

Title: 1871 Field Diary

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CII - to be copied into journal at Ujiji now
23rd March 1871 Left Kasongo - he gave a
goat & guns [&c] - country gently undulating
showing green slopes fringed with wood
Grass from 4 to 6 feet = Luamba or
cotton meadow grass - Nyassi in patches
reached Katenga's about 6 miles off
many villages & people passed us
carrying loads of provisions - cassava
from the chitoka or market - soil
a little sandy - allows good drainage

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

25th Went to Marimwe 7½
miles off- many hamlets at
each station [=] country undulating
and grassy - trees scarce
Patches of Arum at every
village and cassava far
off on account of the pigs
which are now plenty - a
black ugly pig - crossed a rivulet &
the Lohemba -

26th Went four miles and crossed the
Kabwe maji - then a mile beyond Kahembai
which flows into the Kunda and it
into Lualaba - country open and
low hills appear in the North - We
met a party from the traders at Kasongo
chiefly Matereka's people - Salem & Seyd
bin Sultan- They had eighty two captives
say they fought ten days to secure
them and two Malongwana & two of the
Banyamwezi - they had about 20
tusks and carried one who broke
his leg in fighting - We shall be safe
only when past the blood shed -
and murder

1 Nyangwe
Lokengo 3Kilonda
Bagenya 2
rowers
Likele 4 far
Bakuzz

[Kibrinke] R
is rocky
Lohike
poisoned
arrows

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CIII 27th along a ridge of land over
looking a well cultivated lowland with
hills in the distance where the Bogharib
feat was performed - many villages come
through rather tumble down ones 7 miles
a headman bothered [] this one to give
a goat and in fear he did it. Arum
Arum common -

28th The Banian slaves are again
trying compulsion in I don't know
what - refused to take their bead
rations and began an oration
by the mouth of Chakanja - I
could not listen to it as he has
been concocting a mutiny against
me - It is excessively trying and
so many difficulties have been
put in my way I doubt whether
the Divine favour and will is
on my side We came six miles
today crossing many rivulets
running into the Kunda
which also we crossed in a
canoe - It is about thirty yards
wide and deep - Then near the
village where we sleep we crossed
the Liya about twenty yards and
going into Kunda & Lualaba

I am greatly distressed because
no law here - they probably
mean to create a disturbance
at Abed's place to which we
are near The Lord look on it

29th March - the slaves demanded
[d]ouble allowance and as usual
told me of what they got near the
sea coast - We crossed the river

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CIV - ~~The Molembe~~ The Moangor by two
well made wattle bridges - It is 20 yards & a
very strong current and is feared on that
account - then the Molembe in a canoe -
swelled by rains to 15 yards & many rills and
much mud - Came about 7½ miles to
sleep at one of the villages of Nyangwe
Hope to reach Abed tomorrow About
sixty market women came past us
from the chitoka or market place
on the Lualaba - they pass thither
by night and come away about midday
having disposed most of their goods
by Barter - country open & dotted
over with villages - Trees along the
watercourses chiefly - Grass not very
long - four to six feet - Pigs abundant
country low as compared with Tangan[-]
-yika - about 2000 feet above the sea

The headman's house I am lodged
in contained the housewife's little
conveniences in the shape of forty
pots - dishes baskets - knives &c &c
mats all which the wife removed
to another house I gave four strings
of beads and go on tomorrow

30th after seven miles we came
to Nyangwe market place where
Abed and Hassani have built
and thence sent their people over

Lualaba as far as the Loeki or Lomame - Hope they will not shed blood - Abed says my words against bloodshed stuck into him - and he ordered his people to give presents to the chiefs and not kill unless attacked

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CV - 31st March 1871 Went down to take a look at Lualaba here - It is narrower than it is above but still a mighty river about 3000 yards broad and deep - Has many Islands of large size but at these it is still over 2000 yards or one mile Banks here are steep & deep - The banks of the other rivers are of gravel - It flows fast towards the North - people very numerous but tomorrow we shall see the great gathering at market - This is held for ~~two~~ one days and then omitted for three slaves bought here are good as tailors of grass cloth but their tongue is strange - they come from far

Monday

1st April

1871

Rain early every morn[-]
-ing I fear it will be
difficult to buy a canoe - The Manyema have learned to distrust all strangers and think to buy means plunder and murder

2 Chitoka or market contained over a thousand people carrying earthen pots and cassava grass cloth fishes fowls - they were alarmed at my coming among them and ready to flee many stood afar off in suspicion

many came from the other side
of the river with their goods
tomorrow market is held up river

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CVI 3^d April 1871 tried to secure a
longitude by fixing a weight on the key
of the watch helping it on - Will try in a
quiet place tomorrow - People all fear
us and they have good reason for
it in the villanous conduct of
many of the blackguard half castes
cannot get canoe so I wait to
see what will turn up

River is said to over flow all
its banks annually as the Nile
further down does - Here it is
over 3000 yards broad - or a mile
and a half - with large islands
In the distance it is 2 miles or 4000
yards - I sounded across yesterday
Near the bank it is nine feet. The
rest 15 feet & one cast in the middle
was 20 feet - Between the islands
12 feet and nine feet again inshore
Mologhwi Kahemba gave us a
small sheep - It is a mighty river truly
This morning 4th of avil time I
took distances and altitudes altern-
nately with a bullet for a weight
on the key - They may give a relative
Longitude soil stiff black loam and
very feverish 3^d Arab month 4th will appear in 2 or 3 days

5th - People cross over to buy
virambas or grass cloths - Arabs
asked many questions about the
Bible - How many prophets -
They say they believe all - I believe
all but Muhammad -

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CVII - was ill all yesterday by taking 2 cups of very sweet malofu or beer made from bananas - shall touch it no more

7th April 1871 made this ink with the seeds of a plant called by the Arabs Zingifure It is known in India and here is used by the Manyema to dye virambas and ornament their faces and heads I sent my people over to the other side to cut wood to build a house for me The borrowed one I live in has mud walls & floors which are damp foul smelling and unwholesome - I shall have grass walls and grass & reeds on the floor - of my own house - the free ventilation will keep it sweet This is the season called Masika - The finishing rains - We have rain in large quantity almost every night and I could scarcely travel even if I had a canoe - but still it is trying to be kept back by suspicion and by the wickedness of the wicked - The Arabs are very kind to me []ending cooked food every day - I taught Abed to make a Mosquito curtain of thin print - He endured the persecution of these insects sleeping on a high stage when they were very numerous -

The Manyema are not trustworthy & they bring evil on themselves often Paid one yesterday to bring a large canoe - He brought one capable only of carrying three and after men waited some hours we have to put off crossing till tomorrow -

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CVIII. 8th April 1871 Every headman of four or five huts is a Mologhwe or chief and glories in being called so - there is no political

cohesion - The Ujijian sla[] [ver]y is an accursed system but it must be admitted that the Manyema too have faults the result of ignorance of other peoples - Their isolation has made them as unconscious of danger in dealing with the cruel strangers as little dogs in the presence of lions - their refusal to sell or lend canoes for fear of blame by each other will be ended by the party of Dugumbe which has 10 headmen taking them by force - they are unreasonable and bloodyminded towards each other - Every Manyema would like every other headman slain - They are subjected to bitter lessons & sore experience

Abed went over to Mologhwe Kahemba and mixed blood with him - He was told that two large canoes were hollowed out and nearly ready to be brought for sale If this can be managed peaceably it is a great point gained and I may get one at an Arab's price [which] may be 3 or 4 times the native price - Heavy rains almost every night would prevent my progress at present even if I had a canoe There is no love lost among the three Arabs here

9th Rainy - but sent off peo[ple] to cut wood for house - The Loeki is said by slaves to be larger than this but we expect Abed's party back from it in a few days with correct information on that & other points - people said to be very fierce & dangerous to the Ujijians

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CIX. 10th April 1871 Market today - over 700 market people passed my door It seems a pleasure of life to haggle & joke and laugh & cheat - many go away with care worn countenances - many are old and carry heavy loads of dried

cassava earthenpots which they dispose
of for oil fish and relishes for their
food - The men go flaunting in
gaudy lambas and carry little save
their iron wares fowls & grass cloth
Bought two fishes with long snouts
very good eating

12th New [moon] last night of 4th Arab
month - New house to be finished
today - The affair of Mteza [resolves]
itself into a party of 25 Turks from
Suez under Ishmael [coming] up to
Lower Tanganyika & living on an
island - Took ivory by force and
then went away but five went to
visit Mteza - He was kind to them
Afterwards ^ when powder was spent all ran away leaving all
their ill gotten ivory - Mteza said
to be circumcised & to order his people
to undergo the rite but so many
lies are told one can believe nothing
The idea of a mission seems first
to have entered the Arab mind by
the beginning of Bp Mackenzie's - but
tales vary from Mteza walking in
white and reading the Koran in
Arabic to the missionary getting
500 slaves [&] 500 frasilahs of ivory
and nothing else being done

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CX. 13 April 1871 came into [my new]
house yesterday the first of the 4th Arab
a great comfort for the other was fo[ul]
full of vermin & bad smelling - Bugs
and Pagazi Arab accompaniments
made me miserable - Manyema huts
are all clean in comparison - Killed
a goat and gave [the] same beads that
were refused - These slaves require to
know that they are not the masters -
Abed says if slaves think that you fear
them they climb over you [=] This is
true - I clothed mine for nothing they

thought that my kindness was fear and tried to ride rough shod over me -

Mologhwe Kahemba came over and says that he will bring a canoe for sale - Loeki due west of this is three days off - Its confluence is four days down Lualaba and all declare it to be bosoa very large indeed -

14th Market today - Kahemba gave to Abed two slaves as a present = I have been writing part of a Despatch in case of meeting people from the French settlement on the Gaboon at Loeki but the canoe affair is slow & tedious The people think only of war - getting up a war against some one else as price of it! They are a bloody minded race - our protests for peace are considered false = and that war in some way is meant by buying a canoe or getting one at all

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CXI 15th April the river Lomame enters Lualaba a short distance below this but on the Western bank - a spring of brine rises in its bed & the people cook it down and sell the salt - The Lomame is deep and is crossed by canoes [of] Rashid & people call it the Lofubu and not Lomame - Nganze is further down and a market is held on its Northern bank

