's and from this is four
days from Mpweto and two from this - We start
in two or three days -

Note

The oldest map known to be in existence is the
map of the Ethiopian goldmines, dating from the time
of Sathos I., the father of Rameses II., long enough before
the time of the bronze tablet of Aristagoras, on which
was inscribed the circuit of the whole earth, and all
the sea and all the rivers - Tylor p. 90 - quoted from
Birch 'Archaeologia' vol. XXXIV p. 382 - Sesosbus was
the first as quoted opposite to distribute his maps -

8th

Syde bin Habib is said to have amassed 150 frasilas

5,250 lbs
10,500 lbs

of ivory = 5,250 lbs and 300 frasilas of copper = to 10,500 lbs - with one hundred carriers he requires to make from relays otherwise make the journey four times over at every stage - Twenty one of his slaves ran away in one night and only four were caught again - They were not all bought nor was the copper and ivory come at by fair means the murder of his brother was a good excuse for plunder murder and capture - Mpweto is suspected of harbouring them as living on the banks of the Lualaba - they could not get over without assistance from his canoes and people - Mpweto said "remove from me and we shall see if they come this way", they are not willing to deliver fugitives up - Syde sent for Elmas the only thing of the Mullam or clerical order here, probably to ask if the Koran authorizes him to attack Mpweto - Mullam will reply, "yes certainly - if Mpweto wont restore your slaves take what you can by force" - Syde's bloodshed is now pretty large, and he is becoming afraid for his own life, if he ceases not he will himself be

soon 10/[...]

caught some day -

Note

Ill by fever two days = better and thankfull

[0471]

[465]

Note copied from one written on 16th Aug. 1868

2 Nov.

1868

The discovery of the sources of the Nile is of somewhat [^] [akin] similar [^] [in] importance to the discovery of the North West passage It called forth, though in a minor degree, the energy - the perserverance and the pluck of Englishmen, and anything that does that is beneficial to the nation - and to [^] [its] posterity - the discovery of the sources of the Nile possesses moreover, an element of interest which the North West passage never had - the great men of antiquity have recorded their ardent desires to know the fountains of what Homer called "Egypt's "Heaven descended spring" - Sesostris, the first who [^] [in camp with his army] made and distributed maps [^] [not to Egystians only but to the Scythians] naturally wished to know the springs

of [says Enstathins] the river on whose banks he flourished - Alexander the Great, who founded a celebrated city at this river's - mouth looked up the stream with the same desire - and so did the Caesars - the Great Julius Caesar is made by Lucan to say that he would give up the civil war if he might but see the fountains of this far famed river - Nero Caesar sent two centurions to examine the "Caput Nili, - they reported that they saw the river rushing with great force from two rocks, and beyond that it was lost in immense marshes - This was probably " native information" concerning the cataracts of the Nile and long space above them - which had already been enlarged by others into two hills with sharp conical tops called Crophi and Mophi - midway between which lay the fountains of the Nile - fountains which it was impossible to fathom - and which gave forth half their water to Ethiopia in the South, and the other half to Egypt in the North - that which these men failed to find, and that which many great minds in ancient times longed to know has in this late age been brought to light by the patient toil, and laborious perseverance of an Englishman -

In laying [^] [a contribution to] this ^ discovery at the feet of his countrymen the [^] [waiter] desires to give all the honour [which] they deserve to his predecessors - the work of Speke and Grant is deserving of the highest commendation inasmuch as they opened up an
[0472]
[466]

1868 - date when this note was written at Kizunga

copied 2 Nov^r
1868

immense tract of previously unexplained country,
[in the firm belief they were bringing to light the head of the Nile] No one can appreciate the difficulties of their feat unless he has gone into new country - In association with Chieftan Burton, Speke came much nearer to the "coy fountains" than at the Victoria Nyawza, but they [^] [all] turned their backs on them - M^r Baker shewed courage & perserverance worthy of an Englishman in following out the hints given by Speke and Grant = But none rises higher in my estimation than the Dutch lady Miss Tine, who, after the severest domestic afflictions nobly persevered in the teeth of every difficulty, and only turned away from

the object of her Expedition, after being assured by Speke and Grant that they had already discovered in Victoria Nyanza the sources she sought - Had they not given their own mistaken views, the [^] [wise] foresight by which he provided a steamer would inevitably have led her to [^] [pull] ~~steam~~ up the ~~Lualaba - up Lake Moero - Up Luapula to the~~ [there are cataracts in Nile] part of cataracts and [^] [by canoes] through Lake Bangweolo to sources full five hundred miles South of the most southernly part of Victoria Nyanza - she evidently possesses some of the indomitable pluck of Von Tromp, whose tomb every Englishman who goes to Holland must see - Her doctor, ~~a von Huequikin~~, was made a Baron - were she not a Dutch lady already we think she ought to be made a Duchess -

