

Unyanyembe Journal, pp.660-731 (23 Mar - Nov 1871)

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Published by Livingstone Online (livingstoneonline.org)
[660]

[1871 March 23^d] Left Kasonga's - He gave me a goat & a guide - country gently undulating shewing fine green slopes fringed with green wood trees = grass from 4 ft to 6 feet high - Luamba or cotton meadow grass general and Nyassi in patches - came to Katenga village about 5 miles off - many villages & many people passed going to market with loads of provisions - soil a little sandy allows good drainage

[24th] Great rain by night, and sickness of men who as slaves take great care of themselves a little headache prevents our march -

[25th] Went to Mazimwe about 7½ miles off country undulating and grassy- trees scarce - Patches of shrubs or Aruba? appear at every village - cassava far off on account of the pigs which are abundant: cross [26th] Rill Lohemba - then four miles and cross Kabwemadgi Rt - then a mile beyond it the Rt Kahembai which flows into the Kunda and it into Lualaba - The great river being on our left - country open and low hills appear - in N. We now met a party of men from the traders at Kasenga's - Salem bin Mukadam and Seyed bin Sultan and counted eighty two captives they had caught them by fighting ten days with the people of Surampela on the left bank of Lualaba - They were hired to go against them by the chief Chipange for two tusks and seven slaves - They had about 20 tusks and carried one who broke his own leg in rushing against a stump in the fight -
[661]

[1871 March 27th] Went along a ridge of land overhanging

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

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

[29] and next day the Moangoi, by two well
made wattle bridges at an island in its bed
It is 20 yds and has a very strong current
which makes all the market people fear it
We then crossed the Molembe in a canoe
It is 15 yds but swelled by rains & many
rills - came 7½ miles to sleep at one
of the outlying villages of Nyangwe -
about sixty market people came past
us from the chitoka or marketplace
on the banks of Lualaba - They go
thither at night and come away about
midday - having disposed of most of
their goods by barter - country

[662]

[1871 March 30th] - open and dotted over with trees chiefly
a species of Bauhinia that resists the
annual grass burnings - trees along the
watercourses and many villages
each with a host of pigs - country low
as compared with Tanganyika - about
2000 feet above the sea - The headman's
house in which I was lodged contained
the housewives little conveniences in

the shape of forty pots dishes baskets knives
mats all of which she removed to another
house - I gave four strings of beads &
go on tomorrow - Crossed the Kunda R.
other seven miles brought us to Nyangwe
where we found Abed and Hassani
had erected their dwellings and sent their
people over Lualaba and as far West as
the Loeki or Lomame - Abed said that
my words against bloodshedding had
stuck into him and he had given orders
to his people to give presents to the chiefs
but never fight unless actually attacked

[31st] Went down to take a good look at the
Lualaba here - It is narrower than it is
higher up but still a might river at
least 3000 yards broad and always
deep - It can never be waded at any
point, or at any time of the year - The
people unhesitatingly declare that if any
one tried to ford it he would assuredly be
lost - It has many large islands and
at these it is about 2000 yards or one
mile - The banks are steep and deep -
of clay and a yellow clay schist in
their structure the other rivers as
the Liya and Kunda have gravelly
banks - The current is about 2 miles
an hour away to the North

[663]

[1871 April 1st] The banks are well peopled but one must
see the gathering at the market of about 3000
chiefly women to judge of their numbers -
They hold market one day and then omit
attendance here for three days - going to
other markets at other points in the intervals -
It is a great institution in Manyuema -
Numbers seem to inspire confidence and
they enforce justice for each other - As
a rule all prefer to buy and sell in the
market to doing business anywhere else
If one says come sell me that fowl or
cloth - the reply is come to the "chitoka" or
marketplace -

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

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

Here the river is as stated 3000 yards - large islands in the distance I sounded it across - It is nine feet near the bank - In the middle fifteen feet - Between the islands twelve feet and again nine feet near the shore It is said to overflow all its banks annually except at elevated spots on which are built - soil unusually stiff black loam adjacent to the banks - very fertile & very feverish - A mighty river truly [664]

[1871 April 4th] Moon the fourth of the Arabs will appear in three or four days - This to guide in ascertaining day of observing the lunars with the weight -

The Arabs ask many questions about the Bible - How many prophets have appeared & probably say, that they believe in them all while we believe all but reject Muhammad - It is easy to drive them into a corner by questioning as they dont know whither the enquiries lead and they are not offended when their knowledge is as it were admitted - When asked how many false prophets are known they appeal to my knowledge and evidently never heard of Balaam the son of Beor or of the 250 false prophets of Jezebel and Ahab - or of the many lying prophets referred to in the Bible

[6th] Ill from drinking two cups of very sweet malofu or beer made from Bananas - I shall touch it no more

Made ink from the seeds of a plant called by the Arabs Zugifure - It is a fine thick red colour and used

by the natives to ornament their faces
heads and to dye grass cloths or
virambas - It is known in India

[7th] I have to wait trying to buy a canoe
sent people over to cut wood to build a
new hut - one sleeps in his mud
walls which are damp and foul
smelling and unwholesome - -
I shall have grass walls for my
own hut for the free ventilation
[665]
[1871 7th April] will keep it sweet - This is the season
called Masika - the finishing rains
It is the worst time for travelling and
reconciles me to the delay - We have
heavy rains almost every night
and I could scarcely travel even if I
had a canoe - But still it is trying to be
kept back by suspicion and by the
wickedness of the wicked -

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

[8th] Every Manyema headman of four
or five huts is a Mologhwe or chief
and glories in being called so - There
is no political cohesion in the country
The Ujijian slaving is an accursed
system but the Manyema too have
faults the result of ignorance of other
peoples - Their isolation has made them
[as] unconscious of danger in dealing
with the cruel strangers as little dogs
in the presence of lions - Their refusal
to sell or lend canoes for fear of blame
from each other will be ended by the
party of Dugumbe which has ten head

men taking them by force - They are
[666]

[1871 April 8th] often unreasonable and bloody
minded towards each other - Every
Manyuema head man would like every
other ruler slain - This subjects them
to bitter lessons and sore experience
from the Arabs who join a fend only
for their own selfish ends of getting
goats and slaves

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

[9th] Cut wood for house - Loeki is said
by slaves who have come thence to
be much larger than the Lualaba
but on the return of Abeds people
from the West we shall obtain
better information

[10th] Chitoka or market today - I counted
upwards of 700 passing my door
With market women it seems to
be a pleasure of life to haggle &
joke and laugh and cheat - Many
come eagerly, and retire with care
worn faces - Many are beautiful
and many old and carry very heavy
loads of dried cassava & earthen
pots which they dispose of very
cheaply for palm oil fish salt
pepper and relishes for their food
The men appear in gaudy lambas

[667]
[1871 April 10th] and carry little save their iron ware
fowls grass cloth & pigs -

[12th] New last night - 4th Arab month - I am at a
loss for the day of the month - New house
finished - a great comfort for the other
was foul and full of vermin - Bugs
Tapazi or ticks that follow wherever

Arabs go made me miserable but the
Arabs are insensible to them - Abed alone
had a mosquito curtain, and never
could praise it enough - One of his remarks
is if slaves think you fear them they
will climb over you - I clothed mine for
nothing, and ever after they have tried to
ride roughshod over me and mutiny
on every occasion -

[14th] - Kahembe came over & promises to bring
a canoe but he is not to be trusted - He
presented Abed with two slaves and is
full of fair promises about the canoe
which he sees I am anxious to get -
They all think that my buying a
canoe means carrying war to the left
bank - and now my Banian slaves
encouraged the idea - He does not wish
slaves nor ivory said they but a
canoe in order to kill Manyuema -
Need it be wondered at that people who
had never heard of strangers or white
men before I popped down among
them believed the slander - The
slaves were aided in propagating the
false accusation by the half caste
Ujijian slaves at the camp - Hassani
fed them every day and seeing that
he was a bigotted Moslem they equalled
him in prayers in his sitting place
seven or eight times a day -!
[668]

[1871 April 15th] They were adepts at lying and the
first Manyuema words they learned
were used to propagate falsehood.