16th April - It is believed that ~~seramp~~ Serampela gave Rashid ~~onethree~~⁽⁴⁾ slaves as a present to the Arab traders here and Rashid keeps ~~two~~ of them and declares that these were given to him by the chief - this is the sort of dishonesty all practise if they possibly can = The evidence is

not clear and Rash[id] will leave as soon as possible and sell the slaves ere the truth can be clearly known This vitiates his evidence about the cannibalism - but here they eat war captives

and say that some buy a slave with a goat and eat him

17th Rainy

18th Market here - The Lepidosiren alive in pots of water - White ants roasted a chetina and another common snail Lepidosiren is called Sem[be] - Abed went a long way to see [a] canoe but it was still further and he turned

19th Dreary waiting but Abed proposes to come & trade along with me this will render the party stronger and he will not shoot people in my company - We shall hear Katomba's people's story too

[][gnao]
[][ml]

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CXII 20th April 1871 [] chief was to visit us yesterday but failed probably through fear - Rashid got four slaves by promising to bring a large body of men to attack Chipange - came here and after a deal of wrangling went off South and will sell the slaves quickly so as to end the matter - no honour among these half castes -

The chief Mokandira says that Loeki is small where it joins Lualaba but another which they call the Lomame is very much larger & joins Lualaba to[o] but further down - Rapids reported

21st a common salutation here is
Ule hatsi - thou art on earth = Ua tala
thou lookest - Ua boka ^ or Uyoka thou awakest
Ule Koni - thou are here - U [ri] ho - thou
art here =

They deny cannibalism as common - they
eat only a man taken ^or killed in war - say
the meat is not good - and it makes
one dream of the man killed - some
West of Lualaba buy a slave with a
goat in order to eat him and eat him
they do - yet they are a fine looking race

Kunzi ^ or Kusi is North - Mhuru = South
ñkanda West or other side Lualaba
Mazimba = East = Bagenya people
of West of Lualaba - (Kanayumba R. & island)

22nd Market here - The chief Chimburu
came over but I did not see him - He is
said to be very handsome & light coloured
Moene Lualaba or Mologhwe Nyangwe
came too but I was not told who
he was till too late to do him honour
There are so many chiefs who shake
hands as a privilege it is confusing - they
touch one hand then clap both theirs together on
the chest - this is [repeated] twice

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CXIII - 23^d April 1871. Journal
24 Do Do Kamolondo is
about ^twenty five miles broad The Lufira at
Katanga is a full bowshot wide - It goes
into Kamolondo - Lui means water
only Kayumba chakoma is
East of Lufira junction Kikonzi
Kalanzais on the West of it and
Mkana of the underground dwellings
still further West - some are only 2
days from Katanga = Charwe people
are friendly - Kamolondo about ten
days distant from Katanga

25th News has come of four men
sent near [to] this to buy ivory - were
pressed to go to war and then a war
made when 2 were killed - We can go
no where but the people wish us to go
to kill others - a dreadful state truly

They force on a war against others by getting
traders to go ostensibly for trade then
send word that war is coming and
call out here it is - Then a fray takes
place inspite of all traders can do -
The Manyema are bloodminded & no
mistake - I refused to send my men
to bring back Abed and Hassani's
people they would only add to the con[-]
fusion being as bloodthirsty as the
Manyema where no danger exists
Where the people can fight traders and
people are as civil as possible - At
Moenyempande's Bogharib left a
debt of 28 slaves and did not dare to
fire a gun - Here his people bound
the headmen of villages till tusks were
brought for mere [nothing] - It is a
sad sad tale to tell as this Manyem[a]
villainy The Lord look on it

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CXIV note for letter -

In reading about the Fountains of the Nile
in boyhood the idea suggested by the words
of the ancient historian was that the head
waters welled up out of one ^ "ain" or eye and therein
without visible cause parted ^ to the North and
^ to the South - As a mere conjecture the primitive traveller ^ or trader who
visited these springs ^ Possibly described them corre[-]
ctly enough in ^ non scientific common language as
issuing from one spot without dwelling
on the fact ^ which is not apparent to the eye that though from one place
they gushed forth ^ on to frøm opposite slopes
of the watershed - The ancient priests who
heard his tale may have understood it
naturally but the supernatural agreed

best with all their notions ~~{or then}~~~~[of their]~~ The wonderful river ^ lifting up its head from the unseen abyss and the marvellous was transmitted to the time of ~~{—}~~ Herodotus in preference to the plain - ~~The two conical hills Crophi and Mophi between which the fountains were said to be situated seem to be later embellishments of the primitive story~~

I am tired and weary - Have had a perfect surfeit of seeing the grand panorama of nature unfolding itself in mountain valley woodland Buga or prairie - The glorious tropical vegetation in all its richness ^ beauty and Majestic forms - ~~peoples~~ - beasts Lakes ~~and~~ river and humanity in endless variety and of beautiful form Winwoode Reade seems to have hit the exact truth in saying that the typical [negroe] is not the West Coast African on whose form & features an unhealthy climate has told injuriously for ages but the ancient Egyptian is the true negro though all our ideas of Africans [] [] [to] [] of [human][]

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CXV - 26 April 1871 - Journal Chitoka called Abed's nine slaves and asked their countries and tribes - one with his front upper teeth extracted ^ [when he] was about ten years of age belongs to the Malobo tribe on the other side of the Loeki - another comes from the river Lombadzo or Lombazo on the West of Loeki This may be another name for the Lomame His country is called Ñaña and (Ñoño) the tribe Ñoño - His chief Mpunzo

The Malobo tribe is under Yuña [&] Lomadyo - another ^ toothless slave a mere boy said he came from Lomame but his statement was made in fear - the other

two declared positively that no traders came into their country - this promises ivory for Abed who is now eager to embark but not more so than I am - We look anxiously for the return of Katomba's and Abed's people with news as to the way

27th waiting anxiously but we cannot hasten people far off - Even the owners of the canoes cannot be moved - "Yes Yes we shall bring them" but they do not stir = they doubt us

28th Sun - Abed sending off to other side to buy slaves - a pretty woman for 300 cowries and 100 strings of beads she can be sold again for ivory - We hear of a half caste reaching the other side of Lomame - probably from Congo or Ambriz - but reporters had not seen him -

a man with ten slaves digging malachite at Katanga for 3 months gains a hundred frasilahs of copper It is very cheap - fountains eight days from Katanga S [=]

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CXVI. note for letter These four fountains seem to be what the Egyptians priests ^ learned men of remote antiquity considered to be the chief sources of the ^ renowned river of Egypt which [five] for its beneficial effects ^ and mysterious source they regarded devoutly viewed as an emblem of the Deity In my letter from Ujiji in 1869 which I fear has been destroyed I described the structure of the Watershed and added information about Lake Bangweolo as a supplement to a letter of July 1868 The copy is at Ujiji so I now give from memory some idea of its contents as explanatory of the springs of the Nile

~~which the — ancients may not have known~~— The watershed situated between ten and twelve [degrees] South Latitude is between 700 & 800 miles in length - the general height is between 4000 & 5000 feet above the level of the sea but mountains ~~rise~~ stand at various parts of it which are between 6000 & 7000 feet above [] [the] ocean - These are what Ptolemy put down for reasons ^ now unknown as "The mountains of the Moon"- Large ~~flat~~ patches of the ~~watershed~~ elevation are ^ flat upland forest ^ with slightly depressed valleys one or two miles apart the trees on which shew by their branches [and] the lichens ^ on [the] [stems] that the prevailing winds & rains are from the South East - ~~There are~~ nNo runnels to guide off the abundant tropical rains - from the flats The water sinks into the ~~somewhat~~ sandy soil until it comes to a stratum of prime ~~white~~ river sand su[] [ppor] [-] ted on a bed of ~~hardened~~ soft yellow sand^stone which being impervious to water guides ~~the fluid~~ it to the nearest valley - This structure was found prevailing in the Kalahari Desert when Mr Oswell and I digged for water for our oxen in the sucking places of the Bushmen and Bakalahari

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CXVII note The valleys into which the water is led are covered with a thick sward of wiry damp loving grass & other aquatic plants up to the verge of the forest - no bushes or trees can live on the oozing earthen mantle which supports the [long grass] and is itself supported on [water and the] pearl white ^ [river] sand above mentioned - The nearest [approach] to oozing earthen sponge is our "Bog" but here we have no peat nor yet ~~the~~, [in the sun], the mosses or Heaths from which peat is formed - The earthen sponge is a

great specific gravity and though constantly pouring out clear ~~what~~ water ^ which descends into the centre of the valley & forms a perennial rill = it is only when the rains have supersat[urated] the flats and the slopes of the [valleys] are so full as to lift up the whole earthen sponge that the [natural] valves by its weight was shut opens especially [the] [valves] at its lower [end] and the water of [innundation] in all the upland streams is gently let go - The ensuing floods happen towards the close of the [rainy season] and even after the rains have entirely ceased the water generally is clear - Then [] near the centre of all the valleys on the watershed a rivulet is formed whose perennial flow is fed on each bank by 30 or a hundred yards of oozing sponge [] [B]ranches ^ rills enter it [on] all its course down and these rills & rivulets are almost innumerable - that is it would require more than half a man's lifetime to count them a bird's eye view of them would appear somewhat like the vegetation [] [of] frost on our window panes or more closely the vegetation

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CXVIII Note in Canada Balsam which mad philosophical Instrument makers insist on putting between the ~~object~~ lenses of the object [] [g]lasses of our Telescopes - These are the primary or ultimate sources of ^ the great rivers [of] the Congo Zambesi and Nile - By their union streams of from 20 to 30 yards broad are formed and these again converge into three ^ or four great lines of drainage = Large Lacustrine rivers = extant specimens of those which in prehistoric times abounded in Africa - The Lakes and Lake rivers are not sources ^ no large [river] begins in a [Lake] ~~but~~ they serve Bosoas = great somewhat the same end as

the cisterns made to regulate the supply
 of water in our artificial canals
 the natural valves of the watershed
 The Lakes and the lacustrine rivers
 unite in the important object
 of holding back the sudden flushes
 which otherwise would follow the
 Tropical rains - In other cases of this country
 []s]mall insignificant rivers
 suddenly swell = a perfect
 wall of water rushes down without
 warning and in the memory of
 persons still living whole car[][a]vans
 of slaves in the chains have been
 swept away before they could escape
 to higher ground in the immediate
 vicinity - Without the ~~determining~~ restraining
 machinery of natural valves and ^ [Friction]
 Riverein ^ to[]ns lakes broad above and
 ^ narrow below - a seven days Tropical
 rain would make the grand old
 Nile assume the character of a
 mountain torrent and rush [up]
 with a "bore" compared to which