By way of contrast with what, if I live through it, I shall have to give, I may note some of the most prominent ideas entertained of this world renowned river - Ptolemy [^] [a geographer who lived in the second century and was not a king of Egypt -] with the most ancient maps makes the Nile rise from the " Montes Lunae" between ten and twelve South Latitude, by [^] [six] several streams which flowed North into two Lakes situated East and West of each other - These streams flowed In 1827 Linant reached 13° 30' N on the white Nile - in 1841 the second Egyptian under D^r Arananld and Sabatier explored the river to 4° 41' N and Jomard published his work on Limmor & the River Habaiah D^r Beke and M.D. Abadie contributed their share to making the Nile better known - Brun Rollet established a trading station in 1856 at Belenia on the Nile at 5° N Lat.
[0473]
[467]

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2 Nov^r
1868

about West of his river Rhapta [^] [or Raptus] which probably our Roruma or Lokuma - This was very near the truth - but the mountains of the Moon cannot be identified with the Lokinga, or mountains of Bisa, from which ~~most~~ [^] [many] of the springs do actually arise - Unless indeed we are nearer to the great alterations in climate which have taken place, as we are [^] [to be] nearer the epoch of the megatherial [^] [the mammoth - Rhinoceros tichorhinus] ~~than~~ ~~was formerly~~ [^] [Aurochs & others] supposed, snow never lay in these latitudes on altitudes of 6000 feet above the sea -

Some of the ancients supposed the river to have its source in the ocean - this was like the answer we recieved long ago from the natives on the Liambai or upper Zambesi when enquiring for its source - "It rises in Loatle [^] [the white mans sea] or Metsehula" - the second name means the "grazing water" from the idea of the tides coming in to graze; as to the freshness of the Liambai waters they could offer no explanation - some again thought that the Nile rose in Western Africa and after flowing Eastwards across the continent turned Northwards to Egypt - others still thought that it rose in India! and others again from vague reports collected from their slaves, made it and several other rivers rise out of a great inland sea - Achelunda was said to be the name of this Lake, and in the language of Angola it meant the "sea" - it means only "of" or "belonging" "to Lunda" = a country - It might have been a sea that was spoken of or a whale or anything - "Nyassi, or the sea" - was another name and another blunder - "Nyassi" means long grass and nothing else - Nyanza contracted into Nyassa, means lake, marsh, any piece of water or the dry bed of a lake even - the N and y are joined in the mouth and never pronounced separately - the "Naianza"! It would be nearer the mark to say the b. Nancy-!

[0474]

[468]

copied

2 Nov^r

1868

the Portuguese were supposed to possess more knowledge of central Africa than any other nation because having factories on each side of the continent they perseveringly propagated the idea that they had also power and overland communication - but except in the case of two black slaves with Portuguese names who went from Cassange to Tette, and [^] [brought] a letter thence from the Governor of Mosambique back to Cassange [^] [less by a thousand miles than from sea to sea] (Angola)

the idea was a delusion - The same fraud is to this day practised by Portuguese statesmen - the good Viscount de Sá's maps which were lately sent to the different Governments in Europe, are simply pretensions to power & influence

in Africa which have no existence - Pity that
 His Excellency does not see that truthfulness is
 a higher virtue than patriotism - The Portuguese
 were also supposed to have concealed their
 discoveries in the Archives at Lisbon, but after
 all they had to produce ~~had[s] been~~ [was] given to the world,
 it is now pretty evident that concealment was
 an easy task, they had so precious little to hide -
 Except three slaving visits to Cazembe there
 was absolutely nothing to reveal - Vague
 hearsay collected [^] [from slaves] by Dos Santos [^] [1597] -
 De Barros - De Conto - oDoardo Lopez edited by [Pigafetta] in 1599
 at second and third hand required no conceal-
 -ment - the so called Expeditions went to buy
 slaves and ivory and heard of nothing else -
 They went near to Lake Moero! - and near
 to Bangweolo! - Some of their coloured
 attendants even saw Luafula but as one of
 them declared [^] [to me], they all thought that it ran
 to Angola!! So little did M^r Cooley - the
 great apostle of hearsay geography know
 of the country actually, he put down a
 river flowing from the centre of a valley up its
 [0475]
 [469]

copied
 2 Nov
 1868

side [^] [at least] 3000 feet uphill, and calling it the "New Zambesi"
 boldly challenged me to argue the point with him in
 the Athenæum whether the old Zambezi existed above
 the Victoria falls or not - That river though seen crossed
 and [^] [its latitude] laid down by M^r Oswell and myself he asserted
 to be "an undeveloped river" whatever that may mean
 "which ran under the Kalahari Desert and was lost"
 and to make sure of its disappearance before forming
 the splendid Victoria Falls he put its terminus down
 in what he called a map as a pothook - meaning
 doubtless by this dignified hieroglyphic that here
 the "river had hooked it" - It would not be worth
 while to notice this ~~foolish~~[precocious] ignorance were it not to shew
 how extremely little the most acute, learned of actual
 geography from Portuguese instructors - How
 little was known of central Africa in fact till our
 own countrymen took up the exploration -