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

[16th] On the Nyanze stands the principal

town and market of the chief Zurampela
Rashid visited him and got two
slaves on promising to bring a war
party from Abed against Chipange
who by similar means obtained the
help of Salem Mokadam to secure
82 captives - Rashid will leave
this as soon as possible sell the slaves
and leave Zurampela to find out
the fraud - This deceit which is an average
specimen of the beginning of half
caste dealings vitiates his evidence
of a specimen of cannibalism
which he witnessed - but it was
after a fight that the victims were
cut up and this agrees with the
fact that the Manyema eat
only those who are killed in
war - some have averred that
captives too are eaten and a slave
is bought with a goat to be eaten
but this I very strongly doubt.
[669]

[1871 April 18th] I found that the Lepidosiren is brought
to market in pots with water in them
also white ants roasted and the large
snail Achetina and a common snail
Lepidosiren is called "sembe" -

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

[19th] It is dreary waiting and when Abed
proposed to go North I wished to go too
but my slaves were the hindrance and
we still had hopes of a canoe which would
have been a great boon to me now that
it was raining every day

[21st] A common salutation reminds me of
the Bechwana's "U le hatsi" thou art on
earth - "Ua tala" thou lookest - "Ua boka"
or byoka thou awakest - "U ri ho" thou art
here - "U li koni" thou are here about pure
Sichuana - and Nyā-No is identical
The men here deny that cannibalism is
common - They eat only those killed in
war and it seems in revenge for said
Mokandira "the meat is not nice - It
makes one dream of the dead man" -

Some West of Lualaba eat even those
bought for the purpose of a feast but
I am not quite positive on this point.
All agree in saying that human flesh
is saltish and needs but little condi-
-ment - And yet they are a fine
looking race - I would back a company
of Manyuema men as far superior
in shape of head and generally
physical form against the whole
Anthropological Society - Many of the
women are very light coloured and
very pretty - They dress in a kilt
of many folds of gaudy lambas
[670]

[1871 April 22nd] In Manyuema here Kusi = Kunzi is North
Mhuru = South - Ñkanda West or other
side Lualaba - Mazimba = East = The
people are sometimes confused in name
by the directions - this Bañkanda is
only the other side folk = The Bagenya
[22nd] Chimburu came to visit but I did not
see him - nor did I know Moene Nyangwe
till too late to do him honour - In fact
every effort was made to keep me in
the dark while the slavers of Ujiji
made all smooth for themselves to
get canoes - All chiefs claim the
privilege of shaking hands that is
they touch the hand held out with
their palm then clap two hands together
then touch again & clap again &
the ceremony concludes - This frequency
of shaking hands misled me when
the great man came -

[24th] Old feuds lead the Manyuema to
entrap the traders to fight - They invite
them to go to trade and tell them that
such a village plenty of ivory
- lies - Then when the trader goes with his
people word is sent that he is coming
to fight and he is met by enemies
who compel him to defend himself
by their onslaught - We were nearly
entrapped in this way by a chief
pretending to guide us through
the country near Basilañge - he
would have landed us into a fight
but we detected his drift - changed

our course so as to mislead any
messengers he might have sent and
dismissed him with some sharp words
[671]

[1871 April 25th -] News came that four men sent by Abed
to buy ivory had thus been entrapped
and two killed - The rest sent for aid
to punish the murderers and Abed wished
me to send my people to bring the remain
ing two men back - I declined - because
no matter what charges I gave my
Banian slaves would be sure to shed
human blood - We can go nowhere but
the people of the country ask us to kill
their fellow men - nor can they be
induced to go to villages three miles
off because there in all probability
live the murderers of fathers uncles or
grandfathers - a dreadful state truly

The traders are as bloodthirsty every whit as
the Manyema where no danger exists -
In most cases where the people can fight
the traders are as civil as possible - At
Moenempanda's the son of Kazembe
Muhamad Bogharib left a debt of 28
slaves and 8 bars of copper each seventy lbs
and did not dare to fire a shot because
they saw they had met their match - Here
his headmen are said to have bound the
the headmen of villages till a ransom
was paid in tusks! and had they
only gone three days further to the
Babire to whom Moenemokaia's
men went they would have got
fine ivory at two rings a tusk
while they had paid from 10 to 18
Here it is as sad a tale to tell as was
that of the Mangemja Mangenya scattered &
peeled by the Waiau agents of
the Portuguese of Lette - The good
Lord look on it -
[672]

[1871 April 26th] Called nine slaves bought by Abed's
people from the Kuss country West of
the Lualaba and asked them about
their tribes and country - One with his
upper front teeth extracted was of the
tribe Malobo on the other side of the

Loeki - Another comes from the river
Lombadzo or Lombazo which is West
of Loeki - This may be another name
for the Lomame - The country is called
Ñaña and the tribe ñoño - chief Mpunzo
The Malobo tribe is under the chief Yunga
and Lomadyo - another toothless boy said
that he came from the Lomame -
The upper teeth extracted seems to say
that the tribe have cattle - The knocking
out the teeth is imitation of the animals
they almost worship - No traders had
ever visited them - This promises ivory
to the present visitors - All that is now
done with the ivory is to make rude
blowing horns and bracelets

[27th] Waiting wearily and anxiously - we
cannot move people far off and
make them come near with news
Even the owners of canoes say "Yes
Yes" we shall bring them" but do
not stir They doubt us and my slaves
increase the distrust by their lies to
the Manyema

[28th] Abed sent over Manyema to buy
slaves for him - A pretty woman
for 300 cowries and a hundred strings
of beads - She can be sold again
to an Arab for much more in
ivory - Abed himself gave 130 \$ for
a womancook and she fled to me

[673]

[1871 April 28th] when put in chains for some crime - I
interceded and she was loosed - Advised
her not to offend again because I could
not beg for her twice

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

[May 1st] Katumba's people arrived from the
Babira where they sold all their copper
at two rings for a tusk and then found
that abundance of ivory still remained
Door posts and house pillars had been
made of ivory wnow rotten - People
of Babira kill elephants now and

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

[3^d] Abed informs me that a canoe
will come in 5 days - Word was
sent after me by the traders south of
us not to aid me as I was sure
to die where I was going - The wish
is father to the thought Abed was
naturally very anxious to get first
[674]

1871 May 3-4th into the Babira ivory market yet
he tried to secure a canoe for me
before he went - He was too eager
and a Manyuema man took ad-
vantage of his desire and came over
the river and said that he had one
hollowed out and he wanted goats
and beads to hire people to drag it
down to the water - Abed on my
account advanced 5 goats a thousand
cowries and many beads and said
that he would tell me what he wished
in return - This was debt
but I was
so anxious to get away I was content
[6th] to take the canoe on any terms - But
the matter on the part of the headman
whom Abed trusted was all deception
He had no canoe at all but knew
of one belonging to another man
and wished to get Abed and me
to send men to see it - in fact to go
with their guns and he would manage
to embroil them with the real owner
and some old feud be settled to
his satisfaction - on finding that
I declined to be led into his trap

he took a slave to the owner and
on refusal to sell the canoe for
her it now came out that he had
adopted a system of fraud to Abed
He had victimized Abed but he
was naturally inclined to believe his
false statements and get off to the
ivory market - His people came
from the Kuss country in the West
with 16 tusks and a great many
slaves bought & not murdered for
[675]

[1871 May 11th] River rising fast and bringing down
large quantities of aquatic grass duck
-weed &c - Water is a little darker in colour
than at Cairo - People remove &
build their huts on the higher forest
lands adjacent - many white birds
the(Paddy bird) appear & one Ibis religiosa
They pass North -

The Bakuss ~~returned to~~ near Lomame
They were very civil and kind to the
strangers but refused passage into
the country - At my suggestion the
effect of a musket shot was shewn
on a goat - They thought it super-
natural - looked up to the clouds and
offered to bring ivory to buy the
charm that could draw lightning
down - When it was afterwards
attempted to force a path they darted
aside on seeing the Banyamwezi
followers putting the arrows into the
bowstrings but stood in mute
amazement looking at the guns
which mowed them down in
large numbers - They thought that
muskets were the insignia of
chieftainship - Their chiefs all
go with a long straight staff of
rattan having a quantity of
black medicine smeared on each
end and no weapons in their
hands - They imagined that the
guns were carried as insignia
of the same kind - some jeering
in the south called them big tobacco
pipes - They have no fear on
seeing a gun levelled at them -

[676]

[1871 May 13th] The Bakuss use large & very long spears very expertly in the long grass and forest of their country - They are terrible fellows among themselves and when they become acquainted with firearms will be terrible to the strangers who now murder them The Manyuema say truly "If it were not for your guns not one of you would ever return to your country

The Bakuss cultivate more than the Southern Manyuema - Pennisetum Dura or hokus Sorghum - common coffee abundant and they use it highly scented in the vanilla which must be fertilized by insects - They hand round cups of it after meals Pine Apples abundant - They bathe regularly twice a day - Houses of two storeys - used but little clothing The women have rather compressed heads but very pleasant countenances Ancient Egyptian round wide awake eyes - Their numbers are prodigious The country literally swarms with people and a chiefs town extends upwards of a mile - But little of the primeval forest remains many large pools of standing water have to be crossed - but markets are held every eight or ten miles from each other - To these the people come from far - the market is as great an institution as shopping is with the civilized - Illicit intercourse is punished by the whole of the offenders family being enslaved -

[677]

[1871 May] 14th The people Bakuss smelt copper from the ore and sell it very cheap and the traders sent to buy it with beads - But the project of going in canoes now appears to all the half castes so plausible that they all tried to get the Bagenya on the West bank to lend them and all went over to mix blood & make friends with the owners - Then all

slandered me as not to be trusted as they
their blood relations were - and my
slaves mutinied & would go no
further - They mutinied three times here
and Hassani harboured them till
I told him that if an English officer
harboured an Arab slave he would be
compelled by the Consul to refund
the price and I certainly would not
let him escape - This frightened
him - but I was at the mercy of
slaves who had no honour and
no interest in going into danger
the wages appointed by Ludha were
double freemans pay but they
cared nothing for what was to be
their masters - The slaves too
joined in the slander and my
own people saying I wanted neither
ivory nor slaves but to kill the
Manyuema and take the country
for the other white people quite
took me aback.