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CXIX. Note The "bore" of the Hooeley at Calcutta
 a mere bagatella ^ would carry ~~carrying~~ destruction or
 death on its roaring waters, instead
 of as by the kind ^ arrangement ~~hand~~ of Providence
 it has done for ^ ages bearing by its slow
 majestic swell and overflow fertility
 and life to the millions of upper and
 lower Egypt - the arrangement
 which has from time immemorial
 prevented the Nile from being a
 curse ~~always~~ also detains a volume
 of water ~~tile~~ ^ to be slowly let off sufficient
 to supply the enormous evaporation
 from a river which with remarkably
 few influents in the more arid
 part of its course ~~and~~ whose length
 measured in Latitude and Longitude
 from the sources to the sea is
 about three thousand miles -

Beginning of Despatch which the Lord
grant I may have to write

I have the pleasure of reporting to
your Lordship that ^ at last I have succeeded in
reaching four remarkable fountains
on the watershed of this ^ inland country in -
each of which becomes at no great
distance off a large river - They rise
from the base of an ~~earthen~~ land swell of [--]
mound which can scarcely be called
a hill as it is only about --- above
the general level It is covered with
wiry grass but neither bushes nor
trees though the country adjacent is all
covered with upland forest - In my letter
of November last year I mentioned
from hearing that the fountains were
not ten miles apart - I ought to have
said not a quarter of a mile apart
for by pacing I found the two fountains
on the North side just about ---

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~~note CXX - I was not aware of Mr Young's search trip up [the]
Shire and Nyassa till February 1871 but feel
extremely thankful to H M Government and
all concerned in kindly inquiring after my
fate - Musa and his companions are [fair]
average specimens of the lower class of
Muhamadans of Arab extraction on the in East~~

Africa - Surampela a chief near Loeki -
[][island] lbwe = Chipange another [gave]
Syde bin Sultan's people [to attack Sura[mpela]] Lofubu river 300 yards by canoe -
300 [] at Kimburu ^ [Chinungwe] R [Ñ]anze
by canoe = Kansari a
man of Kimburu here today
these chiefs were visited by Rashid
who returned today - country
extremely muddy & full of rills - The
Lofubu is a large river 300 yds & [deep]

crossed by canoes - The Nganze is another about 250 yds - canoes []
The captives we met before crossing here were Surampela's people - He is a great chief - good looking and kind though he had suffered severely by the kindred of Rashid - He invited Rashid to see a cannibal feast by some of his people who had five victims all cut up some pieces roasted and some boiled - saw human flesh actually eaten Received two slaves as a present and plenty of provisions but no ivory - was near the Loeki - the country is called Ibwe

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CXXI note. Nkoñgolo = deity Manyema

Hassani has travelled much but has a curious idea of the drainage Lufira and Lualaba West begin ftns each 3 fathoms broad = Lunga is 2 fathoms Do Hill between the four fountains about a quarter of a mile across without trees - He thinks that Lufira and Lualaba both go into Kamolondo which he says is as broad as Maero - say 20 miles His sketch confused enough is

He confuses the flow up and down = says that another river rises in Lunda which becomes the Lomame West of all Lualabas and it joins this Lualaba far down

From Katanga to Luivi R 3 days
From Luivi to Charwe 7 days
From Mpweto's to Nyembwakunda 5 days

From Chisabi to Nyembwe Kunda 3 days
Kipeta another Lekulwe River
Lofuvi Do

Usambe R to Lualaba West from East
Makara R Do Uyawa - Uyawa
Kirira a promontory enclosed
Katapa

From Mpweto to Nyembe K 5 days
and 3 from Chisabi [] Moenye Do
[Kayumbe] to [Nyembwe] [a][] 6 days

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CXXII - note

I was not aware of Mr Young's search trip up Shire & Nyassa till February 1871 but I am extremely thankful to H M Government and all concerned in kindly enquiring after my fate - Musa and his companions are fair average specimens ^ for heartlessness and falsehood of the lower classes of Muhamadans in East Africa The Sultan who knows his people better than anyone else cannot entrust any branch of his revenue to even the better classes of his subjects but places all his customs ^ [income] and money affairs in the hands of Banians from India and his father did the same before him - When the Muhama[-] dan gentlemen of Zanzibar are asked why their Sultan places all his pecuniary affairs in the hands of aliens they at once frankly assert that it is on account of their almost universal falsehood and dishonesty - In their case religion and morality are completely disjoined [ostentatious promises don't imply decency] [] Hence the idea of making any sacrifice to propagate Islam is to them a farce and in all their long intercourse with the natives on the mainland they have propagated nothing but syphilis and the domestic Bug - [With] the disease they have been [unfort] unhappily ^ too successful and the wide

prevalence [of] skin disease and bleared eyes therefrom in their own offspring makes it apparent that unlimited polygamy is no barrier to the spread of this foul complaint - Neither Portuguese nor Arabs have sold trade brandy to the natives - the only reason I can discover for this great difference between the East and West coasts is that they are all too eager toppers of it themselves to carry it any distance

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CXXIII. Journal = 29th April 1871 Abed made some more red ink of Zingifure for me - This is what I now write with

30th chitoka here = added up the Rain fall in Manyema of 1870-7[][1] chiefly at Bambarre = 61-98 inches - at Mahomela it was rather scanty this year - at Bambarre very copious -

Confused reports come of the trader's men two days distant but on the other side - Have remained two months - though sent for a few days - Went to fight got between two rivers the bridges of which were cut and several were killed in the water - no dependance can be placed on any one - I refused to send my slaves because they would only add to the confusion and murder - If they go anywhere I must go with them or murder is certain - The loss in this case is part of the process of teaching the Ujijians -"Thou shalt not kill"-

- Saw pieces of a remarkable spotted fish with scales and tail [prolonged] above all those who come to the market are eager traders and go off with a little oil - salt - pepper shell fish and snails

Eels - clarias capensis - Beans
cloth - iron of fine quality worked
to shew its goodness
into long thin spindles at each end of
a knob of metal = Red bananas
appear and the oil is only a string of
beads for about a gallon - the old
women look careworn and anxious
They carry large loads to & from the
market The men wear a very
long lamba [made] up in folds
like a kilt - the women have the
worst of it

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CXXIV Journal 1st May 1871 Wednesday -
Katomba's people arrived having crossed
R. Lindi & reached the Babira where they got a [] [s]
much ivory as could be carried away
at 2 rings each tusk - The Babire kill
elephants now and brought tusks
for sale by the dozen - they dress the
hair like Bashukulompis upright -
and no quarrel occurred = My friends
here are eager to be off and I am eager for
a canoe - Lualaba becomes very large
after receiving the Nyengere black
water - six miles at least and it has
forest on each side - From the
Shamikua it receives probably Baker's
water - another water still larger
falls into it from the South West - This
probably the Lomame to which black
traders come to buy oil - an animal
with short horns and large body called
Bangala exists - horns brought =

2nd May - send a letter to D^r Kirk by
Moenemokaia to buy no
more goods - but send letters to Ujiji
I send three to bring away Abed's men
from Chipange but something hurried
up to shew war was meant and I refrain

3rd Got names of sleeping places
from Mvarawa on to crossing Lualaba
onto Abire - Good people all - no
quarrels with any one -

Abed says confidentially that a canoe
will come in about 5 days - He is very
anxious to go himself to be first in
the ivory market - says that word
came after me not to help me for I was
sure to die whither I was going - The
wish is father to the wicked thought
They hate me and it is well they do

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CXXV. Journal 4th May 1871 -
Kasongo's people [were] struck of a great [Friend][
-ship with me came to the market of today &
brought 60 pieces of lambas = They go
[away] and promise to bring me knives
and a sword for cloth - the metal is very
precious at [the] Babire - about 2000
people come to market - cassava dried
is exchanged for fish salt and oil = Iron
for lambas Brava went off yester-
day with my letters to Kirk & Agnes

5th Heavy rains - Abed informed
me that men had come for goats to
enable them to secure people to drag a
large canoe from the forest where it
has been cut & hollowed out to the
Lualaba - this so far is progress but
he needs one or two for himself and
will serve himself first though I
shall have to pay an enormous price
for it

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

7th Raining with rolling thunder
of Masika - a great body of
fleecy cloud drifts [fast] from the
North - The same often comes
[from the] S=E-. Abed said that
he would give me the first canoe
he got and would tell me the price -

8th I promised to lend Abed
half my people if he would come away
as soon as we get the two canoes -
This would enable him to trade well
even before his own people returned
from the West - was glad of the offer
He has [eighty] [frasilahs of the]
Matunda beads [&c] [strings]

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CXXVI Journal = 8th Chitoka = bring [a]
tusk among the Babire - Zurampela's
people went off today homewards - []

9th River rising steadily & covering an island

10th = the chief Pyanamomba came yesterday
from the other side South West - is of same
family as Kimburu - Abed bought two
and a half frasilahs of copper bracelets
with cowries = many white birds pass
North = daily = one is Ibis religiosa

11th River rising fast and bringing
great quantities of aquatic grass & duckweed
colour of water a little darker than at Cairo
People leaving islands for the higher forest
lands - men brought one canoe down to the
water yesterday = and the men off trading
on our West are heard of as near - When
they come we shall set off though with only
one canoe - Babire very friendly - they
[are] on this side the Lindi - The Benya
on the other side use bows and arrows

They are not spoiled yet by the slaves =

A man here told me that he was going to fight on the West of Lualaba and eat those killed - Human flesh said he is better than goat's - saltish and even peppery - the people here do not deny cannibalism save as to people not slain in war - some say it is not nice to eat their victims for they dream of them afterwards - they throw away the heads = Women never partake of it in any part of Manyema - nor the young -

Afternoon Abed's people return[ed] at 2 PM from 2 days distance from Lomame - with a great number of slaves and 16 tusks - "My soul is wearied because of murderers" Abed says they must be shot down these people - They want to fight and eat us - great crowds were slain as population is dense

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CXXVII Journal 11th May continued - Lomame very large - Water black - goes into Lualaba below this - People smelt copper and it is very cheap = They were very civil & kind to the strangers but terrible fellows among themselves and at last provoked an attack in which many of the Bakuss were killed and eighty captives taken the s[] [tr]angers losing not a man - or even being wounded - They redeemed their friends with slaves - !!