The next pupil of the Portuguese M^r Macqueen with
 all their hearsay at his finger ends emitted his last
 notes on the so called "geography of Central Africa"

in 1856 - a mere modification of the dream of his life -
 A great mountain range running up the centre of the
 Continent - "the African Cordillera" - ! "The backbone
 of the world"!! by telling the world that "Kenia, the snow
 covered mountain seen by Dr Krapf lies exactly under
 the Equator [^] [(?)] and in 35 ° [(?)] East Long - Thence a range of
 very high hills rising above the range of perpetual
 congelation, and some of them volcanic are to the West-
 ward - Immediately to the North of Mount Kenia rises (!)
 the most Southernly source of the Bahr al Abiad -
 the real Egyptian Nile" - of this says [^] [he] ~~the dreamer~~
 who pronounced Speke and Grant heroic achieve-
 ment to be "a miserable failure" - "the information
 I have collected leaves no doubt" "It was well
 known to the early Portuguese" - This is interesting
 as emitted by one who has laboured to make the
 his Portuguese instructors [^] [appear to be] the only discoverers of
 [0476]
 [470]

copied
 2 Nov^r
 1868

of value [^] [in Africa and that] with the laudable object of dwarfing the
 labours of his own countrymen - We need not tell
 him that the most Southerly source of the real Egyptian
 Nile is some 12 ° of Latitude south of his dream -
 Off all those called Theoretical discoverers the man
 who ran in two hundred miles of Lake & placed them
 on a height of some 4000 feet at the Nor West end of
 Lake Nyassa, deserves the high[^] [est] place - Dr Beke
 in his guess, came nearer the sources than most
 others, but after all he pointed out where they would
 not be found - Old Nile played the theorists a
 pretty prank by having his springs five hundred
 miles South of them all - [^] [I call mine a contribution because] It is just a hundred
 [(1769) [^]] years since Bruce, a greater traveller than any
 of us visited Abyssinia, and having discovered
 the sources of the Blue Nile, [^] [he] thought that he had then
 solved the ancient problem - Am I to be cut
 out by some one discovering southern fountains
 of the river of Egypt of which I have now no
 conception? - transcribed from note written 16th Aug 1868
 David Livingstone

copied
 2 Nov^r 1868

Note [additional]

The subject of change of climate from alteration of level has not recieved the investigation it deserves
M^r Darwin saw reason to believe that very great alterations of altitude and of course of climate had taken place in South America and the islands of the Pacific = the level of a country above the sea I believe he thought to be as variable as the winds - A very great alteration of altitude has also taken place in Africa - this is apparent on the sea coast of Angola, and all through the centre of the country where large rivers which once flowed South -wards and Westwards ~~along~~ [^] [are] no longer able to run in these directions - the general desiccation of the country as seen in the beds of large rivers & of enormous Lakes tells the same tale - Portions [0477]

Additional note copied 2^d Nov^r 1868 [471]

of the East coast have sunk others have risen even in the historic period - the upper or Northern end of the Red sea have risen so that the place of the passage of the children of Israel is now between forty and fifty miles from Suez the modern head of the Gulph - This upheaval and not the sand from the Desert caused the disuse of the ancient canal across the Isthmus - It took place since the Muhamadan conquest of Egypt - The women of the Jewish captivities were carried past the end of the Red Sea and along the Mediterranean in ox waggons where such cattle would now all perish for want of water and pasture - In fact the route to Assyria would have proved more fatal to captives than the middle passage has been to Africans since - It may be true that as the Desert is now it could not have [^] [been] traversed by the multitudes under Moses - but the German strictures put forth by D^r Colenso with the plea of the progress of science assumes that no alteration has taken place in either desert or climate but a scientific examination of the subject would [have] ascertained what the country was then when it afforded pasture to "flocks ~~and~~[even] herds [^] [even] & very much cattle" - We know that Eziongeber was with its docks on the sea shore, with water in abundance from the ships carpenters - It is now far from the head of the Elaic gulp in a parched Desert - Aden when visited by the Portuguese Balthazar less than 300 years [^] [a]go was a perfect garden - It is now a vast conglomeration of black volcanic rocks with so little vegetation that on seeing flocks of goats driven out I thought of the Irish cabman [at an ascent] slamming the door of his cab & whispering to his fare "Whish its to desave the baste

He thinks that you are out walking” - Gigantic tanks
in great numbers and the ruins of aqueducts
appear as relics of the past, where no rain now
falls for three or more years at a time - They
have all dried up by a change of Climate
[0478]

[472] Additional note

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possibly similar & contemporaneous with that which
has dried up the Dead Sea -