[16th] Abed gave me a frasilah of Matunda
beads and I returned 14 fathoms
of fine American sheeting - but it
was an obligation to get beads from
one whose wealth depended
on exchanging beads for ivory
[678]

[1871 May -]16th At least 3000 people at market today
my going among them has taken away
the fear engendered by the slanders of
slaves and traders All are pleased
to tell me the names of the fishes & other
things - Lepidosirens are caught by
the neck and lifted out of the pot to
shew his fatness - Camwood ground
and made into flat cakes for sale
and earthen balls such as are eaten
in the disease Safura or eartheating
There is quite a roar of voices in
the multitude haggling - It was pleasant
to be among them compared to being
with the slaves who were all eager to go
back to Zanzibar - Some told me that
they were slaves and required a free
man to thrash them, and proposed to
go back to Ujiji for one - I saw no

hope of getting on with them and
anxiously longed for the arrival of
Dugumbe - and at last Abed over
heard them plotting my destruction
If forced to go on they would watch
till the first difficulty arose with
the Manyuema - Then fire off their
guns - run away - and as I could
not run as fast as they leave me
to perish"- Abed overheard them
speaking loudly and advised me
strongly not to trust myself to
them any more as they would be
sure to cause my death - He was
all along a sincere friend and I
could not but take his words
as well meant and true -
[679]

[1871 May]18th Abed gave me 200 cowries & some
green beads - I was at the point of
disarming my slaves & driving
them away when they relented and
professed to be willing to go anywhere
so being eager to finish my geographi-
cal work I said I would run the
risk of their desertion and gave
beads to buy provisions for a
start North - I cannot state how
much I was worried by these wretched
slaves who did much to annoy me
with the sympathy of all the slaving
crew - When baffled by untoward
circumstances the bowels plague
me too and discharges of blood relieve
the headache and are safety valves
to the system - I was nearly persuaded
to allow Mr Syme to operate on me
to close the valves but Sir Roderick
told me that his own father had
been operated on by the famous
John Hunter and died in consequence
at the early age of forty - He himself
when a soldier spoiled his saddles
by frequent discharges from the
Piles but would never submit to
an operation and he is now eighty
years old - His advice saved
me for they have been my safety valves

The Zingifure or red pigment is

said to be a cure for itch - The disease
is common among both natives
and Arab slaves and Arab children
[680]

[1871 May]- 20th Abed called Kalenga the head
man who beguiled him as I soon found
and delivered the canoe he had bought
formally to me and went off down
the Lualaba on foot to buy the Babira
ivory - I was to follow in the canoe
and wait for him in the River Luira
but soon I ascertained that the canoe
was still in the forest and did not
belong to Kalenga - On demanding
back the price he said let Abed come
and I will give it to him - Then when
I sent to force him to give up the
goods all his village fled into the
forest - I now tried to buy one
myself from the Bagenya but
there was no chance so long as the
half caste traders needed any they
got all - nine large canoes and
I could not secure one

[24th] The market is a busy scene -
everyone is in dead earnest - little
time is lost in friendly greetings
Then vendors of fish run about with
pots herds full of snails or small fishes
or young clarias capensis smoke
dried & spitted on twigs - or other
relishes to exchange for cassava
roots dried after being steeped about
three days in water - potatoes vegetables
or grain - bananas, flour - palm
oil - fowls salt pepper - Each is
intensely eager to barter food for
relishes and make strong assertions
as to the goodness or badness
of everything - the sweat stands
in beads on their faces - cocks
[681]

[1871 May] 24th crow briskly even when slung
over the shoulder with their heads
hanging down - pigs squeal -
Iron knobs drawn out at each end
to shew the goodness of the metal
are exchanged for cloth of the Muale palm
They have a large funnel of basket work

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

[682]

[1871 May 24th] all sorts of assertions are made - The the eager earnestness with which apparently all creation above around and beneath is called on to attest the truth of what they alledge - The intense surprise and withering scorn looked on those who despise their goods - but they shew no concern when the buyers turn up their noses at them - Little girls run about selling cups of water for a few small fishes to the half exhausted wordy combatants - To me it was an amusing scene - I could not understand the words that flowed off their glib tongues but the gestures were too expressive to need interpretation -

[27th] Hassani told me that since he had come no Manyuema had ever pre-

sented him with a single mouthful
of food - even a potato or banana
and he had made many presents
Going from him into the market
I noticed that one man presented
a few small fishes - another a sweet
potato and a piece of cassava and
a third two small fishes - but the
Manyuema are not a liberal people
old men and women who remained
in the halfdeserted villages we
passed through in coming North
often ran forth to present me
bananas but it seemed through
fear when I sat down and ate
the bananas they brought beer
of bananas and I paid for all
A stranger in the market had
[683]

[1871 May]27th ten human under Jaws bones
hung by a string over his shoulder - on
enquiry he professed to have killed &
eaten the owners - shewed with his
knife how he cut up his victim - When
I expressed disgust he and others
laughed - I see new faces every market
day - Two nice girls were trying to sell
their venture which was roasted white
ants called "Gumbe"

[30th] River fell 4 inches during last four days
colour very dark brown and large quan-
tities of aquatic plants & trees float down
Mologhwe or chief Ndambo came &
mixed blood with the intensely bigotted
Moslem Hassani - this is to secure the
nine canoes - He next went over to
have more palaver about them and
they do not hesitate to play me false
by detraction - The Manyuema too
are untruthful but very honest
We never lose an article by them
fowls and goats are untouched
and if a fowl is lost we know that
it has been stolen by an Arab slave
When with Muhamad Bogharib we had
all to keep our fowls at the Man-
-yuema villages to prevent them being
stolen by our own slaves - and it
is so here - Hassani denies com-
plicity with them but it is quite

apparent that he and others encourage
them in mutiny -
[684]

[1871 June 5th] River rose again 6 inches & fell three
Rain nearly ceased and large masses
of fleecy clouds float down here from
the North West with accompanying
[7th] cold - I fear that I must march on foot
but the mud is forbidding

[11th] New last night and I believe Dugumbe
will leave Kasonga's today River down 3 in

[14th] Hassani got nine canoes & put 63
persons in three - I cannot get one
Dugumbe reported near but detained
by his divination at which he is an
expert - Hence his native name is
"Molembalemba"- writer writing"- I
have no confidence in my slaves
so went in hopes of assistance from
[16th] him - The high winds and drying
of soap and sugar tell that the rains
are now over in this part -

[18th] Dugumbe arrived but passed to
Moene Nyangwe's and found that
provisions were so scarce and
dear there as compared with our
market that he was fain to come
back to us - He has a large party
and 500 guns - He is determined to
go into new fields of trade Has
all his family with him and intends
to remain 6 or 7 years sending
regularly to Ujiji for supplies of
goods

[20th] Two of Dugumbe's party brought
presents of 4 large fundos of beads
each - All know that my goods
are unrighteously detained by Shereef
and shew kindness which I return
by some fine calico which I have
[685]

[1871 June 20] Among the first words Dugumbe said
to me were "Why your own slaves are
your greatest enemies - I will buy
you a canoe but the Banian slaves

slanders have put all the Manyema
against you”- I know that this was true
and that they were conscious of the
sympathy of the Ujijian traders who
hate to have me here -

[24] Hassani's canoe party foiled after they
had gone down four days by narrows
in the river - Rocks jut out on
both sides not opposite but alternate
to each other and the vast mass of
water of the great river jammed in
rushes round one promontory on
to another and a frightful whirl
-pool is formed in which the first
canoe went and was overturned
and five lives lost - Had I been there
mine would have been the first
canoe for the traders would have made
it a point of honour to give me the
precedence - actually to make a feeler
of me while they looked on in safety
The men in charge of Hassani's canoes
were so frightened by this accident
that they at once resolved to return
though they had arrived actually in
the country of the ivory - They never
looked to see whether the canoes
could be dragged past the narrows
as anyone else would have done
No better luck could be expected
after all their fraud & duplicity
in getting the canoes - No harm
lay in obtaining them but why try
to prevent me getting one -
[686]

[1871 June 27th] In answer to my prayers for preser-
vation I was prevented going down to
the narrows formed by a dyke of Mn^{ts}
cutting across country and jutting a
little ajar which makes the water
of enormous mass wheel round behind
it helplessly and if the canoe reaches
the rock against which the water dashes
they are almost certainly overturned -
As this same dyke probably cuts
across country to Lomame my
plan of going to the confluence and
then up wont do for I would have
to go up rapids there - Again I was

prevented from going down Luamo
and on the North of its confluence
another cataract mars navigation
in the Lualaba and my safety thereby
secured - We dont always know
the dangers that we are guided past

[28th] River fallen two feet - dark
brown water and still much
wreck floating down -