12th a set in rain from Nor West did not deter the market today - people came singing and sheltered with mats as the copper is very cheap a supply is to be sent for by the traders the day after to morrow - 5 days to go 5 [to tr]ade and 5 to return them down Lualaba - Abed says he can put the one canoe all to

rights in a few days that is put
thole pins and helm in - He melts
copper tomorrow - I have to [submit]
and do it as graciously as I can - fine
tastefully wrought virambas are
made - and coffee comes from
West bank of Lomame - The people
are very numerous and very handsome
all look better than Banyamwezi -
It is a perfect haul of slaves for all -

13th people were shot down
though standing in amazement at
the guns as thunder & lightning -
great numbers fell - they refused
passage through their country -
They have coffee plantations and
drink it after eating handing small
cupsfull to all around - I send to
buy some - It seems good but
[dried in] the fruit rind -

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CXXVIII Journal 13th May 1871 continued
I wrote to Moenemokaia to be sure & take all my
goods out of Shereef's hands & deliver them to Moenye[-]
-ghere & Syde bin Majid - and should Shereef [prove]
troublesome to beat him - and s[][e]nd him
off for not obeying consul's orders - [][afe] too
and to send me by some one a sh[][ir]t a
pair of trousers and one frasilah of
samsam beads = If I find them on coming
from the fountains back to Lualaba
they will be a boon - If lost no great harm
is done - an armring of copper 1½ thick
for one string of beads - ! Dura Pennis-
-etum & maize grown largely - among
the Bakuss - who make wale but not
porridge of them - they wash regularly
Houses of two stories - little clothing
used - women slaves here have rather
rounded compressed heads but very
pleasant faces - & ancient Egyptian
round eyes = When they saw guns

they thought that they were the insignia of the strangers' chiefs - a long staff & a knob on the lower end blackened with some medicine being the usual official staff of chiefs = they feared the Banyamwezi bows when drawn towards them but guns taking aim were not dreaded - their effects aroused mute astonishment and looking up to the clouds They use a very long handled spear darting out from the long grass but keeping it in hand - Their numbers are prodigious The country literally swarms with people save a few patches of forest and great pools of standing water waist chest and neck deep which slowly drain off to the Lomame - Many markets along their route to which people come from far - Marketing is as great an Institution perhaps greater than shopping among ourselves -

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CXXIX Journal - 14th May 1871 - Men sent to buy copper on West of Lualaba and one man to hasten the canoe - The owners said to be sick

15th [] [In] crossing the river Abed found that [] [Ha]ssani had played him false with [] [t]he canoes and turned right about to go off down river to the ivory - I approved of this and advised him to go and I would help him to get copper by going up Lomame from the confluence - He will be nearer the copper mines than we are now, and be buying ivory all the time I was up at the copper & exploring - the canoe is to come to me today and Abed delivers it to me

a row with two of my slaves though they can employ Manyema to bring grass wood everything

with the beads I give - I offered
the two ringleaders their discharge
This damped them woefully =
It is their misfortune to be slaves
and mine to be dependant on them -
the headman who sells the canoe and has
received 600 cowries of the price came
today - Karenga - It has not been
moved an inch towards the water
though he got 3 goats to eat while dragging
it - !

16th a long talk with my mutineers
refuse to go unless Arabs were in
prow to go too - The loss of wages and
prospective punishment had an effect
as explained by Hassani - I told him
that they were deserting me to be received
by him This alarmed him & made
him earnest in declaring that they
should not remain with him - This
is now blown over -

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CXXX Journal - 16th May 1871 continued
Abed gave me a frasilah of Mantun [d]a b [ea]ds
They alone pass current down riv [e]r []
have none - I gave him 7 dotis of []
American sheeting - [i e] 28 yar [ds wh]ich
is handsome payment - an [] [unu]su[ally]
large attendance at market today - [3]000
at least - they catch the live Lepido siren
by the neck and lift him out to see his
size - fish very abundant - Earthen balls
such as is eaten in Safura were exposed
for sale and camwood ground and made
into small flat cakes - There is quite a
[r]oar of voices during all the time of haggling

17th The disturbance about beads
was all a pretence in order to vex
me - I gave beads to buy provisions
this morning as canoe will certainly

come presently - they let it out that they wished to go home to Zanzibar This has been uppermost in their minds all the way to Bambarre and from thence here - They asked a writing of permission or a pass which I refused - I shall wait for Dugumbe = here as the mud is excessive in front to the Luira R.

18th resolved to take the guns from the mutineers as bought with my money in this Abed and Hassani agreed and said they were all at my service did not make a noise about it but my demand was followed by [several] wishing to go forward - they are senseless slaves with no honour

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CXXXI - Note Journal - 18th May 1871 continue = a goat so fat it could scarcely walk sold for a treble string of beads fattened with dura [] & pennisetum & given in the village

[] [19th] Abed gave me 200 cowries and [] [40] strings of a greenish bead very much admired by all here - advises me to return to Ujiji as the Banian slaves are sure to desert in front - spoke to them to give up their guns and be gone but all now professed willingness to go on so being eager to finish my work if possible I run the risk and gave beads to buy provisions - I shall do a little work and meantime Dugumbe may arrive and I shall hire men if he will at a thousand dollars or £200 - When worried by these untoward circumstances the bowels plague me too and discharges of blood relieve headache and

are as safety valves to the system
which I should not have had if I had
allowed M^r Syme to operate on me
Sir Roderick told me that his father
was operated upon by the famous
John Hunter and died at the early
age of forty in consequence
He himself spoiled his saddles
when a soldier by frequent
discharges from the Piles but
would never submit to an operation
and he is now eighty years
of age -

Turn to other sheet - CXXXII

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CXXXII Note - the Zingifure with which
this is written is declared to be a good remedy
for curing the itch which plagues very
many both Arabs and natives

Near Lomame adultery is punished
by selling the culprit - his wife - [Father-]
children - a woman here was sold thus
for the crime of her husband = She
was bought for $\frac{3}{4}$ lbs of beads - They
all wash regularly and are cleanskin[-]
-ned in consequence - don't know
porridge - all their grain is cooked as
"wale" in which the grains do not
cohere as with rice properly boiled -

The men are reckless fellows - one
was trying to sell a bracelet and it
being refused he lifted his spear and
made as if to plunge it into the
stranger's chest - "Barter I say" said
he in a brow beating way - This foolish
overbearing way was sometimes ans-
-wered by a ball in the chest and it
was scarcely to be wondered at for
pacific means were by Abed's orders fairly
tried - presents to the chiefs - payment
of all guides - making friends with

influential men whose influence was to be used on the stranger's side but generally in rain when far into this country and at last passage was blocked up and much blood shed they feared and fled from the drawn bows of Wanyamwezi but looked at guns as having no harm in them - looked up to see thunderclouds in mute amazement - and did not attempt to use their very long spears though they do produce fearful havoc in long grass

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CXXXIII Note

Thundu = an antelope on Lualaba: size of a large goat = lokolia colour or skin - Horns straight & tapering about 4 inches ---

Chobela a river which runs into Kamolondo - 3 days from [Mpneto's]

Lualaba rises 10 feet above the present level - [---][At times] but generally about 15 feet - [then with] the water now 15 feet would be 30 feet of depth at flood --- which is said to occur annually -

Maluñgwe a reddish skinned animal

Many white birds flying North [2] Ibis religiosa

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

11th Kiziwa said to be name of Lake Albert

Balegga first after leaving this then Kasongo = a large tribe then Baziri or Wazire
- R Lira - ^ or Luirā black water?
- Banayuba

- Babire on this side Lolinde
Lolinde did not cross but
Benya with bows & arrows
are on other side

Bagenya on other side of
Lualaba & Lindi - Lualaba
makes so much Westing that when we
are on other side Lomame we shall be
about 6 weeks from mouth of Congo
but then both Lualaba & Lomame
take a vast sweep back to the Eastward
to fall into or receive L Albert water

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CXXXII - Journal - 20th May 1871 - Abed
goes off down river today wisely for ivory
I am hindered by owner of canoe being
sick - a mere excuse I suspect. He says
that when he has sold all his goods he
will give me men and go himself too
to finish my work - I said "Haki a
Mungu" - and he said yes of a truth
I replied then I will give you a thousand
dollars on the spot - this is £200 -

21st Abed followed his people who
went off yesterday - White is rubbed on the
Manyema fare as token of joy at a birth
or other glad event - black as mourning
It is difficult to realize the state of those who
are utterly ignorant of the world besides
and have heard no news save spearing
each other - Men cutting paddles

22nd Headman refuses to bring the
canoe without reason - River steadily
rising - colour darkening - wreck less[]

a young woman slave passed the word
all the others from Kuss near [Lomame] to
save their porridge and meat and with it pay

their passage across Lualaba and escape - It was discovered and all are enchained this morn[-]
-ing - People came back from Abed for some others who ran away - The slaves are big strongly built men and women much [aspersion] to the Zanzibar freedmen - Illicit intercourse is the general course that [reduced] to slavery = and women tempt men more openly than anywhere else I have seen - save in the Haymarket

23^d a party came today from Mamohela to get a fresh haul of the ^ Bakuss slaves Babire ivory - Dugumbi is conjectured to be near to Kasongo's - Hassani says that we shall get canoes and seems confident - The party West [] [of] this [] [w]ill return 7 days hence - []

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CXXXIII Journal - 24th May 1871
Market or chitoka a busy scene - every one in dead earnest = little time is lost in friendly greetings
Then the vendors of fish run about with potsherds full of snails or small fishes or clarias dried or fresh and exchange for cassava steeped & dried - potatoes - vegetables - grain - bananas - flour - palm oil - fowls - Each is intensely in earnest for food or relishes as salt - pepper and all make strong assertions as to the goodness or badness of the articles for barter and makes the sweat stands in beads on the face and body - ^ squealing pigs & iron ^ [knives] are changed for cloths - some hide their wares in the large wicker funnel above the basket but smile if I shake the finger at them - a woman let fall a piece of cassava which was shivered into twenty pieces then demanded another piece I looked at her and it was so manifestly unjust that she laughed as I told her to take up her load & [be] gone - They appeal to each other in these [cases] and have a natural sense of justice
About three thousand attended - many from far - and much benefit is derived