The journey of Ezra was undertaken after a fast at
the river Ahava - With nearly 50,000 people he had
only about 8000 beasts of burden - He was ashamed
to ask a band of soldiers and horseman for
protection in a way - It took about four months
to reach Jerusalem - this would give 5½ or 6 miles
a day, as the crow flies, which is equal to 12 or 15 miles
of surface travelled over - this bespeaks a country
capable of yielding both provisions & water such
as cannot now be found - Ezra would not have
been ashamed to ask for camels to carry provisions
and water had the country been as dry as it is now -
the prophets in telling all the woes & miseries of
the captivities never allude to suffering or perishing
by thirst [^] [in the way -] or being left to rot in the route as
African slaves are now in a well watered country
Had the route to Assyria been then as it is now,
they could scarcely have avoided referring to the
thirst of the way - but everything else is mentioned
except that -

Note

It will possibly seem to some that Lake Nyassa
may give a portion of its water off from its
Northern end to the Nile - this would imply a
Lake giving off a river at both ends - the country
too on the North NorWest & NorEast rise to it from
4000 to 6000 feet above the sea, and there is not the
smallest indication that Nyassa and Tanganyika
were even connected - Lake Liemba is the
most southerly part of Tanganyika - this Latitude
is 8 ° 46' South - the most Northerly point of Lake
Nyassa is probably [10 ° 56'] 8 46 [2 10] [Geographical calculations.] of Latitude

Longitude of Liemba [Geographical calculations.] $\frac{1}{2}$ of which
[Geographical calculations.] 180' of Long is about 206' the distance
[Geographical calculations.] between two Lakes and no evidence
of fissure, rent or channel now appears on
[0479]
[1868] [473] Additional note

copied
3 Nov^r

the Highland between -
Again Liemba is 3000 feet above the sea - the
altitude of Nyassa is 1200 800 feet - Tanganyika
would thus go to Nyassa down the Shire
with the Zambesi & the sea is a passage existed
even below ground - -
the Large Lake said to exist to the North West of
Tanganyika might however sent a branch to
the Nile - but the land rises up into a high ridge
East of this Lake

copied
3^d
Nov^r

It is somewhat remarkable that the impression
which intelligent Suaheh who have gone into Karagwe
have received, is that the Kitangule flows from
Tanganyika into Lake Ukerewe - One of Syde
bi Omar's people put it to me very forcibly the
other day by saying " Kitangule is an arm of
of Tanaganyika" ! He had not followed it out,
but that Dagara the father of Rumanyika should
have in his lifetime seriously proposed to deepen
the upper part of it, so as to all canoes to pass
from his place to Ujiji is very strong evidence
of the river being large on the Tanaganyika side - We
know it to be of good size & requiring canoes
on the Lake Ukerewe side - Burton came to the
very silly conclusion that when a native said a
river ran one way he meant it flowed in
the opposite direction - Ujiji in Rumanyika's
time was the only mart for merchandise in
the country - Garaganza or Galaganza has most
trade influence now -

14th Sept
1868

Note
copied
3^d Nov^r

Okara is the name by which Victoria
Nyanza is known on the Eastern side - An
arm of it called Kavirondo is about 40
miles broad - Lake Baringo is a distinct
body of water some 50 miles broad and
giving off a river called Ngarda bash
[0480]
[474]

with flows Eastward into the Somauli
country - Lake Naibash is more to the
East than Kavirondo and about 50
miles broad too - It gives off the river Kidete
which is supposed to flow into Lufu
It is South East of Kavirondo and Kilimanjaro
can be seen from its shores in the South East
Okara - Naibash and Baringo seem to have
been run by Speke into one Lake - Okara in
the South is full of large islands and has
but little water between them - that little is
encumbered with aquatic vegetation called
"Tikatika on which as in Lakelet Gumadona
a man can walk - Waterlillies [^] [& Duckweed] are [^] [not] the chief
part of this floating mass - In the North
Okara is large - Burukinegge [^] [land] is the boundary
between the people of Kavirondo & the Gallahs
with camels and horses - Aug1868

Journal

Nov^r
9th
1868

copied several Notes written at Kizinga and
elsewhere and at Kabwabwata resume journal
some slight showers have cooled the air a little

10th

this is the hottest time of the year - 10th a heavier
shower this morning will have more of the same effect
11th Muabo visited this village but refuses to shew
his underground houses

13th

I was on the point of starting without Muhamad Bagharib but he begged me not to go till he had settled some weighty matter about a wife he is to get Ujiji from Mpamari - We must have the New moon which will appear in three days for lucky starting and will leave Syde bin Habib at Chisabis Mean while two women slaves ran away and returned here - He informed me that many of Sydes slaves, about forty fled - of those who
[0481]
[475]

Nov^r
13th
1868

cannot escape many die evidently broken hearted - they are captives and not, as slaves often are criminals sold for their guilt - hence the great mortality caused by taking to the sea to be as they believe fatted and eaten! Poor things! Heaven help them -

11

Ujiji is the pronunciation of the Banyamwezi and they call the people Wayeyi exactly as the same people styled themselves on the R - Zougha near Ngami I have taken all the runaways back again, After trying the independent life they will behave better - Much of their ill conduct many be ascribed to seeing that often the flight of the Johanna men, I was entirely dependent on them - More enlightened people often take advantage of me in similar circumstances, Though I have seen pure Africans come out generous -ly to aid one abandoned to their care - Have faults myself -