Eight villages in flames by a slave
of Syde bin Habib called Manilla
shewing his blood feuds of the
Bagenya how well he can fight
against the Mohombo whose country
the Bagenya want - The stragglers
of this camp are over helping
Manilla & catching fugitives & goats
The Bagenya are fishermen
by taste and profession and sell
the produce of their nets & weirs
to those who cultivate the soil at
the different markets - Manilla's
foray is for an alledged debt of
3 slaves and ten villages are burned
[687]

[1871 June 30] Hassani pretended that he was not
aware of Manilla's foray and when
I denounced it to Manilla himself he
shewed that he was a slave by cringing
and saying nothing except something
about the debt of three slaves -

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

attestation of innocence of all even
of Manilla's foray - Muhamadans
are certainly famous as liars - and
the falsehood of Muhamad has been
transmitted to his followers in a
measure unknown in other religions

[2 July] The upper stratum of clouds is from
the Nor-West - the lower from the South
East - when they mix or change places
the temperature is much lowered
and fever ensues - The air evidently
comes from the Atlantic over the
low swampy lands of the West Coast
Morning fogs shew that the
river is warmer than the air
[688]

[1871 July 4th] 4th Hassani off down river in high
dudgeon at the cowards who turned
after reaching the ivory country - He
leaves them here and goes himself
entirely on land - Gave him hints
to report himself and me to Baker
should he meet any of his headmen

Dugumbe promises assistance to
buy a canoe on Lomame and powder
The slaves under Shereef have made
me a sort of beggar - He again added
Your Banian slaves are the chief
propagators of slander among the
Manyuema that you want neither
slaves nor ivory but to kill them"-
Susi and Chuma &c hear it all but
never tell me - This has been the
course all the liberated have adopted
ever since I had them - Though they
saw stealing & plundering of my
goods they would never reveal it
to me - and even denied knowledge
of it though partaking of the plunder
It is not now open refusal by the
Banians I have to contend against
It is secret slander and villainy
and no one on whom I can rely -

[5th] River fallen 3 feet in all - that
is one foot since 27th June -

I offer Dugumbe 2000 \$ or £400

for ten men to replace the Banian
slaves and enable me to go up the
Lomame to Katanga & the underground
dwellings - Then return and go up
by Tanganyika to Ujiji - I added
that I would give all the goods I
had at Ujiji besides He took a
few days to consult with his associates
[689]

[1871 July 6th] Mokandira and other headmen came
with a present of a pig & a goat on
my being about to depart West -
I refused to receive them till my return
and protested against the slander of
my wishing to kill people which they
all knew but did not report to me
This refusal & protest will ring all over
the country

[7th] annoyed by a woman frequently beating
a slave near my house - on my reporting
her she came and apologized - I told her
to speak softly to her slave as she was
now the only mother the slave had -
slave came from beyond Lomame
and was evidently a lady in her own
land Calls her son Mologhwe or chief
because his father was a headman.

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

[10th] Manyuema children do not creep as
European children do on their knees
but begin by putting forward one foot
and using one knee - Generally
[690]

[1870 July 10th] 10th a Manyuema child uses both feet and both hands but never both knees - one Arab child did the same never crept but got up on both feet holding on till he could walk

New last night of 7th Arab month

[11th] Bought the different species of fish brought to market in order to sketch [^][eight of] them and compare them with those of the Nile lower down most are the same as in Nyassa
A very active species of Glamis of dark olive brown was not sketched but a spotted one armed with offensive spikes in the dorsal and pectoral fins was taken
Sesamum seed abundant just now
Cakes are made of ground nuts as on the West coast - Dugumbe's horde tried to deal in the market in a domineering way - I shall buy that said one - These are mine said another - no one must touch them but me - but the market women taught them that they could not monopolize but deal fairly
They are certainly clever traders and and keep each other in countenance
They stand by each other and will not allow each other to be overreached and they deal very fairly and give food astonishingly cheap
once in the market they have no fear

[12th] The Banian slaves declared before Dugumbe that they would go to the river Lomame but no further
[691]

[1871 July 13] He spoke long to them but they will not consent to go further - When told that they would thereby lose all their pay they replied "Yes but not our lives"
They walked off from him muttering which is insulting to one of his rank
I then added - I have goods at Ujiji I don't know how many but they are considerable - Take them all and give me men to finish my work - if not

enough I will add to them only do not
let me be forced to return now I am
so near the end of my undertaking
He said he would make a plan
in conjunction with his associates
and report to me.

[14th] one of Dugumbe's company called Adie
said to me "Your slaves are very bad
This shews that Dugumbe had truly
reported the matter - I am distressed
and perplexed what to do so as not to be
foiled but all seems against me -

[15th July 1871] The reports of guns on the other side
of the Lualaba all the morning tell of the
people of Dugumbe murdering those
of Kimburu and others who mixed
blood with Manilla - Manilla is a
slave and how dared he to mix blood
with chiefs who could only have made
friends with free men like them - Kim-
buru gave Manilla three slaves and
he sacked ten villages in token of friend-
-ship - He proposed to give Dugumbe
nine slaves in the same operation
But Dugumbe's people destroy his
villages and shoot and make his
people captives to punish Manilla
[692]
[1871 July 15th] - make an impression in fact
in the country that they alone are
to be dealt with - Make friends with us and not with Manilla or
any one else.

About 1500 people came to market
though many villages of those that usually
come from the other side were now
in flames and every now and then
a number of shots were fired on the
fugitives - It was a hot sultry day and
when I went into the market I saw
Adie and Manilla and three of the
men who had lately come with Dugumbe
I was surprised to see these three men
with their guns and felt inclined to
reprove them as one of my men did
for bringing weapons into the market
but I attributed it to their ignorance -
and it being very hot I was walking
away to go out of the market when

I saw one of the three haggling about
a fowl and seizing hold of it - Before
I had got 30 yards out the discharge
of two guns in the middle of the
crowd told me that slaughter had
begun - crowds dashed of from the
place and threw down their wares
in confusion and ran - At the
same time the three opened fire
on the mass of people near the
upper end of the marketplace volleys
were discharged from a party down
near the creek on the panic
stricken women who dashed at
the canoes - The canoes some fifty
or more were jammed in the creek
[693]

[1871 July 15th] The men forgot their paddles in the terror
that seized all - The canoes were not to
be got out the creek being too small for
so many - and men and women wounded
by the balls poured on them leaped and
scrambled into the water shrieking -
A long line of heads in the water shewed
that great numbers struck out for an
island a full mile off - In going towards
it they had to put the left shoulder to a
current of about two miles an hour.
If they had struck away diagonally to the
opposite bank the current would have
aided them and though nearly 3 miles off some
would have gained land - The
heads above water shewed the long line of
those that would inevitably perish
Shot after shot continued to be fired on the
helpless and perishing - Some of the long
line of heads disappeared quietly - Others
threw their arms high as if appealing
to the great Father above and sank
one canoe took in as many as it could
hold and all paddled with hands & arms
Those canoes got out in haste picked
up sinking friends till all went down
together and disappeared - One man in
a long canoe which could have held
forty or fifty had clearly lost his head
he had been out in the stream before
the massacre began & now paddled
up river nowhere and never looked
to the drowning - By & bye all the heads
disappeared - some had turned down

stream towards the bank and escaped
Dugumbe put people into one of the
deserted vessels to save those in the
water - and save twenty one - but

[694]

[1871 July 15th] one lady refused to be taken on board
from thinking that she was to be made
a slave of - she preferred the chance
of life by swimming to the lot of a slave
The Bagenya women are expert in
the water as they are accustomed to
dive for oysters and those who went
down stream may have escaped
The Arabs themselves estimated the loss
of life at between 300 & 400 souls - The
shooting party near the canoes were
so reckless they killed two of their
own people and a Banyamwezi
follower who got into a deserted canoe
plundering fell into the water Went
down then came up again and down
to rise no more - My first impulse was
to pistol the murderers but Dugumbe pro-
tested against my getting into a blood
feud and I was thankful afterwards that
I took his advice - Two wretched Moslems
asserted "that the firing was done by the
people of the English" I asked one of them
why he lied so and he could utter no
excuse - no other falsehood came to his
aid as he stood abashed before me and
telling him not to tell palpable falsehoods left
him gaping - After the terrible affair
in the water the party of Tagamoio who
was the chief perpetrator continued to fire
on the people there and fire their villages
As I write I hear the loud wails on the
left bank over those who are there slain
Ignorant of their many friends now
in the depths of Lualaba - Oh Let thy
kingdom come - No one will ever
know the exact loss on this bright

[695]

[1871 July 15.] sultry summer morning - It gave
me the impression of being in Hell -
All the slaves in the camp rushed at
the fugitives on land and plundered them
women were collecting & carrying loads
for hours of what had been thrown down
in terror - some escaped to me and were
protected - Dugumbe saved 21 and of

his own accord liberated them - They were brought to me and remained over night near my house - One woman of the saved had a musket ball through the thigh another in the arm - I sent men with our flag to save some for without a flag they might have been victims for Tagamoio's people were shooting right and left like fiends - I counted twelve villages burning this morning - Now I asked the question at Dugumbe & others for what is all this murder - all blamed Manilla as its cause and in one sense he was the cause - but it was the scarcely credible reason to be avenged on Manilla for making friends with headmen he being a slave I cannot believe it fully - The wish to make an impression in the country as to the importance and greatness of the new comers was the most potent motive - but it was terrible that the murdering of so many should be contemplated at all - It made me sick at heart - Who could accompany the people of Dugumbe and Tagamoio to Lomame and be free from blood guiltiness
[696]