The men flaunt about in gaudy lambas
in many folds kilt fashion = The women
work hardest - The potters slap and sing
their wares all round and invite buyers
to use their eyes as well as their ears in testing
their value - I bought two fine porous
earthen bottles of about a gallon each
for one string of beads - The women carry
huge loads on their backs strapped to the
shoulders and forehead = hands full
besides - the roundness of the pottery
is wonderful seeing no machines
used [-] Girls sell cups of water for a few fishes

25th making two shirts -

26th S The canoe bought by Abed
is not ^ the property of the vendor and the real owner refuses the
slave of Kalenga so the affair stands still =
and excuses are made of sickness &c -
Hassani recommends seizure of
[] [the] [canoes] as no [] ing can []

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[CXXXIV][27th Journal]

Several headmen came with a present [of]
two slaves to prevent a war which they have
fancied to be impending - assured that
no attack is intended they don't believe it
When we force them to land canoes they
will conclude that they were right in their
fancy - I have been two months trying to buy
a canoe and now bamboozled by this head[-]
man's false pretences of ownership no
other headman will even remonstrate - All
knew that the trader was plundered by Kalenga
but no one would let us know - a very
strange people - Katomba's slave [buyers]
went off this morning across Lualaba

28th Hassani declared that since
he came here not a banana or bit of
cassava had even been presented to him
Market I generally visit to see the fish

and people one man offered me a few small fish - another a sweet potato & piece of cassava - then a third 2 small fishes - but Manyema are not liberal saw a man with ten human jaw bones strung over his shoulder - Asked if he eat the flesh - yes and taking his knife he said I cut up a man this way - I express[ed] disgust at which he and others laughed see many strange people every time I go Two nice girls were selling Gumbe or roasted white ants -

29th Mologhwe Dambo & two others came to mix blood with Hassani - It is simply a small incision made on the arm & blood from each rubbed on the spot He says that he has promised him ten canoes to be brought as soon as the copper party under Manilla comes back to us

30th River has fallen four inches within the last four days - colour black or very dark brown - considerable quantities of wreck still float down -

copper safari returned today as was appointed = successful - brought a little coffee and vani[lla]

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[CXXXV] [31st Manilla] got fo[ur] frasilahs of copper bracelets 35 + 4 = 140 lbs - brought specimens of vanilla pods which the natives mix [with] their coffee - How they know to manipulate the flowers - Wisdom dwells not with us alone = conceit of it does

1st June 1871 - Saturday = chitoka - This being the Arab unlucky fifth month our departure is put off to the first of 6th month nine days hence Manilla came yesterday from copper bought 4½ frasilahs = Brought me 4 lbs of coffee unhusked or still in the

fruit find and dry - a day pot went
for six plantains = small shrimps for sale

2nd Hassani goes over Lualaba
today to speak about canoes - He is
confident of getting them - I am not -
Manyema are so untruthful it
will come to seizure yet - But they
are very honest = we never lose an
article by them -

3^d We had a discussion with
Hassani about these wretched Banian
slaves and he denies complicity with them -
He meant to speak only of canoes not going far
not them though he spoke distinctly of my
return in a short time with him when he
had got his ivory - The slaves too protested
that they never refused to obey me!! = though
they asserted that all declined to go further
the threat to take the guns alone cowed them
apart from this they were pleased with the
prospect of plundering Manyema and
getting slave by this means = Send
men to speak about the canoe -

4th I send five men to speak to the
headman Kalenga and to demand either
the canoe he sold or two others or the
thousand cowries - three goats and beads
they are ordered to speak only and speak
much then come away - Kalenga coolly
says "Wait till Abed comes back and I
shall return the goods to him["] - this is
childish but like Manyema - He was
told by Abed in the presence of two
headmen that he had given the canoe to
me and Kalenga was at once to deliver it
[][to] [them] on my account - He had it not!

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CXXXVI Jour[nal =] 5th] June 1871
men delayed for want of a canoe to ferry them
across - chitoka today brings many - They
speak to him only but must I fear seize

canoes for there is no honour among them
I have been here for two months negotiating
for one and after paying an exorbitant
price find that I am the victim of deliberate
falsehood = Hassani was all day yesterday
talking to those who promised canoes and
he will get none = No one can conceive how
they dawdle and lie to get goods they mean
not to pay - The feeling of importance imparted
by haggling with strangers is dear to their hearts.

6th Mokandira's child died so we
are again hindered from going = Market
people beaten and plundered I paid
some who were robbed by my men slaves
I am sick at heart in knowing of these
outrages = Manyema are bad but slaves
ten times worse -

7th hindered by canoe though paid for
being given to another - I fear that we must
march on land which in front is extremely
wet and muddy -

8th River rose again six inches and
then fell three = water very dark brown &
much wreck - duckweed & grassy islands
float down = Rain nearly ceased = Great
masses of cloud float down from NorWest
but more frequently go up from NorEast -

9th Men went yesterday afternoon
to Kalenga - He refuses to refund the price
of the canoe to anyone but Abed = tries
to draw the real owner into a scrape by
complaining that he refused his slave as
price of the canoe and goats too = We have
nought to do with that and Think it best to
retire and let Abed punish him ^ if he
likes - Hassani's canoes not come =
so we go on foot day after tomorrow
It is very grievous to be cheated after
losing nearly three months in the business
but Kalenga has no canoe and I must not
be the first to do what may be called injustice
The Arabs would like to see me using force

Dugumbe delays strangely but probably by his divination declaring all this month to be most unlucky - Winds tonight = Arab fifth month - Lord help me

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[CXXXVII Journal = 10th June 1871]
New moon not appearing last night prevents safari from starting tomorrow - It is dangerous for a small party to go if like mine cowardly & mutinous = No one visits villages three miles off on account of [floods[]] which never end = No canoe can be got for love or money = mixing the blood makes no friendship so I decline it when invited - Arabs do it with all who have power but the Manyema do it to get presents of beads and perform no other duty of friendship = Elsewhere one becomes a member of the family and his safety is ensured by information against all enemies in the country - Here all knew Kalenga's falsehood but were silent!

11th New [moon] last night - Dugumbe will leave Kasongo today - we leave on the 14th Hassani over river for canoes but probably in vain - River fell three inches in the last three days - Much wreck floating down - water colour of strong tea =

12th Hassani has got 4 canoes and hopes to get seven = the conduct of Kalenga to me is not to be endured - It is the most childish impertinence because he thinks nothing will be done to him but talk as Manyema do [&] have done for ages - I send my men tomorrow to demand either canoe or goods and to bind him in case of refusal till he delivers the one or the other - then buy a canoe and return with it = that the owner of the canoe he sold without leave refuses

the woman he sent to buy with is to his
dark mind a sufficient excuse for
delivering neither money nor vessel
I must wait for Dugumbe for I have
no powder and but few beads === He
will be here by the 20th currt =

13th chitoka = men off to force Kalenga
to reason = if he refuses to refund to
bind and give him a flogging - if [It] is
entirely lost then return and get
of my beads to buy another canoe
down the river - Kalenga fled -

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CXXXVIII Journal 14th Hassani got nine
canoes - In 3 he put 63 persons - I shall
send down the river on the left bank tomorrow
to try and buy one - Safari off this morning
High winds have begun from South East and
shew cessation of the rains = Every thing
is drying as soap sugar mud &c

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

16th got the men off very doubtful
if they will succeed in buying one for
all of them imitate the overbearing
manner of Zanzibar slaves

Safari comes back from West with 2100
slaves [200] or 300 cowries per slave or 11-10
bunches of beads per head that is about 50
single strings about a foot long each =
River fallen a foot = Dugumbe [near] but
detained by his divination

17th stragglers come in from Dugumbe['s]
large camp - My people reached Tambu[]
yesterday and will get a canoe if they only have
a little common sense - a note from
Palamotto says letters have come by Governor
for me and are at Ujiji = If I get a little

powder from Dugumbe & the canoe comes
I shall be ready to run down the river

18th The Arabs of Dugumbe's party saw
Shereef flourishing about my valuable
chronometer watch on his dirty body
This is like to break my heart - I have
no chronometer going - I suspect the
Longitude of Baker to be all wrong but
cannot correct it - Dugumbe has
passed a short way down Lualaba to
build his Mosemba or dwelling place

19th Heavy shower at 4 AM - last 19th
of June finished the rains - Dugumbe goes
West to Lomame and across it when
his station here is built = this will open
all Lake Lincoln for he has an immense
party = 500-600 guns as Ujjians count
and is fond of going into new fields

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CXXXIX Journal = 20th June 1871 - Two
of the party of Dugumbe brought presents of
four large fundos of beads each = I am
waiting for my people and canoe. Katomba's
people came back from the West yesterday
well satisfied with fine slaves cheap -
I look [] on the drove they brought un[-]
chained with a sort of pleasure after
looking at many not traded for but
murdered for -

21st Dugumbe found it best to
come back to the chitoka here - He says
that he will buy me a canoe if my men
fail in getting one = This stirs up Hassani
and Manilla = who might have
got a tenth for me with their nine

22nd Visited Dugumbe = He sends
back to Ujiji two months hence and
I shall send then for goods - and
make it a point to come back here

23 = a touch of fever first here

24th better and thankful = the
Bakuss have flat Egyptian feet
women's round foreheads and the
rest of the head slopes backwards
and upwards = a stout built
race both men and women good slaves

25th Hassani's son circumcised
caused a feast

26th Hassani's boat party foiled by narrows
4 days down - a canoe tilted over & 5 lives lost
Banian slaves come back - people all
fled and blamed Kolokolo's men for
killing and stealing their [relations] - p[]
[follow] another []te for Hassani's men
~~[were] shot at in the rapids with arrows &~~
Kolokolo's deeds blamed - Oh horrible!!