Nov. S- 15th

The Arabs have some traditions of the Emir Musa coming as far South as the Jagga country - Some say he lived N- E- of Sunna now Mteza but it is so mixed up with fable and tales of the Genii (Mageni) that it cannot refer to the Great Moses concerning whose residence at Meröe and marriage of the king of Ethiopia's daughter there is also some vague traditions further North - The only thing of interest to me is the city of Meröe which is lost and may if

built by ancient Egyptians still be found -

The Africans all beckon with the hand to call a person in a different way from what Europeans do - the hand is held as surgeons say prone [^] [or palm down] while we beckon with the hand held supine or palm up - It is quite natural in them for the idea in their mind is to lay the hand on the person & draw him towards them - If the person wished for is near, say 40 yards off the beconer puts out is right hand on a level with his breast & makes the motion of catching the other by shutting the fingers & drawing him to himself [Drawings of beckoning hand.] If the person is further off, this motion is exaggerated by lifting up the
[0482]
[476]

Nov^r
15th
1868.

right hand as high as he can, he brings it down with a sweep towards the ground - the hand being still held prone as before - In nodding assent they differ from us by lifting up the chin instead bringing it down as we do - This lifting up the chin looks natural after a short usage therewith and is perhaps purely conventional not natural as the other seems to be.

I am

16th

tired out by waiting after finishing Journal, and will go off tomorrow North - Simon killed a zebra after I had taken the above resolution - this supply of meat makes delay bearable for besides flesh, of which I had none, we can buy all kinds of grain & pulse for the next few days - the women of the adjacent villages crowd into this as soon as they hear of an animal killed - & sell all the

17th

produce of their plantations for meat -

It is said that on the road to the Great Salt Lake in America the bones and skulls of animals lie scattered everywhere - yet travellers are often put to great straits for fuel - This if true

is remarkable among a people so[[^]][so] apt in turning
 everything to account as the Americans -
 When we first steamed up the river Shire our
 fuel went done in the Elephant marsh where
 no trees exist and none could be reached
 without pressing through many miles on
 either side of impassable swamp covered with
 reeds and intersected everywhere with deep
 branches of the river - coming to a spot where an
 elephant had been slaughtered, I at once took
 the bones on board, and these with the bones of
 a second elephant enabled us to steam briskly
 up to where wood abounded - the Scythians

Ezekiel
 XXIV. 5th

according to Herodotus used the bones of the animal
 sacrificed to boil the flesh - the Guachos of
 South America do the same when they have
 no fuel - the ox thus boils himself.

[0483]

[477]

Nov^r
 8th
 868.

a pretty little woman ran away from her husband
 and came to Mpamari. Her husband brought three
 hoes, a checked cloth, and two strings of large neck beads
 to redeem her - but this old fellow wants her for himself,
 and by native law he can keep her as his slave = wife =
 slave owners make a bad neighbourhood - the slaves are
 always running away, and the headmen are expected to
 restore the fugitives for a bit of cloth - an old woman of
 Mpamari fled three times - she was caught yesterday and
 tied to a post for the young slaves to plague her - Her daughter
 burst into an agony of tears on seeing them tying her
 mother, and Mpamari ordered her to be tied to the mother's
 back for crying! I interceded for her & she was let go. He
 said you don't care though Seyed Majid loses his money.
 I replied "let the old woman go. she will be off again to
 morrow" but they cannot bear to let a slave have freedom
 I don't understand what effect his long prayers, and
 prostrations towards the "Kibla" have on his own
 mind - they cannot affect the minds of his slaves
 favourably, nor do they mine, though I am as
 charitable as most people -

9th

I prepared to start today but Muhamad Bagharib who has been very kind and indeed cooked meals for me from my arrival at Cazembe's 6th May last, till we came here 22^d Oct^r the food was coarse enough but still it was food, and I did not like to refuse his genuine hospitality - he begged of me not to go for three days and then he would come along with me - Mpamari also entreated - I would not have minded him, but they have influence with the canoe men on Tanganyika, and it is well not to get a bad name if possible - Burton got the name of the "stingy white man", and he speaks as if this name indicated fear The fear so far as I can glean from his own account was all on his side - He sheepishly complied with every demand made by the natives, and revenged himself by making mouths at them in pedantic verbage in his Journal. Speke name is one of generosity [0484]
[478]

Nov^r
20th
1868

Mohamad Bagharib purposed to attack two villages near to this from an idea that the people there concealed his runaway slaves - By remaining I think that I have put a stop to this as he did not like to pillage while I was in company. Mpamari also turned round towards peace, though he called all the riffraff to muster and caricoled among them like an old broken winded horse - one man became so excited with yelling that the others had to disarm him & he then fell down as if in a fit, water poured on his head brought him to calmness. We go on the 22^d but