[1871 July 15th] I next proposed to Dugumbe to catch the murderers and hang them up in the marketplace as our protest against the bloody deeds before the Manyuema - If as he & others atteded the massacre was committed by Manilla's people he would have consented but it was done by Tagamoios people and others of this party headed by Dugumbe - This slaughter was peculiarly atrocious in as much as we have always heard that women coming to or from market have never been known to be molested Even when two districts are engaged in actual hostilities the women say they "pass among us to market unmolested no one ever been known to be plundered by the men - These Nigger Moslems are inferior

to the Manyuema in justice and
right - The people under Hassani
began the super wickedness of
capture & pillage of all indiscriminately
Dugumbe promised to send over
men to order Tagamoio's men to
cease firing and burning villages
They remained over among the
ruins feasting on goats fowls
all night and next day 16th
continued their infamous work
till twenty seven villages were
destroyed
[697]

[1871 July 16th] 16th restored upwards of thirty of
the rescued to their friends - Dugumbe
seemed to act in good faith and kept
none of them - It was his own free will
that guided him - Women delivered to
their husbands and about 33 canoes
left in the creek are to be kept for the
owners too -

[12 A.M.] - shooting still going on on the other side
and many captives caught - At 1 P.M.
Tagamoio's people began to cross
over in canoes beating their drums
firing their guns and shouting as if
to say "see the conquering heroes come"
They are answered by the women of Dugumbe's
camp lullilooing and friends then fire off
their guns in joy - I count seventeen
villages in flames and the smoke goes
straight up and forms clouds at the
top of the pillar shewing great heat
evolved for the houses are full of
carefully prepared firewood - Dugumbe
denies having sent Tagamoio on this
foray and Tagamoio repeats that he
went to punish the friends made by
Manilla who being a slave had no
right to make war and burn villages
That could only be done by free men
Manilla confesses to me privately that
he did wrong in that and loses all his
beads and many friends in consequence

[2 PM] An old man called Kabobo came
for his old wife - I asked her If this
were her husband - She went to him

and put her arm lovingly around him
 and said "Yes" I gave her five
 strings of beads to buy food - All
 [698]
 [1871 July 16th] her stores being destroyed with her
 house - she bowed down and put
 her forehead to the ground as thanks
 and old Kabobo did the same - The
 tears stood in her eyes as she went
 off - Tagamoio caught 17 women
 and other Arabs of his party 27 - dead
 by gunshot 25 - The heads of two
 headmen were brought over to be
 [3 PM] redeemed by their friends with slaves
 Many of the headmen who have
 been burned out by the foray came
 over to me and begged me to come
 back with them and appoint
 new localities for them to settle again
 but I told them that I was so ashamed
 of the company in which I found
 myself that I could scarcely look the
 Manyuema in the face They had
 believed that I wished to kill them
 What did they think now - I could
 not remain among blood com-
 -panions and would flee away
 They begged me hard not to leave
 they were again settled - The open
 murder perpetrated on hundreds
 of unsuspecting women fills me
 with unspeakable horror - I cannot
 think of going anywhere with the
 Tagamoio crew - I must either go
 down or up Lualaba whichever
 the Banian slaves choose - It is a
 great affliction to have slaves sent
 [4 PM] to me instead of men - Dugumbe
 saw that by killing the market people
 he had committed a great error
 and speedily got the chiefs who had
 [699]
 [1871 July 16th] come over to me to meet him at his house
 and forthwith mix blood - They were in
 bad case - I could not remain to see
 to their protection and Dugumbe being the
 best of the whole horde I advised them to
 make friends and appeal to him as able
 to restrain to some extent his infamous
 underlings - One chief asked to have his
 wife and daughter restored to him first

but generally they were cowed and the fear of death was on them - Dugumbe said to me I shall do my utmost to get all the captives but he must make friends now in order that the market may not be given up - Blood was mixed and an essential condition was you must give us chitoka or market - He and most others saw that in theoretically punishing Manilla they had slaughtered the very best friends strangers had - The Banian slaves openly declare that they would go only to Lomame and no further - Whatever the Ujijian slavers may pretend they all hate to have me as a witness of their coldblooded atrocities - The Banian slaves would like to go with Tagamoio & share in his rapine and get slaves - I tried to go down Lualaba then up it - and West but with bloodhounds it is out of the question - I see nothing for it but go back to Ujiji for other men though it will throw me out of the chance of discovering the fourth great Lake in Lualaba line of drainage and other things of great value - Dugumbe asked why the refused to go - answer "Afraid" Then you are cowards - "Yes we are" Are you men Answer - "We are slaves"- I said that I was glad they confessed before him [700]

[1871 July 16th] They would lose all pay - I had entreated them not to throw it away some 22 months wages but it is not theirs - They do not care for what is to go to their masters - At last I said that I would start for Ujiji in three days on foot I wished to speak to Tagamoio about the captive relations of the chiefs but he always ran away [17th] when he saw me coming - All the rest of Dugumbe's party offered me a share of every kind of goods they had and pressed me not to be ashamed to tell them what I needed - I declined everything save a little gun powder but all made presents of beads and I was glad to return equivalents in cloth It is a sore affliction at least forty five days in a straight line - 300 . . . or by the turnings and windings 600 English miles

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

[18th] The murderous assault on the market
people felt to me like Gehenna without
the fire and brimstone but the heat
was oppressive and the firearms
pouring their iron bullets on the fugitives
was a not inapt representative of
burning in the bottomless Pit -
[701]

[1871 July 18]#^[The terrible scenes of man's inhumanity to man] brought on severe
headache which
might have been serious had it not been
relieved by a copious discharge of blood
I was laid up all yesterday afternoon -
with the depression the bloodshed made
It filled me with unspeakable horror -
Dont go away say the Manyema chiefs
to me but I cannot stay here in agony.

[19th] Dugumbe sent me a fine goat - a
mauch of gunpowder - a mauch of
fine blue beads and 230 cowries to
buy provisions in the way - I proposed to
leave a doti Merikano & one of Kanike to
buy specimens of workmanship - He
sent me two very fine large Manyema
swords and two equally fine spears
and said that I must not leave anything
He would buy others with his own goods
and divide them equally with me - He is
very friendly -

River fallen 4½ feet since the 5th ult
i.e. one half foot

A few market people appear today
formerly they came in crowds - a very
few from the West bank bring salt to
buy back the baskets from the camp
slaves which they threw away in panic

others carried a little food for sale
About 200 in all chiefly those who have
not lost relatives - one very beautiful
woman had a gunshot wound in her
upper arm tied round with leaves -
Seven canoes came instead of fifty
but they have great tenacity & hopefulness
An old established custom has great
charms for them and it will again be
attended if no fresh outrage is committed -
No canoes now come into the

[702]

[1871 July 19th] the creek of of death but land above
at Ntambwes village - This creek at
the bottom of the long gentle slope on
which the market was held probably
led to its selection

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

[20th] Start back for Ujiji - All Dugumbes
people came to say good bye and
convoy me a little way. Made
a short march for being long in -
-active it is unwise to tire oneself on
the first day as it is then difficult to
get over the effects -

[21st] One of the slaves was sick and the rest
falsely reported him to be seriously
so to give them time to negotiate for
women with whom they had co-
habited - Dugumbe saw through
the fraud and said leave him to
me - If he lives I will feed him if
he dies bury him - Do not delay
for any one but travel in a com-
-pact body as stragglers now are
sure to be cut off He lost a
woman of his party who lagged
behind - and seven others were
killed besides and the forest hid

the murderers - I was only ~~two~~[too]
 [703]
 [1871 July 21st] anxious to get away quickly and on
 the 22nd started off at daylight and
 went about six miles to the village of
 Mañkwara where I spent the night
 in going - The chief Mokandira con-
 -voyed us hither - I promised him a
 cloth if I came across from Lomame
 He wonders much at the underground
 houses - never heard of them till I
 told him about them - Many of the
 gullies which were running fast
 when we came were now dry. —
 Thunder began & a few drops of rain fell
 [23^d]24th crossed R Kunda of 50 yards in
 two canoes and then ascended from
 the valley of denudation in which it
 flows to the ridge Lobango - crowds
 followed all anxious to carry loads
 for a few beads - several market
 people came to salute - knew that we
 had no hand in the massacre as we
 are a different people from the Arabs
 In going and coming they must have
 a march of 25 miles with loads so
 heavy no slave would carry them
 They speak of us as "good"- The
 anthropologists think that to be spoken
 of as wicked is better - Exekiel says
 that the Most High put his comeliness
 upon Jerusalem If he does not
 impart of his goodness to me I shall
 never be good - If he does not put
 of his comeliness on me I shall never
 be comely in soul but [^][be] like these
 Arabs in whom Satan has full
 sway - the god of this world having
 blinded their eyes -
 [704]