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

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CXL. Journal 27th June 1871 continued
It is in answer to my prayers that I have
been mercifully prevented from going
down river for I would have been the
leading canoe into the narrows and it
is said cataract beyond the entrance
a dyke of rock cuts across country &
the two points of it a little ajar cause
the enormous mass of water to wheel
behind one and make a whirlpool
in which canoes are carried round [& round]
helplessly - Had we gone down Luamo
as I wished the same danger would have
been incurred = I now go across to the
Lomame - buy a canoe there and go up
to Katanga = It is probable that the Dyke
down river runs across into Lomame

so even if past the first narrows we should have others to ascend in Lomame

I wrote to Moenemokaia to take my watch from Shereef and keep it [till] a safe conveyance turned up - and as Shareef used monthly 3 dotis calico for himself - 2 D° for his woman 2 D° for each of his slaves besides beads and knew he was breaking consul's orders - he was to be delivered to the Governor for Sayed Majid = I don't know whether Syed bin Majid will do as I say but all will see that I feel very sore as to the watch and that I am without one to measure distances and position = Shereef brought 8 cases of brandy for his own use and made my porters carry it so I paid for the drunk[-] ards swill = I asked also why he had destroyed the consul's packet containing the list of goods & notice of the watch - I shall send by Dugumbe's people for my goods and will come back here to receive them

River fallen 32 feet - dark brown water and wreck still floating down

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CXLI. Journal = 27 June cont.^{ed} [Kauzene][Kanzene] = gave a [Zouady][Zonady] of beads Kisingite above as well as below this so I go west to Lomame & probably escape the basaltic dyke if it goes [so] far West

28th eight villages in flames on the other side Lualaba = The Bagenya are seizing the country of Mohombo and all the stragglers of this camp are over helping on the work of destruction ^ begun by Manilla Syde Habib's slave and catching slaves or rather free people to be made into slaves = [nothing] surprised me more in England than the numbers of

persons met with who would
fain be slave owners - [Persons]
of the seedy scribe class asked
with an air of concern Will the
Africans work? Yes if you can
pay them = the lengthening of visage
caused by this answer told as
plainly as looks can tell that seedy
had speculated on gratuitously
employing the labour of others
though it was evident that he
sorely needed to be employed him[-]
-self in something else than penny
a lining = The Bagenya
are fishermen by taste and sell
the produce of their nets & weirs
to the other tribes who cultivate
the soil at the different markets

29th Manilla's foray burns ten
villages for a debt of 3 slaves
whose price he advanced =
The villagers are our market people

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CXLII. Journal 30th June 1871
1st July = Sunday = Went to Dugumbe and told
him my plan was to go with the safari he
sends West to Lomame - then buy a canoe
and go up the Lake towards Katanga
visit the excavations and return to this
place if he would get his people to bring
some of my goods from Ujiji = He
said that he would write out my order
that the natives here and on the other
side had been poisoned against me
I know that this is the case but have
kept quiet - The Muhamadans are
unmitigated Liars and say that "I don't
want slaves nor ivory but I want to
kill people" and they persuaded them
not to sell a canoe to me but let them
have all = Hassani knows it all =
but swears that he does not join in the

slander and did not know of Manilla's
foray = pointing up to Heaven = &c &c
The falsehood of Muhamad has been
transmitted to his followers -

2nd July 1871 = The upper stratum of
clouds is from the NorWest = the lower from
the South East - When they mix or change
places the temperature is much lowered
Morning fogs shew river to be warmer
than the air

3rd Safari of Hassani off down
river and on land entirely - Leaves the
unfortunates who turned back after;
actually reaching the ivory = gave him
and Abed hints as to meeting with Baker
to report themselves and me to the head
of Pasha Baker's expedition & not flee -

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CXLIII Journal - 4th July 1871 = iii

5th Dugumbe promises assistance in
buying a canoe at Lomame = and
powder = says what I know otherwise
that the Banian slaves have been
chief propagators of the slander
among the Manyema that I "wanted
no slaves nor ivory but only to
kill people" - Susi - Chuma[h] hear
it all and remain quiet = Dugumbe
has nearly finished his house and
Safari is to be on 9th or 10th =
the second day of the New [moon] Fungo 7 -
It is not open refusal now but secret
villany and slander I have to
contend against in the Banian slaves

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

6th consult Dugambe & offer
1000 dollars for other attendants =
kill a Tassa goat = I am unable to
buy any by Shereef's villainy =

6th con. Mokandira and other head
men of Nyangwe came with a
pig - also goat as a present on
my going away - I refused
till I come back and protested
against the slander about my
wishing to kill people = this will
be widely reported =

7th woman reproved for
beating a slave frequently came and
apologized and we made friends
[again] [telling] to speak softly as
she was now the slave's mother
slave came from beyond Lomame
and must have been a lady

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CXLIV Journal - 8th July 1871 -
Kimburu comes to mix blood with Dugambe
today and will give him 3 or 4 slaves - He has
performed the ceremony with four traders and
seems anxious for peace and friendship

9th Dugambe advised explaining
my plan of going to Lomame & thence to
Katanga and excavations to see what the
Banian slaves will object to - I did so
this morning but no remarks were
made - these may come at River only
and stop me again = they only participate
in the Arab slander - I am the pioneer
say they others will follow and kill and
take the country - What can the poor people
do but believe the Moslem lies - the Lord
open the way for me =

River fallen three inches since 5th [curt]

10th Manyema children do not creep as do others on their knees - but begin by putting forward one foot and using one knee = I have seen a child use both feet and the hands but never the knees = !!
New [moon] last night = 7th month of Arabs
Many guns fired at blood mixing

11th Chitoka = bought ten different species of small fish and sketched eight = most are the same as on Nyassa = a very active species of glanis of dark olive brown colour was not sketched but a spotted one with offensive spine on back was
Sesamum seed abundant now = and cakes of pounded ground nuts as on the West coast = the new comers have been taught by the market women to deal fairly and not overreach them they are certainly clever traders and prefer dealing in the market to any where else = there they are in countenance by each other

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CXLV - Journal 12th July 1871 -
The Banian slaves told me that they would go to Lomame but no further This I suspected would be the case - I report to Dugambe and if he does not help must go back to Bambarre and send to Zanzibar for other people I am fairly in the power of the Ujijian slaves - Shereff destroys my letters = the Governor does the same to prevent evidence of his plunder going to the coast Lord help me - When told that they would lose all their pay they said they would not lose their lives and would be employed by others & get

more pay = Dugumbe will speak to them -

13th Dugumbe came and spoke to the Banian slaves = They profess to wish to go back to Ujiji to bring Shereef as a leader - They have no one to beat them say they or order them = The upshot was that they refuse to go and it was well to let Dugumbe hear them say we "Hawezi" are unable = non possumus = I then said to Dugumbe I have goods at Ujiji I don't know how many but they are considerable = Take them all and give me men and if not enough I will add to them = only don't let me be forced to return to Ujiji so near the end of my work - He said that he would consult his company and form a plan =

14th Dugumbe consulted his Arab company and one Adie said to me your slaves are very bad shewing that Dugambe had given a truthful account of them = I am distressed [&] perplexed what to do so as not to be foiled but all seems against me

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CXLVI Journal = 15th July 1871
The reports of guns on the other side of Lualaba tell of Dugumbe's men murdering Kimburu and another for slaves = Manilla is in it again = and it is said that Kimburu gave him 3 slaves to sack the ten villages we saw in flames - He is meeting his doom in spite of mixing blood and giving nine slaves for the operation = Moenemgunga was his victim = & so it goes on making me fear to go

with Dugumbe's people to be partakers
in their blood guiltiness

Chitoka about 1500 people came
though many villages were burning
before us = I saw three of Dugumbe's
people with guns in the market place
with wonder but thought it ignorance
and retired - when 50 yards off two guns
were fired and a general flight took
place - goods thrown away in terror
firing on the helpless canoes took
place = a long line of heads in the water
showed the numbers that would perish
for they could not swim two miles
shot after shot followed on the terrified
fugitives = great numbers died -
and a worthless Moslem asserted
that all was done by the people of the
English - This will spread though the
murderers are on the other side plundering
and shooting - It is awful - terrible
a dreadful world this = as I write
shot after shot falls on the fugitives
on the other side who are wailing loudly
over those they know are already
slain = Oh let thy kingdom come =

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CXLVII Journal - 15th July continued
The canoes were all jammed in a creek at
the bottom of the market place
and the owners could not get them
out - women threw away their
produce and scrambled for dear
life - men left their paddles in dread
as the merciless fire was rained
upon them by other men who must [have]
been cognisant of the plan of Murder
The women soon sank into their watery
graves - I counted [33] canoes afloat + [19] still in [the] [creek]
one capsized - some overcrowded so as
to be logged in the stream without paddles
one long canoe that could have held
30 was occupied by one man who

seemed to have lost his head - others paddled fast to save the sinking till in danger of swamping - no one will ever know how many perished in this bright summer morning All the camp people set on the land comers & plundered them = Women were carrying loads for hours of what the water comers had thrown down Manilla's brother was over at one village of a friend - I sent men to rescue him with our flag to protect them for Dugumbe's people are shooting right and left & without a flag they might have been victims - I count twelve villages burned this morning = this with the previous ten makes twenty two - Dugumbe wisely objected to my men going to rescue the brother of Manilla - [H]e would send his own men who were known to all the fighting crew = -

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CXLVIII Journal 15th July continued
I went over to Dugumbe and proposed to catch the bloodhounds who fired in the chitoka and on the canoes and put their heads on poles = He declared it was done by Manilla's people to destroy the market Eighteen women and a man had been taken out of the water as they scrambled along the long grass on the water's edge I got them to [frank] them back to their friends and they slept at our camp waiting for their friends to come and claim them the other Manyema would charge for their redemption so I manage all for them myself - Four came and claimed the saved ones and of course got their relatives = In Manyema war the market women are never molested - these Moslems are inferior to them in sense of justice and right = I write names

of the women and the husbands who claim them so that if deception is practised we may know them

[] 16th = liberating captured got them all into the hands of husbands and friends - one had a ball shot through the thigh - a pretty woman = the canoes are to be delivered to the owners too -

A Manyema man said to be murdered by one of Dugumbe's people after finishing a piece of work = said he was tired and refusing to do more was killed by an axe - friends came - cried over and burned him -

12 PM Dugumbe's people shooting people on other side Lualaba = set fire to a village on bank = many captives caught on other side river