22^d

But this evening the Imbozhwa [^] [or Babemba] came at dusk killed a Wanyamwezi woman on one side of the village and a woman and child on the other side of it. I took this to be the result of the warlike demonstration mentioned above, but one of Muhamad Bagharib's people named Bin Juma had gone to a village on the North of this and seized

two women and two girls in lieu of [...] [four] slaves
who had run away. The headman resenting
this shot an arrow into the head of one of bin
Juma's party & bin Juma shot a woman with
his gun. This it turned out had roused the

23^d

whole country, and next morning we were
assailed by a crowd of Imbozhwa on three
sides - We had no stockade but some built
as fast as the enemy allowed - cutting down
trees and carrying them to the line of defence,
while others kept the assailants at bay with
their guns - But for the crowd of Banyam-
wezi which we have who shot vigorously
with their arrows, and occasionally chased
the Imbozhwa we should have been routed.
I did not go near the fighting, but remained
in my house to defend my luggage if necessary
the women went up and down the village
with sieves as if winnowing - and singing
[0485]
[479]

23^d

Nov^r

868

songs and lulliloo [˘] [ing] to encourage their husbands &
friends who were fighting - Each had a branch of
the Ficus Indica in her hand which she waved I
supposed as a charm - About ten of the Imbozhwa
are said to have been killed but dead and wounded
were at once carried off by their countrymen - they
continued the assault from early dawn till one
PM - and showed great bravery, but they wounded
two only with their arrows. Their care to secure
the wounded was admirable - Two of three at once
seized the fallen man, and ran off with him though
pursued by a crowd of Banyamwezi with spears,
and fired at by the Swaheli - Victoria-cross fellows
truly many of them were - Those who had a bunch
of animals tails with medicine tied to their waists
came sidling, and ambling up to near the unfinished
stockade, and shot their arrows high up into the air
to fall among the Wanyamwezi - then picked up
any arrows on the field ran back, and returned again
they thought that by the ambling gait they avoided the
the balls - and when these whistled past them they

put down their heads as if to allow them to pass over - they had never encountered guns before. We did not then know it but Muabo - Phuta - Ngurue - Sandaruko - and Chapi were the assailants. We found it out by the losses each of these five chiefs sustained - Muabo was apparently averse to war visited us after Bin Juma's affair and seemed a friend, but he lost a principal man who was also a near relative, and sent three slaves as a self-imposed fine -

It is quite evident to me that the Swaheli Arabs were quite taken aback by the attitude of the natives they expected them to flee as soon as they heard a gun fired in anger - but these fine chiefs had invited Mpiveto and Karembe to join them they refused, but had we not our Wanyamwezi
[0486]
[480]

23^d
Nov^r
1868

allies we should certainly have suffered severely if not cut off entirely -

24th

The Imbozwa or Babemba rather came early this morning and called on Muhamad to come out of his stockade if he were a man who could fight - the fence is not finished and none seems willing to obey the taunting call - I have nothing to do with it - but feel thankful that I was detained and did not with my few attendants fall into the hands of the justly infuriated Babemba - They kept up the attack today, and some went out to them, fighting till noon. When a man was killed & not carried off the Wanyamwezi brought his head & put it on a pole on the stockade - six heads were thus placed - a fine young man was caught and brought in by the Wanyamwezi - one stabbed him behind - another cut his forehead with an axe. I called to them not to kill him in vain - as a last appeal he said to the crowd that surrounded him "dont kill me, and I shall take you to where the women are". "you lie", said his enemies. you intend to take us where we may be shot by your

friends". and they killed him - It was horrible.
I protested loudly against any repetition of this
wickedness, and the more sensible agreed that
prisoners ought not to be killed - but the Banyamwezi
are incensed against the Babemba because of
the women killed on the 22^d

25th

The Babemba kept off on the third day - and the
Arabs are thinking it will be a good thing if we
get out of the country unscathed - Then were
sent off on the night of the 23^d to Syde bin Habib
for powder and help - Muhamad Bagharib
is now unwilling to take the onus of the war.
He blames Mpamari and Mpamari blames
him - I told Muhamad that the war was
undoubtedly his work inasmuch as Bin Juma
[0487]
[481]

6th
ov^r
68

is his man, and he approved of his siezing the women
He does not like this, but it is true - He would not have
entered [^] [a] village of Cazembe or Moamba or Chukumbi
as he did Chapi's man's village - The people here are
simply men of more metal than he imagined, and
his folly in beginning a war in which if possible
his slaves will slip through his hands is apparent to all -
even to himself - Supi's sent four barrels of gunpowder