[1871 July 25th]25th We came over a beautiful
 country yesterday - A vast hollow of
 denudation with much cultivation
 is intersected by a ridge some 300
 feet high on which the villages are
 built - This is Lobango - The path
 runs along the top of the ridge and
 we see the fine country below all
 spread out with different shades of
 green as on a map - The colours

shew the shapes of the different
 plantations in the great hollow
 drained by the Kunda - After crossing
 the [^][fast flowing] Kahembai which flows into the
 Kunda and it into Lualaba - we rose
 on to another intersecting ridge
 having a great many villages burned
 by Matereka or Salem Mokadams
 people after we passed them in
 our course N.W. They had slept
 on the ridge after we saw them
 and next morning in sheer wanton
 ness fired their lodgings - The slaves
 had evidently carried the fire
 along from their lodgings and set
 fire to houses of villages in their
 route as a sort of horrid Moslem
 Nigger lark - It was done only
 because they could do it without
 danger of punishment -It was
 such fun to make the Mashense
 as they call all natives houseless
 Men are worse than beasts of
 prey if indeed it is lawful to
 call Zanzibar slaves men
 It is monstrous injustice to
 to compare free Africans living
 [705]
 [1871 July 25th] under their own chiefs and laws and
 cultivating their own free lands with
 what slaves afterwards become at
 Zanzibar and elsewhere -

[26th] Came up out of the last valley of
 denudation - that drained by Kahembai
 and then along a level land with open
 forest - four men passed us in hot
 haste to announce the death of a woman
 at their village to her relations living at
 another - Heard of several deaths lately
 of dysentery - Pleurisy common from
 cold winds from North West - Twenty
 two men with large square black
 shields capable of completely hiding the
 whole person came next in a trot
 to recieve the body of their relative and
 all her gear to carry them to her own
 home for burial - About twenty women
 followed them and the men waited under
 the trees till they should have wound the
 body up and weep over her - They

smeared their bodies with clay and
their faces with soot - Reached our
friend Kama -

[27th] Left Kama's group of villages &
went through many others before we
reached Kasongos - and were welcomed
by all the Arabs of the camp at this
place - bought two milk goats reasonably
[28-29] and rest over Sunday - They asked
permission to send a party with me for
goods to Ujiji - This will increase
our numbers and perhaps safety
among the justly irritated people
between this and Bambarre - All are
enjoined to help me and of course
I must do the same to them.
[706]

[1871 July 29th] It is colder here than at Nyangwe -
Kasongo is off guiding an ivory or
slaving party and doing what business
he can on his own account - has four
guns and will be the first to maraud
on his own account

[30th] They send thirty tusks to Ujiji and
seventeen Manyema volunteer to carry
thither and back - These are the very first
who in modern times have ventured 50
miles from the place of their birth - came
only three miles to a ridge overlooking
the R^v Shokoye - & slept at village on a
[31st] hill beyond it - Passed through the
defile between Mount Kimazi and M^t
Kijila - Below the cave with stalactite
pillar in its door a fine echo answers
those who feel inclined to shout to it -
came to Mangala's numerous villages
and two slaves being ill rest on Wednesday
[1st August 1871] A large market assembles close to us

2nd Left Mangala's and came
through a great many villages all
deserted on our approach on account
of the vengeance taken by Dugumbe's
party for the murder of some of their
people - Kasongo's men appeared
eager to plunder their own countrymen
Had to scold and threaten them and set
men to watch their deeds - Plantains

very abundant good & cheap -
came to Kittette and lodge in village
of Loembo - About thirty foundries
were passed - They are very high in the
roof and thatched with leaves from
which the sparks roll off as sand
would - Rain runs off equally well
[707]

[1871 August 3] - 3^d Three slaves escaped and not to
abandon ivory we wait a day and
men sent after we left Kasongo came
up and filled their places -

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

[4th] Came through miles of villages all
burned because the men refused
a certain Abdullah lodgings - The
men had begun to rethatch the huts
and kept out of our way but a
goat was speared by some one in
hiding and we knew danger was near
[708]

[1871 - 4th August] Abdullah admitted that he had no other

reason for burning them than the
unwillingness of the people to lodge him
and his slaves without payment &
with the certainty of getting their food
stolen and utensils destroyed -

[5th6th] Through many miles of palm trees
and plantains to a Boma or stockaded
village where we slept though the
people were evidently suspicious
[7th] and unfriendly

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

[8th] They would come to no parley - They
knew their advantage and the wrongs
they had suffered from Bin Juma
and Muhamad's men when they
threw down the ivory in the forest -
In passing along the narrow path
with a wall of dense vegetation
touching each hand - We came
to a point where an ambush had
been placed and trees cut down to
obstruct us while they speared us
but for some reason it was
abandoned - Nothing could be seen
but by stooping down to the
earth and peering up towards
the sun a dark shade could
[709]

[1871 Aug. 8th] sometimes be seen - This was an
infuriated savage - a slight rustle in
the dense vegetation meant a spear
A large spear from my right lunged
past and almost grazed my back =
and stuck firmly into the soil - The
two men from whom it came appeared
in our opening in the forest only ten
yards off and bolted - one looking
back over his shoulder as he ran
As they are expert with the spear I

dont know how it missed except
that he was too sure of his aim
and the good hand of God upon
me - I was behind the main body
and all were allowed to pass till the
leader who was believed to be Muhamad
Bogharib or Kolokolo himself
came up to the point where they lay
A red jacket they had formerly seen
me wearing was proof that I was the
same that sent Bin Juma to kill
five of their men, capture eleven
women and children & 25 goats -
Another spear was thrown at me
by an unseen assailant at it
missed me by about a foot in
front - Two of our party were
slain - Guns were fired into the
dense mass of forest but with no
effect for nothing could be seen
but we heard the men jeering &
denouncing us close by - Coming
to a part of the forest cleared for
cultivation I noticed a gigantic
tree made still taller by growing
on an anthill 20 feet high

[710]

[1871 August 8th] had fire applied near its roots - I
heard a crack which told that the
fire had done its work but felt no
alarm till I saw it come straight
towards me - I ran a few paces
back and down it came to the ground
one yard behind me - broke into
several lengths and covered me
with a cloud of dust - Had the
branches not previously been rotted
off I could scarcely have escaped
Three times in one day was I
delivered from impending death
My attendants scattered in all directions
came running back to me calling
out "Peace! "Peace"! you will
finish all your work in spite
of these people and in spite of every
-thing"- I took it like them as an
omen of good success to crown
me yet - - Thanks to the "Almighty
Preserver of men" We had
five hours of running the gauntlet
waylaid by spearmen who all

felt that if they killed me they would
be revenging the death of relations
from each hole in the tangled mass
we expected a spear - and each
moment expected to hear the
rustle which told of deadly weapon
hurled at us - I became weary
with the constant strain of danger
and as I suppose happens with
soldiers on the field of battle - not
courageous but perfectly indifferent
whether I were killed or not.
[711]

[1871 Aug. 8] When at last we got out of the forest
and crossed the Liya? on to the cleared
lands near the villages of Monanbundua
we lay down to rest and soon saw [Muanampunda]
that chief coming walking up in a
stately manner unarmed to meet us
He had heard the vain firing of my
men into the bush and came to ask
what was the matter - I explained the
mistake that Munangonga had made
in supposing that I was Kolokolo
the deeds of whose men he knew and
went on to his village together - In the
evening he sent to say that if I would
give him all my people who had guns
he would call his people together - burn
off all the vegetation they could fire and
punish our enemies bringing me ten
goats instead of three milch goats I
had lost - I again explained that the
attack was made by a mistake in think-
ing I was the trader and that I had no
wish to kill men - To join in his
old feud would only make matters
worse - This he could perfectly under-
stand - I lost all my remaining
calico - a telescope umbrella and
five spears by one of the slaves
throwing down the load and taking
up his own bundle of country cloth -

[9th] Went on towards Mamohela now
deserted by the Arabs - Monanponda
convoyed me a long way and at one
spot with grass all trodden down
he said here we killed a man of
Moezia and ate the body - The meat

cut up had been seen by Dugumbe -
[712]

[1871 August 10th -] In connection with this affair
the party that came through from
Mamahela found that a great fight
had taken place at Muanampundas
and they saw the meat cut up to be
cooked with bananas - They did not
like the strangers to look at their meat
but said go on and let our feast
alone - did not want to be sneered
at - The same Muanampunda or
Monanbonda told me fondly that
they ate the man of Moezea - They seem
to eat their foes to inspire courage
or in revenge - One point is very
remarkable it is not want that
has led to the custom for the country
is full of food - Nobody is starved
of farinaceous food - they have
maize dura pennisetum - cassava
and sweet potatoes -

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

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

Goats sheep fowls dogs pigs
abound in the villages - The forest
afford elephants zebras buffaloes
antelopes and the streams many
varieties of fish - The nitrogenous
ingredients all abundant - and
they have dainties in Palm
toddy and tobacco or Bange
The soil is so fruitful mere
scraping off the weeds is as good
as ploughing -
[713]