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CXLIX Journal

1 PM The marauders are returning in canoes and firing their guns beating drums and doing all they can to say "see the conquering heroes come" They are answered by the women lullilooing and friends in Dugumbe's camp firing guns of welcome = The smokes of many villages ascend straight up and form clouds above I count seventeen villages in flames and these of our market people = Dugumbe says that he did not send this foray - and Tagamoio the head of it says that he went to punish the friends of Manilla who being a slave had no right to make war & burn villages - Manilla confesses to me that he did wrong in that and loses all his beads and many friends in consequence

2 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 round him and said "yes" I gave her five strings of beads to buy food she bowed down and put her forehead to the ground as thanks and old Kabobo did the same = The tears were in her eyes as she went off

Tagamoio has caught seventeen women = or say by his party the captives by Arabs = 27 ----
Dead by gunshot = 25 ----
2 heads of chiefs brought over to be sold to relations

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CL Journal 16 July
drowned 5 men & women ^ of Ñomba numbers unknown of drowned in river of the people generally
They can only be spoken of as by hundreds

4 PM went over to Dugumbe
He had [a] number of headmen and made them mix blood and promise to bri[][ng] market people - Tagamoio kept out of sight - this open murder fills me with unspeakable horror = and I wish to get away from it = I cannot go in Tagamoio's company and must either go up Lualaba or down which ever my Banian slaves choose - It is a great affliction to have such at all

17th Went over to Dugumbe and spoke of my plan = [Muanamosunba][Muanamosimba] denied that 27 people were captured only ten but why ten? and of our best friends = the market people = I spoke of my plan as he advanced no other = I cannot go with Tagomoio's murderers = the Banian slaves say

that they would go only to Lomame and then return - it would not be possible to force them beyond that for whatever the Ujijian slaves may talk they all hate to have me a witness of their blood-shed and would connive at the desertion of my slaves = Tried to go down Lualaba and up Tanganyika but that too was objected to It remained only to go up river and on to Ujiji = Dugumbe asked them why they refused to go = answer "Afraid" then you are cowards -"Yes we are" are you not men = Ans -"We are slaves" I said that I was glad that they

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CLI - Journal 17th July 1871 continued confessed it before Dugumbe = they would lose all pay - I had entreated them not to throw it away but if not theirs no wonder they care not for it - At last I said that I would start for Ujiji in three days on foot = All asked [here] [] [t] to be ashamed to ask beads or [] [a]nything else they possessed but [] [s]aid that I had enough for going back to Ujiji to get other people - It is a sore affliction forty four days back or 300 miles at least 45 days and all after feeding the slaves for twenty one months - but it is for the best - though if I don't trust the riffraff of Ujiji I must wait for other men at least ten months - I shall go through Rua - see the excavations first and then the four fountains and after that Lake Lincoln

18th the murderous assault on the market people was Hell without the fire and brimstone = it brought

on headache which might
have been serious had it
not been relieved by a
copious discharge of
blood - I was held up all
yesterday afternoon with
[] [the] impression which the
bloodshed made - It filled
me with unspeakable horror
Don't go away say the chiefs
but I cannot stay here in
agony -

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CLII Journal 19th July 1871
Dugumbe sent me a fine goat
a maneh of gunpowder = 100 of
fine blue beads and 230 cowries
as good in the way = I proposed
to leave a doti merikano & one of
Kanike to buy specimens of
workmanship - He sent two
very fine large swords and two
equally fine spears and said that
I must not send anything =
and would buy others with his
own goods = I sent one piece of Kanike
and one ^ doti of merikano as he has
no cloth and is very friendly
no action as to the captives =

= River fallen 4½ feet
in all = since 5 ult
one and a half [foot]

Few market people appear
today - formerly they came
in crowds - a few came from
the West bank with salt to buy
back the baskets with which
they and others carried food
for sale = about 200 came
in all chiefly of those who

have not lost relatives - seven
canoes instead of fifty - an
old established custom has
great charms for this people
if no fresh outrage is committed
it will be re-established
No canoes come into the creek of
death but land above it at
Ntambewe's = Pack up to start 20th

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

made but a short march
as I have been long inactive
and it is unwise to tire
oneself at beginning of a
journey - one does not
get over it - one man
detained by sporadic
cholera which seems to
be serious

21st waiting to see what
turn the sickness may
take = if favourable will
leave him with Dugumbe
Dugumbe came over to
[advise] me not to wait
for the sick man but
leave him to his care = It
was not altogether on the
sickness I waited - I
was told falsely about
him while my slaves
were negotiating for
women with whom
they cohabited - Dugumbe
advised haste which I
am only too anxious to

make and to travel in a
compact body as stragglers
are cut off - He lost a
woman and his party
seven people in the []

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CLIV. Journal = 22nd July 1871 off
at daylight about six miles to
village of Mañkwara where I
spent the night in going - the
chief Mokandira conveyed us
thither = promised him a
cloth if I came across from
Lomame = wonders much at
the underground houses -
never heard of them before I told
him = many of the rivulets
and rain gullies dried up
grass burning going on = I
heard sporadic thunder today
and a few drops of cold rain
fell = same sprinkling yesterday

23^d [Will][We shall] reach R. Kunda
tomorrow = 24 crossed it = 50 yds
in two canoes then went up into
LaBango[] = crowds followed all
anxious to carry loads for beads
several market women saluted us
In going from LoBango to the
Nyangwe chitoka and back they
about 25 miles in one day
with heavy loads such as no
slave would carry =

The most High speaking in Ezekiel
of Jerusalem says I put of my come[-]
liness upon thee = If he does not put
of his comeliness on me I shall never
be comely in soul = If he does not
impart to me of his goodness I
shall never be good - but like
these wretched Arabs in whom

Satan has full sway - the god of this world having blinded their eyes -

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CLV - Journal = 25th July 1871
we came over a beautiful country yesterday - a vast hollow with much culti[-]vation is intersected by a ridge on which the villages are built - the path runs along its top and we see the fine country all spread out below with different shades of green marking the plantations this great hollow is drained by the Kunda = into Lualaba Today we descended into another hollow drained by the fast flowing Kahembai into Kunda then on to another [ridge] with a great many villages burned off by Matereka's foray - ~~The~~We met the horde climbing up on to the ridge as we went N W. They slept on the ridge and next morning in sheer wantonness set their lodgings on fire = The slaves had evidently carried the fire along and applied it to villages in their route - It was done only because they could do it without danger - and it was such fun to make Mashenebe houseless

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CLVI Journal 26th July 1871 - came up out of the last valley of denudation drained by the Kahembai and then along a level country

Met 4 men in hot haste to announce a woman's death. Two died lately North & two South of this of dysentery or some disease of Abdomen = Pleurisy common from cold winds of the North West - Twenty two men with large shields came to carry the woman's body and all her gear to her own home for burial about twenty women followed them & the men waited under the trees till they had wound up the body - The women of Kama in large numbers went to weep for her smeared their bodies with clay - The relatives put soot on their faces and shields

27th left Kama's and soon through many groups of villages of Kasongo welcomed by Matereka Syde bin Sultan and another bought two milk goats reasonably

28th rest 29th Sunday rest Matereka sends a party to Ujiji with me for goods this will increase our safety among the irritated people between this and Bambarre = It is colder here than at Nyangwe Kasongo is off in the forest N. of this guiding a party & buying ivory when he can for himself

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CLVII. Note Manyema Nyangwe = 12 July 1871 = our statesmen seem to have come to the conclusion that Railways and Telegraphs will be better managed by the Government than by private companies - The reasons for that seem to apply to the Great Newspapers as the "Times" which are certainly

not so well managed for the safety of the nation by private anonymous contributors as they would be by the agents of Government both agency and public official being responsible to the country nothing could be more dangerous to the welfare of the country than pigheaded effusions of a secret conclave or club frequenters indulging in merciless vituperation against Louis Napoleon who in spite of the extremest abuse which could be raked up against him in ^ specimens ancient & modern [railing] has proved himself to be a wise and able ruler - a true [friend] to France and a good ally to [England] Then again the Times laboured to misrepresent the Northerners in th[][e] great Black war - It was t[] our great misleading Journal and the utmost efforts of our statesmen were required to prevent the b[][li]ghtful calamity of a war with the United States which was imminent through the whole and [corner] machinations of irrespons[]ible penny a liners = Every Northern victory was noticed with the insulting insinuation that it must be remembered that the account came through Northern channel[][s]

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CLVIII Notes = Southern [successes] were issued without any such damaging [warning] Why were Englishmen kept in the dark as to the steady crushing advances of the North[] ern army on Richmond while the Journal Des Débats gave truthful news of the War - Simply because the ruling power has influence in France which Government unfortu[]nately does not possess in England them who can tell the harm done

to our name and arms by divulging
all the secrets of the Crimean war
This led to a compromise in the
suppression of the Indian mutiny
by which the irresponsible con-
-clave brought the Indian command
to its knees - Is it for the honour
or dignity of England that this secret
Inquisition should be tolerated
Is it not a fact that the Times of
late years is always in the wrong
always on the losing side - Nothing
could shew the need of guidance
from a superior power than the late
affair in Jamaica - The Times
talked and railed but the Gov^t
aware of the outrageous legis-
lation that inevitably led to the
outbreak applied the common
sense remedy by abolishing the
legislative assembly = We English
have been so accustomed to feel
proud that by the freedom of the
Press our rulers could be bearded
that we have allowed a secret
Inquisition to ride roughshod
over all law and order and
make itself supreme in defiance
of dignity and common sense

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CLIX ~~Note Journal Note~~ The foregoing
Note to be amplified & sent to the
"Times" in laughing forebodings of his
awful-ire-Jupiter tonans

Journal some Manyema are
going with us to Ujiji = Arabs
anxious to hear my opinion of the
Bloody massacre of Nyangwe
but I declining to enter on it - They
know all about it already -

30th July 1871 left and went
about 3 miles to a village

overlooking the Shokoye a man
a little ill refuses to march
though the others carry his
bundle = - They send thirty
tusks with us and are glad
of the opportunity to get more
goods from Ujiji - about a
dozen Manyema go the
first that ever travelled so
far

31st came yesterday to
village on hill and today
went through the defile between
mt Kimazi and Kiyila
a cavern on the pass side
of the latter with a stalactite
pillar in entrance = came
on to Mangala's numerous
villages and two being ill
on the 1st August = Wedens[-]
day = we rest - a large
market assembles in
their midst -