27th

and ten men who arrived during last night -

Two of Muabo's men came over to bring on a parley -
one told us that he had been on the south side of the village
before, and heard one man say to another "mo pige"
shoot him - Mpamari gave them a long oration in
exculpation - It was the same everlasting story of
fugitive slaves - the slave traders cannot prevent them
from escaping and impudently think that the country
people ought to catch them, and this be their humble ser-
vants - and also the persecutors of their own countrymen
If the cannot keep them why buy them? Why put their
money into a bag with holes? It is exactly what took place

in America - slave owners are bad neighbours everywhere - Canada was threatened - England brow beaten and the Northerners all but kicked on the same score and [^] [all] as if property in slaves had privileges which no other goods have - To hear the Arabs say of the slaves after they are fled - "On they are bad - bad very bad, and they entreated me too to free them from the yoke" - is as the young ladies say "*too absurd*" the chiefs too who do not apprehend fugitives, they too are "bad"! I proposed to Muhamad Bagharib to send back the women siezed by Bin Juma to shew the Babemba that he disaproved of the act, and was willing to make peace - This was too humiliating - I added that their price as slaves was four barrels of gunpowder, or 160 dollars while slaves lawfully bought would have cost him only 8 or 10 yards of calico each At the conclusion of Mpamari's speech the four
[0488]
[482]

28th
Nov^r
1868

barrels of gunpowder were exhibited and so was the Koran to impress [^] [Muabo's people] them with an idea of their great power.

29th

It is proposed to go and force our way if we can to the North, but all feel that that would be a fine opportunity for the slaves to escape, and they would not be loath to embrace it - This makes it a serious matter, and the Koran is consulted at hours which

30th

are auspicious - Messengers sent to Muabo to ask a path or in plain words protection from him -! Mpamari protests his innocence of the whole

1st Dec^r
1868

affair - Muabo's people over again - would fain send them to make peace with Chapi -!

2^d

The detention is excessively vexatious to me -
Muabo sent three slaves as offers of peace, a fine
self imposed, but he is on our South side and we
wish to go North -

3^d

A party went today to clear the way to the North
but were warmly recieved by Babemba with arrows -
they came back with one woman captured & they say
that they killed one man - one of themselves wounded,
and many others in danger, others went East and
were shot at and wounded too.

4th

A party went East today and were fain to flee from
the Babemba - the same thing occurred on our West

5th

and today all are called to strengthen the stockade
for fear that the enemy may enter uninvited - the
slaves would certainly flee, and small blame to
them though they did. Mpamari proposed go off
North by night, but his people objected that a child
crying would arouse the Babemba, and reveal
the flight - He sent off to ask Syde what he ought to
do whether to retire by day or by night - probably
entreating Syde to come & protest him.

[0489]

[483]

A sort of idol is found in every village in this part
It is of wood and represents the features, markings, fashion
of the hair of the inhabitants - some have little huts built
for them, some are in common houses - the Babemba
call them Nkisi (samam of the Arabs) The people of Rua
name one Kalubi - The plural Tulubi - they present
pombe - flour - Bange - tobacco - light a fire to smoke by
they represent the departed father or mother and it is
supposed that they are pleased with the offerings made to
their representatives, but all deny that they pray to them.
Cazembe has very many of these Nkisi - one with long
hair and named Motombo is carried in front when

he takes the field - I have not met with anyone intelligent enough to explain if prayers are ever made to any one - The Arabs who know their language say they have no prayers, and think that at death there is an end of the whole man, but this other things lead me to believe to be erroneous - slaves laugh at their countrymen in imitation of their masters, I will not reveal their real thoughts - one said that they believed in two superior beings - Reza above who kills people, and Riza below who carries them away after death.

[0490]

[484]

December

6th

1868

Ten of Syde bin Habibs people came over bringing a letter the contents of which neither Mpamari nor Muhamad cares to reveal - some think with great probability that, he asks why did you begin a war if you wanted to leave so soon. Did you not know that the country people would take advantage of your march encumbered as you will be by women & slaves. Muhamad Bogharib called me to ask what advice I could give him as all [^] [his own] advice [^] [and devices too] had been lost or were useless, and he did not know what to do - the Banyamwezi threatened to go off by night and leave him - they are incensed by the Babemba, and are offended because the Arabs do not aid them in wreaking their vengeance upon them - I took care not to give any advice, but said if I had been or was in his place I would have sent or would send back Bin Juma's captives to shew that he disapproved of his act - the first in the war = and was willing to make peace with Chapi. He said that he did not know that Bin Juma would capture these people. That Bin Juma had met some natives with fish and took ten by force. The natives in revenge caught three Banyamwezi slaves, and bin Juma then gave one slave to them as a fine - But Muhamad did not know of this affair either. I am of opinion that he knew of both matters, and Mpamari's caracoling, shewed that he knew it all, though now he denies it. Bin Juma is a long thin lanky Swaheli six feet two high - with a hooked nose and large lips - I told Muhamad that if he were to go with us to Manyema the whole party would be cut off - He came here - bought a slave boy & allowed him to escape - then brow beat Chapi's man about him & he says three others - caught ten in lieu

of them and Muhamad restored six. This was the origin
of the war. Now that we are in the middle of it
I must do as Muhamad does in going off either
by day or by night - It is unreasonable to ask
my advice now, but it is felt that they have very
[0491]
[485]

Dec^r
7th
1868

unjustifiably placed me in a false position, and fear
that Syde Majid will impute blame to them - Meanwhile
Syde bin Habib sent a private message to me to come with
his men to him and leave this party.