[1871 Aug. 10th -] The reason for cannibalism does not
lie in starvation or in want of animal
matter as was said to be the case with
the New Zealanders - The only feasible
reason I can discover is a depraved

appetite giving an extraordinary
craving for meat which we call
high - They are said to bury a dead
body for a couple of days in the
soil in a forest and in that time in
this climate it soon becomes putrid
enough for the strongest stomachs

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

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

Gulu = Deity Above or Heaven
Mamvu - Earth or below - Gulu is a
person and men on death go to him -
Nkoba lightning - Nkoñgolo = deity?
Kula or Nkula - salt spring W of Nyangwe
Kalunda D° Kiria rapid down river
Kirila islet in sight of Nyangwe Magoya D°
Note The chief Zurampela is about N W of
Nyangwe and 3 days off - The Luive R.
of very red water is crossed and the larger
[Mabila] river receives it into its very dark water
before Mabila enters Lualaba
[714]

[Aug. ? 1871 copied] Notes Suleiman bin Juma lived
on the main land Mosessane near
Zanzibar - seems to have had remark
able foresight of events - Preeminently
a good man, upright and sincere
none like him now for goodness
frequently foretold the deaths of great
men among the Arabs - said that
two middle sized white men with
straight noses and hair flowing
down their girdles behind, came at
times and told him of things to come
He died twelve years ago and fore-

told his own decease three days before
it happened of cholera

[11] Enquire further -

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

Lions fat smeared on the tails
of oxen to be taken through a country
abounding in Tsetse or Buñgo is
a sure preventive - When I heard of
it I thought that lions fat would
be as difficult of collection as gnat's
brains or mosquito tongues but
I was assured that many lions
are killed on the Basango highland
and they in common with all beasts
there are extremely fat so it is not
all difficult to buy a calabash of
the preventive -and Banyam-
wezi desirous of taking cattle to the
coast for sale know the substance
and use it successfully ? ?

[715]

[1871 copied Aug.] Note The Neggeri or Nyege a small
animal attacks the of
of man and beast ferociously. Buffaloes
as I long ago heard from Makololo are
often castrated by him and die - These who
know him squat down on being attacked
and defend themselves with a knife
Mbinde or Ratel flies at the tendo
Achilles - Bees detest his droppings &
urine so much as to escape at once
and leave him to eat the honey unmolested
and all animals dread his attacks on
the heel - The Soko on the contrary
bites off the ends of the fingers and toes
while the leopards and all the cat tribe
attack the throat

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

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

Laba in the Manyuema tounge means
medicine - This would make Lualaba
the river of medicine or charms
but the Manyuema do not acknowledge
that to be the meaning - nor is it
looked on as sacred like the Ganges
the banks are healthy and it yields
food abundantly both in the water
and on its banks - The word Lualaba
is applied to the Lufira when it becomes
[716]

[1871 Aug copied] very large and it is applied to the
river that divides Rua from
Londa or Lunda - Lua means
river - Lui = water - Lualaba seems
to have the idea of flowing grandly

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

of which we have heard so often
I can add that Phoenix flesh is
good eating - Prof. Owen told
the tale before the Hunlerian Society
in 1857 - at which I was present
[717]

[1871 Aug. copied] Notes - The soko or gorillah has in
general a good character from the Man-
yuema but he is cunning and not
devoid of a species of humour He
is said to stalk men and women very
successfully when engaged in fieldwork
snatches up a child and runs up a tree
evidently amused by its screaming - When
tempted by a bunch of small bananas
which are his weakness he lifts them
and drops the child - The young soko in
that case would cling to the shoulder and
under the armpit of the elder - one man
was cutting out honey from a tree - and
naked - A soko suddenly appeared
behind and caught him by the privates
grinned and giggled & let him go -
Another man was hunting and missed
when trying to spear a soko - He grappled
with the man and the spear was broken
in the struggle - The man shouted "Soko"
"has caught me" and before the man's
companions could come soko had
bitten off the ends of four fingers &
escaped unharmed Both men are now
alive at Bambarre and all believe the
above statement to be true -

Soko has very sharp eyes and no one
can stalk him in front without being seen
He is on this account generally speared
or shot in the back - I saw four
killed in one day all with back wounds
Muhamad's hunter saw one near to
Bambarre carefully examining [& picking] his
finger nails, which he tried to get near
he was gone - Two nests were made
by sokos about a mile from my hut
[718]

[1871 - August copied] I wished to observe them from a place
of concealment but the Manyuema
objected so strongly I yielded to them
By lying in ambush they speared one of
them - When newly killed his ugliness

is quite appalling - The likeness of Satan
in the Ninneveh marbles is not have
so ugly as he - When seen in the Forest
in a path he often walks upright with
his hands on his head as if to steady his
loins - He is then to me a short bandy legged
potbellied low browed villain without
a particle of the gentleman in him - He
is not a very formidable beast at any
time - It is indisputable that he tries to bite
off the ends of the fingers and toes - His
strength is great as seen in encounters
with the leopard - It does not occur to
him to use his canine teeth which are
long and formidable - but he bites off the
leopards claws and both animals
die together - Soko has been known to
prevail [^][by seizing the leopards paws] but die afterwards of his wounds
He is able to hold his antagonist down
At least so say the natives - many came
down in the forrest about a hundred yards
from our Bambarre camp and
would not have been known except
by their giving tongue like fox hounds
He draws out a spear from his own
body but does not attempt to use it
against his enemy - A lion kills him
at once but does not eat him -
Soko eats no flesh - nor maize
His food consists of wild fruits which
abound in the forests - Soko sometimes
bears twins - never molests women
[719]

[1871 Aug. copied] nor a man if he has no spear - one
soko was killed and found to have
holes in his ears - Some would be wise
Manyema argued that he must have
died a man and rose again as a soko
others gravely assert that soko is as
wise as a man and never injures
those who do not molest him - They
drum on hollow trees in the forest and
accompany the noise with a yelping
which is very well imitated by the
natives - embryotic music? - When the
people hear Sokos at their drumming
they go out against them and attack
in order to kill them - but say they -
When Sokos hear us beating our drums
and singing they never attempt to
disturb us - They are better than men

never steal but are content with their
own food - They keep certain districts
of the Forest to particular parties of
Sokos like the street dogs of Constanti-
nople and Cairo and when an intruder
comes from another district they beat
him back by slapping his cheeks
fondly and sometimes biting him

He treads on the dorsal parts of the
second joints of the fingers - not on
the nails or knuckles and in so
doing hitches the body along as if
with crutches - sometimes both hands
down at once sometimes one after
the other - Sometimes upright but he
takes to all fours as soon as he sees
man -
[720]

[1871 August 11th] Came on by a long march of six hours
across plains of grass and watercourses
lined with beautiful trees to Kassessa's
the chief of Mamohela who has helped
the Arabs to scourge several of his country
men for old feuds - He gave them
goats and then guided them by night
to the villages where they got more
goats and many captives each to
be redeemed with ten goats more -
Last foray the people had learned
that every shot does not kill and
they came up to the party with bows
and arrows and compelled the slaves
to throw down guns & powder horns
They would have shewn no mercy
had Manyuema been thus in slave
power but this is a beginning of
the end which will exclude Arab
traders from the country - Rested half
a day as I am still ill - I do most
devoutly thank the Lord for sparing my
life three times in one day - The Lord is
good a stronghold in the day of trouble and
he knows them that trust in him -

[12th] Mamohela camp all burned off
we sleep at Mamohela village

[13th] At a village on bank of R Lolindi
suffering greatly - A man brought

a young nearly full fledged Kite
from a nest on a tree - This is
the first case of breeding I am
sure of in this country - They are
migratory from the South
probably into these intertropical
lands
[721]

[1871 14th Aug.] Across many brisk burns to a village
on the side of a mountain range

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

[15th] To Muanambonyo's - Golungo a bush
buck with stripes across body and two
rows of stripes spots along the sides?

[16th] To Luamo R. very ill with bowels

[17th] cross river & sent a message to my
friend Katomba sent a bountiful supply
of food back

[18th] Reached Katomba at Moenemgor's & welcomed
by all the heavily laden Arab traders - They
carry their trade spoil in three relays
Kenyengere attacked before I came & 150
captives taken - about 100 slain - This is
an old feud of Moenemgoi which the
Arabs took up for their own gain - No
news whatever from Ujiji and M.
Bogharib is still at Bambarre with all
my letters

[19th]20th rest from weakness - 21st up to the
Palms on the West of Mt Kanyima Pass.

22^d Bambarre - 28th Better & thankful
Katombas party has nearly a thousand
Frasilahs of ivory and Muhamads has
300 frasilahs

[29th] Ill all night and remain = 30th D° D° but
go on to Monandenda's on R - Lombonda
[Livingstone here records and astronomical calculation.]
at bottom of range Highest pt
on South side of range
[Livingstone here records and astronomical calculation.]