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[] [J]ournal CLX 2 August 1871
Left Mangala's and came through
a great many villages all deserted at
our approach in consequence of the
vengeance taken by Dugumbe's party
for the murder of some of his
followers = Kasongo's men
eager plunderers of other Manyema
had to scold and threaten ~~them~~
and will set some to watch their
deeds tomorrow = Plantains
very abundant and good =
came to Kitette and lodged in a
village of Loembo = about thirty
smithyies or rather foundries in the
villages we passed = they are
very high in the roof to avoid fires
and thatched with a sort of wild

plan- tain leaf from which sparks
and rain run off equally well -

Batata = ancients = Molenda
Mbayo = [Yamba][Yamva] = Kamoanga
Kitambwe = Ñoño = Aulumba
Yeñgeyenge = Sim^baa = Mayaña
Loembwe recently dead = offer them
goatsflesh = Kon□olako kwa where
they came from - == effigies of [in court]

3^d = August three slaves escaped
by night and as all are enjoined to
help us we are constrained to
wait so as not to abandon ivory
but it is vexatious to wait for
fugitives = Men sent in pursuit met
others coming from Kasongo to
carry so we go on [homeward]
sacrifice[][s] ar[][e o]ffered to []

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

5th

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

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

8th people shewed suspicion
by running away - In passing
along the narrow path with a
wall of dense vegetation touch[-]
ing each hand a large spear
was thrown at me from my
right and it glanced past my
back heavily into the soil about

20 feet beyond me = the two men
from whom it came were about
30 feet off only & bolted - I don't
know how it missed except by
the man being too sure of his aim
and God's good hand upon me
I was in front [and][of] a small squad
and the main body had been
allowed to go till the leader came
the guilt is [][h] Bogharib's - a little
way on a gigantic tree burned off[f]
so as to fall with a fearful [crash]
one yard from my body & [covered]
me with dust thank God

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Notes CLXII = Uruko Kuss or Kuns name of coffee -
Kanone = Manyema name of Ibis religiosa -
Makéssi Do Do of oysters = Pearls are said
to be found in them but no use is made
of them = never strung = boring not thought [][of]

Note send for frasila samsam []
Frasilahs [Langio] --- [3 -]
Frasilahs [Pink] --- 3
Jorahs americano - [30]
Jorahs Kanikeo -- 30
china box of Tea -- [Indianlata] 2
Pack china Tea Wine {4}
clothing - 4 shirts -
Medicines 4 [Tr][][owse][rs] --- stockings
Pens = Paper letters ink
[] - Watch = []
[]

[][soap] sugar - candles
By Dugumbe's men =

Adie goes to Lomame

9th four hours of narrow
path in dense vegetation
waylaid by spearmen = a
woman and girl killed and a

spear again missed me by a
hairbreadth in front = peering
into each hole of the vegetable
mass expected each moment to
hear the rustling of spears and the
rushing away of the enemy - I
became sick & weary & careless
of me [taunted] us but we could
not = Heartsore reached
He offered to give [declined]

~~as they think that I await]
Bogharib - He offered
to bring me ten goats for
my three if I would send
my guns - It would
only make matters
worse - Dugumbe
had a woman speared
here our two women
were borne off to be
eaten - the chief
shewed us on 10th
spot where they
had killed one man
and eaten him lately
11th came to Mamohela~~

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CLXIII Note = The Manyema are so afraid of guns that
[no]ne gets the loan of a musket to settle any disputed
claim - merely carrying it on his shoulder gives him
all the influence he needs though it is known that he
[cannot] use it = spears are disregarded [=] however
[many] one may have - but a musket is potent

Note = 24th May - The party that came through
from Mamohela report a great fight at
Mwana mpunda's and they saw the dead
cut up for cooking with bananas - This
[confirms] Rashid's evidence - Mokandirwa
[the] chief at Nyangwe says that they eat those
[killed] in war only - that the meat is not

good[] and it makes the eater dream of the dead
Another man not so trustworthy said that
it is saltish and even peppery = needs but
a little condiment - It seems to be cannibal-
-ism out of revenge or to inspire courage

Note Gulu deity above or Heaven -
Mamvu = earth = Gulu is personal &
men on death go to him - Nkoba [lightning]

Note = Zurampela is about ^ [N] West
of this - in going thither 3 days off [the]
[][L]uive R. of very red water is crossed
Mabila R receives it into its very dark
water which flows into Lualaba

Note = many oysters in Lualaba - [The]
shells very thick and deformed by inse[]
It is probable that Pearls are in them

Kalonda = salt springs on West [side] of the
Lualaba - not hot - boiled for salt

Kirila islet 3 miles below Nyangwe
Magoya do 6 do - people and [trees on it]

K?la or Nkula name of salt lagoon on
West of Lualaba -

Lualaba is never fordable anywhere at
anytime except by canoes

Two days from this a rapid exists []e
[] side of the river = this side [a][]
Kirians its name =

[Rice] in [ear] in 73 days = D
[][] = m[]

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[words] Batulu = Husbands Sima

Pia = Milango

to be ordered from Zanzibar
a few soft black lead pencils
2 Frasilahs cowries
500 Sungomazi neck beads (not cracked)
in box with saw dust packing
Sardines = Sugar - 50 lbs = 25 lbs coffee no Tea
2 Flour in Tins or waterproof bags = old Tarpaulins
Guns flints = Rifles -
3000 cartridges - caps 63
Nautical At / 72
(old musical box -) present
Ghamess Wodrin Lagh to
point out men (good)
not to go to Unyanyembe

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11th Mamohela = rest half a day -
ill still but we cannot delay - I do very
devoutly thank the Lord for sparing my
life three times in 24 hours - ~~No~~ Lord
is good a stronghold in the day of trouble and
he knows them that trust in him -

12 Remain at Mamohela vil - the camp is
all burned off - First rain fell in evening
of the 11th Thunder - Laid dust -

13th on to Lolindi suffering much - a man
brought a Kite nearly full fledged out of
its nest on a tree - This is the first breeding
case I am sure of -

14th over many brisk burns to vil on
side of mountain range = a little rain fell
after dark - near Luamo it ran in paths
& some burns and caused dew -

15th to Muanambongo's - Golungo
bush buck with stripes across body & spots
along all the side in a^ two rows

16th To Luamo very ill with bowels -

17th cross it and send a message to Katomba
at Moenengoi's = sent present of food back

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18th Aug. 1871 on to Katomba & welcome by
all the heavily laden ivory Arabs = 3 relays take on
the spoil = Kenyengere attacked and 150 captives
taken = about 100 slain - an old feud of Moenemgoi's
M. Bogharib still at Bambarre with all my letters
for [now] unsent! No news whatever from Ujiji

19th S. - rest - 20th D^o from weakness - 21st Palms 22 Bam[barre]

28th better & thankful = to Monandenda's on the
R Lombonda = Kalomba's safari has a thousand
Frasilahs & Muhamad's 300

29 ill all night & remain

30 attendant ill remain at
Monandenda's [6 AM]

31st 1 Sept Sat. up
half over mountains
and sleep in dense forest

2^d over range & down
onto marble capped
hill = 267 = Nyangwe women expert in
diving for oysters = = news of killd [unclothe them^selves]

3^d Rest Equinoctial gales to Lohombo

4th vil in front of Lohombo - 5 Kasangangazi

6th Rest 7th Mamva 8th Rest 9th Do Do

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Kasongo's near Lualaba - In writing about the
slave trade I have been obliged to use most distressing
caution in order not to give those who have never
seen it the appearance of plausibility in drawing out
from their club sofas "exaggeration" - ["overdrawing"]
like M^{rs} Stowe's Uncle Tom's Cabin - The like would
be philosopher's/philosophers' doubt if there be a Hell - but I have
been in it twice once on the Shire where we

had to clear the paddle wheels & chain cable of the
dead every morning before we could start
and the horrible scenes of crocodiles & carrion are
unbearable to be even glanced at by the imagination
again - on the Kilwa slave route to Nyassa -
[Then] the Hell scenes I dare ^ not commit to paper
or even think on - I drive them from my
thoughts if even they intrude as intrude in
part they will do on suddenly awaking at
dead of night - getting up & walking about
sometimes relieves me but writing about
them in constrained oppressed style as hinted
above [jaded] my mind so that I could
rather think of nothing else or
I could not think on
necessary things and neglected all my own
and family interests - Lord Palmerston's offer of
service to me fell flat on my ear & heart

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R Kanayumbe
& islands

Bagenya peoples
other side [R] [river Lualaba]

Kusi North

Mhuru = South

Liñkanda West or other side

Mazimba East

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Shamikwa R 9 days

Nyengere black water

Babire upright hair

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28 Sept^r 1871 cont -
Journal = 20th camp
from Bambarre = 4½
Hours to last crossing of
R Lo[vum]ngumba =

29th 4½ to under M^t -
Ngoilu = fruit plum
= good = rapid current
of forty yards & knee
deep = 21st camp -

30 Do 4 waters
many buffaloes
rest 3 hours
and go on to
Masuko camp
6 hours or 7
22 camp

1st Oct Monday
on to Mketi's
in mountains

2nd Rest -
safari reported
[][23 ca]mp

3^d to go on
Ghamces [W.] I
fighting with [th][][e]
chief Merere -
Moenenyun
on my side
Ghamces on
other and
Unyembe
Arab[s] on
a third side
Merere is
mad - cut
off hand
of Makoa

- drunkenness

[R] =

Read Bible
four times
through = Manyema

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3^d Masuko nearly ripe and in
great abundance = on to camp of
Masudi 24th camp -

5th Oct to Loanda vil = send
to Kasonga for canoe - go

6th on to Kasonga['s] vil -

7th Rest [there] = eyes
inflamed = Kasonga
to come today -

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23^d arrived at Ujiji = and
found that Shereef had sold off
all my goods for slaves & ivory
in spite of remonstrance by
the chief men here - came impudently
and offered me his hand !!!

24th Rest dispirited & sore

25th call Shereef & demand my
goods - said Ludha had ordered him
to [stay] a month & then leave
Had divined on Koran & found
I was dead - then sold all = write letter

26th News from Garaganza
many Arabs killed - road
shut up - one Englishman there

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27th condole Seyed bin Madjid
whose son is killed there

Thursday 1st Nov^r very hot
feverish - Rain soon -

3^d Sat.

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[Livu][Liren]

Megera apanda
goes into Losizi