I believe that the plan now is to try & clear our way of Chapi
and then march - but I am so thoroughly disgusted by this
slave war that I think of running the risk of attack by the
country people, and go off tomorrow without Muhamad
Bogharib though I like him much more than I do Mpamari
or Syde bin Habib - It is too glaring hypocrisy to go to the
Koran for guidance while the stolen women & girls & fish
are in Bin Juma's hands.

8th - 9th

Had to wait for Banyamwezi preparing food. Muhamad
has no authority over them or indeed over any one else.
Two Babemba men came in and said that they had
given up fighting and begged their wives who had been
captured by Sydes people on their way here. This reasonable
request was refused at first but better counsels prevailed -
and they were willing to give something to appease the anger
of the enemy and sent back six captives - two of whom
where the wives prayed for.

10th
11th

We marched four hours unmolested by the natives
built a fence and next day crossed the Lokunda R. and
its feeder the Mookosi - Here the people belonged to Chisabi
who had not joined the other Babemba - we go between
two ranges of tree covered mountains continuations
those on each side of Moero.

12th

The tiresome tale of slaves running away was repeated again last night by two of Mpamari's making off though in the yoke and they had been with him from boyhood - Not one good looking slave woman is now left in Mohamad Bogharibs fresh slaves. All the pretty ones obtain favour by their address - beg to be unyoked and then escape. Four hours brought us to many villages of Chisabi and the camp of Syde bin Habib in the middle of a set in rain which marred the demonstration at meeting with his [0492]

12th

December

1868

relative Mpamari - but the women braved it through wet to the skin - and danced and lullilooed with "draigled" petticoats with a zeal worthy of a better cause as "the funny a liners" say - It is the custom for the trader who recieves visitors to slaughter [^] [goats] and feed all his guests for at least two days - Syde was not wanting in this hospitality though the set in rain continuing we did not enjoy it as in fine weather.

14th

Cotton grass and Brakens all over the country shew the great humidity of Marungu - rain daily but this is not the great rain which falls when the sun comes back South over our heads

15th

March two hours only to range Tamba - a pretty little light grey owl called Nkwekwe killed by a native as food a black ring round its face and black ears gave it all the appearance of a cat with whose habits it coincides -

16th - 17th - 18th

A brother of Syde bin Habib died last night - I had made up my mind to leave the whole party but Syde said that Chisabi was not to be trusted and the death of his brother having happened it would not be respectful to leave him to bury his dead alone - Six of his slaves

fled during the night - One the keeper of the others - A Mobemba man who had been to the coast twice with him is said to have wished a woman who was in the chain. He loosed five out and took her off - the others made clear heels of it - And now that the grass is long and green no one can trace their course - Syde told me that the slaves would not have detained him but his brother's death did - We buried the youth who has been ill three months - Mpamari descended into the grave with four others - a broad cloth was held over them horizontally and a little fluctuation made it as if to fan those who were depositing the body in the side excavation made at the bottom - When they had finished they pulled in earth and all shoved it towards them till the grave was level - Mullam then came - poured a little water into & over the grave mumbled a [0493]

18th
December

a few prayers at which Mpamari said aloud to me " Mullam does not let his voice be heard" and Mullam smiled to me - as if to say "loud enough for all I shall get." Women all wailing loudly - We went to the usual sitting place and all shook hands with Syde as if recieving him back again into the company of the living.

Syde told me previously to this event that he had fought the people who killed his elder brother Salem bin Habib - and would continue to fight them till all their country was spoiled and a desolation - No forgiveness with Moslems for bloodshed. He killed many, took many slaves ivory & copper. His tusks number over 200 many of large size.

19th

To Chisabi's village stockade on the left bank of the Lofunso which flows in a marshy valley three miles

20th

broad - 21st eight of Muhamad Bogharibs slaves fled by night one with his gun and wife - a large party went in search but saw nothing of them - an elephant killed sent for the meat but Chisabi ordered the men to let his meat alone - experience at Kabwabwata said take the gentle course and two fathoms of calico & two hoes were sent to propitiate the chief - We then demanded half the meat and one tusk - the meat was given but

tusk mildly refused - Chisabi is a youth - this is only the act of his counsellors - It was replied that Cazembe Chikumbi - Nsama - Merere made no demand at all His counsellors have probably heard of the Portuguese self imposed law and wish to introduce it here but both tusks were secured.

22nd

Crossed the Lofunso - River - wading three branches first of 47 yards - then the river itself 50 yards and neck deep to men & women of ordinary size - Two were swept away and drowned - other two were rescued by men leaping in and saving them - one of whom was my man Suzi - A crocodile bit one person badly, but was struck and driven off - 2 slaves escaped by night - a woman loosed her husband's yoke from the tree and got clear off.