[31st] Up and half over the mountain range and
[1st] and sleep in dense forest with several fine
running streams

[Sept^r 2^d] over the range and down on to a marble
capped hill with a village on top -

[3] Equinoctial gales - onto Lohombo
[722]

[Sept^r 1871] 5th to Kasangangazi's 6th Rest - 7th
Mamba's = rest on 8th 9th D^o D^o People falsely
accused of stealing but I disproved it
to the confusion of the Arabs who wish to
be able to say "the people of the English
steal too" A very rough road from
Kasangangazi hither & several running
rivulets crossed - Manyuema boy followed
[10th] us but I insisted on his fathers consent
which was freely given - Marching proved
too hard for him however and in a
few days he left

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

[11th] Up a very steep high mountain range
Moloni or Mononi and down to a
village at bottom on other side of man
called Molembu

[12th] two men sick - went though I am now
comparatively o?sound and well - Dura
flour which we can now procure helps
to strengthen me - It is nearest to wheaten
flour - Maize meal is called "cold"- I?
not so wholesome as the Hokus sorghum
or dura - A long march along a level
country with high mountain
ranges on each hand - Along that
on the left our first path lay and it
was very fatiguing - We came to the
rivulet "Kalangai" I had hinted
to Mohamad that if he harboured
my deserters it might go hard with
him - and he came after me for
two marches and begged me not to
[723]

[Sept^r 12th] think that he did encourage them
They came impudently into the village
and I had to drive them out - & I suspected
that he had sent them - I explained and
he gave me a goat which I sent back
[13th] for - This march back completely used
up the Manyuema boy - could not
speak or tell what he wanted cooked
when he arrived - I did not see him go
back and felt sorry for the poor boy
who left us by night in consequence
People here would sell nothing so I was
glad of the goat

[14th] To Pyanamosinde's - 15 to Karunga
-magao's very fine undulating green
country 16th 17th rest as we could get
food to buy - 18th to a stockaded village
when the people ordered us to leave - We
complied and went out ½ a mile &
built our sheds in forest - I like sheds
in the forest much better than huts in the
villages for we have no mice or vermin
and incur no obligation -

[19th] Found that Barua are destroying all the
Manyuema villages not stockaded
We came Kunda's on the R^r Katenuba

[20th] through great plantations of Cassava.
Came to a woman chief's & now
regularly built our own huts apart
from the villages near the hot fount
ain called Kabila - It is about blood
heat and flows across the path -
crossing this we came to Mkwaniwas
on the R Gombeze and met a caravan
under Nassur Masudi of 200 guns
He presented a fine sheep & reported
that Seyed Majid was dead - Had
[724]

[1871 Sept^r 20th] been ailing and fell from some
part of his new house at Darsalam
and in 3 days afterwards expired
A true and warm friend to me -
He had done all he could do to aid me
with his subjects - gave me two
Sultan's letters for the purpose
Seyed Burghash succeeds him.
This change causes anxiety Will
Seyed Burghash's goodness endure

now that he has the Sultanat?
Small pox raged lately at Ujiji

[22nd] Caravan goes Northwards and we
rest and eat the sheep kindly presented

[23^d] - We now passed through the country
of mixed Barua and Baguha -
[Loñgu] crossed the R Lo[^][n]gumba twice &
[mba] then came near the great mountain
mass on West of Tanganyika
From Mkwaniwa's to Tangan-
-yika is about ten good marches
country mostly [open] Forest -
The Guha people not very friendly
they know strangers too well to
show kindness like Manyema
They are also keen traders - I was
sorely knocked up by this march
from Nyangwe back to Ujiji -
In the latter part of it I felt as if
dying on my feet - Almost every
step in pain the appetite failed
and a little bit of meat caused
violent diarrhoea - the mind sorely
depressed reacted on the body -
All the traders were returning success-
-ful I alone had failed and experienced
worry - thwarting - baffling when
almost in sight of the end towards
[725]
[1871 Sept^r] which I strained - and all because
slaves had been selected for me
instead of men.

[October 8th] The road covered with angular fragments
of quartz very sore on the feet crammed
in ill made French shoes - How the
bare feet of the men and women stood
out I don't know - It was hard enough
on mine though protected by the shoes
We marched in the afternoons where
water at this season was scarce - The
dust of the march caused ophthalmia
like that which afflicted Speke - This
was my first touch of it in Africa
We now came to the Lobumba R.
which flows into Tanganyika and then
to the village Loanda - Sent to Kasanga
the Guha chief for canoes - The Longum

-ba rises like the Lobumba in the Mn ^{ts}
 called Kabogo West - We heard great
 noises as if thunder as far as 12 -
 days off which were ascribed to Kabogo
 as if it had subterranean caves
 into which the waves rushed with
 great noise, and it may be that the
 Loñgumba is the outlet of Tangan-
 -yika - It become the Luasse further down
 and then Luamo before it joins
 the Lualaba - The country slopes that
 way but I was too ill to examine
 its source
 [726]

[1871 Oct^r -]9th on to islet Kasange - After much
 delay got a good canoe for 3 dotis - and on
 [15th] went to the islet Kabizi[[^]]-w-]a - 18th start for
 [19th] Kabogo East and 19th reach it 8 AM[Livingstone here records and astronomical
 calculation.]
 [20] rest men - 22 to Rombola -

[23^d] At dawn off and go to Ujiji - Welcomed by
 all the Arabs particularly by Moeneghere -
 I was now reduced to a skeleton
 but the market being held daily and
 all kinds of native food brought to it
 I hoped that food and rest would
 soon restore me - but in the evening
 my people came and told me that
 Shereef had sold off all my goods
 and Moenyeghere confirmed it by
 saying We protested but he did not
 leave a single yard of calico out of
 3000 nor a string of beads out of 700 lb
 This was distressing - I had made up
 my mind if I could not get people at
 Ujiji to wait till men should come from
 the coast but to wait in beggary was
 what I never contemplated and I now
 felt miserable - Shereef was evidently
 a moral idiot for he came without
 shame to shake hands with me and
 when I refused assumed an air of
 displeasure as having been badly
 treated - and afterwards came with his
 "Ba[[^]][l]ghere" good luck salutation twice
 a day and on leaving said "I am going
 to pray" till I told him that were I an
 Arab his hand and both ears would
 be cut off for thieving as he knew,

and I wanted no salutations from him
In my distress it was annoying to see
Shereef's slaves passing from the
market with all the good things

[727]

[1871 Oct^r 24th] that could be bought with my goods

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

[728]

[1871 October 28th] cooking pots - tents &c made me think
this must be a luxurious traveller and

[not][^] one at his wits end like me - It was Henry
Moreland Stanley = the Travelling
correspondent of the "New York Herald"

sent by James Gordon Bennett Junior

[At an expense of more than £4000 four thousand pounds.][^] to obtain accurate information
about D^r Livingstone if living and

if dead to bring home my bones
 The news had to tell to one who had
 been two full years without any tidings
 from Europe made my whole frame
 thrill - the terrible fate that had befallen
 France - The Telegraphic cables success-
 -fully laid in the Atlantic - the election
 of General Grant - The Death of good
 Lord Clarendon my constant friend -
 The proof that HM Government had
 not forgotten me in voting £1000
 for supplies, and many other
 points of interest revived emotions
 I[that] had lain dormant in Manyema -
 Appetite returned, and instead of the
 spare tasteless two meals a day - I
 ate four times daily, and in a week
 began to feel strong - I am not of a
 demonstrative turn - As cold indeed as
 we islanders are usually reputed to
 be, But this disinterested kindness
 of M^r Bennett, so nobly carried into
 effect by M^r Stanley was simply
 overwhelming - I really do feel extremely
 grateful, and at the same time I am
 a little ashamed at not being more
 worthy of the generosity - M^r Stanley
 has done his part with untiring
 energy, good Judgment in the teeth
 [729]
 [1871 Oct^r 28th] of very serious obstacles - His helpmates
 turned out depraved blackguards who
 by their excesses at Zanzibar & elsewhere
 had ruined their constitutions and pre-
 -pared their systems to be fit provender
 for the grave - They had used up their
 strength by wickedness, and were of
 next to no service but rather downdrafts
 and unbearable drags to progress -
 As Tanganyika exploration was said
 by M^r to be an object of interest to
 Sir Roderick we went at his expense
 and by his men to the North end - and
 found the river of Usige running in
 the outlet is probably by the Loñgumba
 R. into Lualaba as the Luamo but
 this as yet must be set down as a
 "theoretical discovery"-

By the arrival of the fast Ramadan
 on the 14th November and a Nautical

Almanac I discovered that I was on
 that date 21 days too fast in my reckon
 [-]ing - M^r Stanley used some very
 strong arguments in favour of my
 going home - recruiting my strength
 getting artificial teeth, and then
 returning to finish my task but my
 judgment said all your friends will
 wish you to make a complete work of
 the exploration of the sources of the
 Nile before you retire = My daughter
 Agnes says "Much as I wish you to
 come home I would rather that you
 finished your work to your own
 satisfaction than return merely to
 gratify me"- Rightly [^][&] nobly said my
 Darling Nannie - Vanity whispers
 [730]
 [1871 Oct^rNov^r] pretty loudly - She is a chip of the old
 block - My blessing on her and
 all the rest -

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

miles of the Watershed from
which nearly all the Nile springs
do unquestionably arise - I propose
to go from Unyanyembe to
Fipa - then round the South [^][end]
[731]

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