

# Unyanyembe Journal, 28 January 1866 - 5 March 1872

*David Livingstone and Henry M. Stanley*

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## Livingstone's Journal

Instructions to Printer -

= Omit pages 1 - ~~12 as far as marked~~ 11 and  
12 as far as marked through with pencil -

= Omit pages 131 - 143 -

= Omit page 171 from pencil mark to ~~pene~~  
pencil mark page 172

= Omit page 201 from pencil mark to pencil  
mark 2page 202.

= Pages 374-389 are t go in as appendix

- 397 - 421- ditto - ditto -

= Omit pages 493 to 505 -

- - 535 - 5998 and 599 as far  
as marked in pencil -

= Omit pages 621 - 644

- - 737 to End -

= Dates in Side notes t be in text - remarks

in side notes t be as foot - notes -

= Notes on various subjects t be in the text unless

put in the appendix - see above -

MChale  
16/7/74

[0007]  
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## **G**

This Journal sent home  
from Unyanyembe by  
Henry M. Stanley  
14<sup>th</sup> March 1872  
David Livingstone

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[The imprint of the words "The Right Honourable Earl Russell" appears backwards here and appears to have rubbed off from another manuscript.]

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[0013]

David Livingstone

1866

For Contents see twelve months at the end of the volume, each month having two pages allotted to it - The days as printed in the body of the work are noted in the Contents but a leaf left without paging between each two numbered days is also left blank - The Rainfall is copied beginning July I. and onwards - Altitudes above the level of the sea at principal stations by Barometers and boiling points begin July 12. Private Memoranda being November I.

[0014]

[0015]

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I

Bombay 28 Nov<sup>r</sup> 1865

[...]1

The Right Honourable

Earl Russell

My Lord

I have the honour to inform your Lordship that having arrived here on the 11<sup>th</sup> Sept, I spent some time in organizing my expedition for the Interior of Africa and was ready to start six weeks ago

On again visiting my little steamer I came to the conclusion that she was much too small to recross the two thousand & seven hundred miles between this & the River Rovuma, and that it would be unwise to aim to incur the risk of that navigation for the sake of using her on the hundred and fifty miles of that river which is navigable -

I therefore waited in the hope of hearing of a passage in a man of war in accordance

with a request made by the Foreign Office to the Admiral but recieved no information till the arrival of Commodore Montresor a week ago when it appeared that the first ship proceeding to the East Coast would not be here for another month - His Excellency Sir Bartle Frere, however having given me the option of a passage in a small steamer named "Thule" which is to be sent in a few days as a present from this Government to the Sultan of Zanzibar I shall gladly avail myself of this conveyance -

[0016]

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II

By the favour of his Excellency the Governor I have twelve Sepoy volunteers and a native officer from the Marine Battalion who having served as Marines in the old East Indian Navy in the Persian Gulph and on the coast of Africa are prepared to undergo hardship and it has been kindly arranged that this work will count as service.

In addition to these, eight liberated Africans who have recieved some education and been taught carpenter and smith's work have also volunteered to serve

The most serious drawback to travelling in Africa is the want of carriage & beasts of burden - The insect called the "Tsetse" by destroying domestic animals confines cattle to very limited areas of country - as wild buffaloes are not injured by the bite of this pest it occurred to me to try whether the tame buffalo of India might not enjoy the same immunity, and by the very friendly assistance of His Highness the Sultan of Zanzibar, who wrote an order with his own hand to the Captain of one of his ships to convey what I might send on board, I despatched fourteen of these animals to be used as beasts of burden, and as an experiment to see if they can

withstand the insect poison The  
tame buffalo of India resembles the  
wild one of Africa so closely that

[0017]

11.

III

they must be more than half brothers  
and should we succeed in introducing  
a beast of burden it will be a boon to the  
country, and by rendering strangers  
almost independent of native carriers  
a blessing to travellers - The experiment  
at any rate is worth the expense

His Excellency Sir Bartle Frere has  
done everything in his power to aid my  
progress, and shewn more kindness  
than I can express - Through his influence  
the Sultan of Zanzibar furnished a  
Firman to all his people whom we  
may meet - This will at least prevent  
hostility and may do much more -  
It is a gratifying proof of His Highness'  
Friendship

Some of the gentlemen of Bombay  
of their own accord entered into a  
subscription in aid of my expedition  
and handed (£645) six hundred and  
forty five Pounds to me - I have  
deposited this sum with a mercantile  
firm to be used as soon as I can point  
out a comparatively healthy locality  
in an effort to establish lawful  
commerce, and begin that system  
which has been so eminently success-  
ful on the West Coast - It is probable  
that a mercantile house will manage  
an affair of this kind to greater  
advantage - and spend the money  
to better purpose than I could, because  
I am deficient in the trading instinct

[0018]

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IV

The explorations pointed out in

your Lordships Instructions and in  
those of the Royal Geographical  
Society will claim my earliest  
and earnest attention  
I am your Lordships  
most obedient servant  
David Livingstone  
Zanzibar 28 January 1866

After a passage of 23 days from Bombay  
we arrived at this island in the Thule  
which was one of Captain Sherard Osborne's  
late Chinese fleet and now a present from  
the Bombay Government to the Sultan  
of Zanzibar - I was honoured with  
the Commission to make the formal pre-  
-sentation and this was intended by H- E.  
the Governor in Council to shew in  
how much estimation I was held and  
thereby induce the Sultan to forward  
my enterprise - The letter to his highness  
was a commendatory epistle in my  
favour - for which consideration  
on the part of Sir Bartle Frere I feel  
deeply grateful.

When we arrived D<sup>r</sup> Seward was  
absent at the Seyschelles on account  
of serious failure of health - M<sup>r</sup> Schultz  
was acting for him but he too was  
at the time absent and on reflecting  
a short time I thought it better not  
to put myself in the hands of a foreigner

[0019]

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V

D<sup>r</sup> Seward was expected back daily, and he did  
arrive on the 31<sup>st</sup> I requested a private  
interview with the Sultan and on the following  
day (29<sup>th</sup>) called and told him the nature of my  
commission to His Highness - He was very  
gracious and seemed pleased with the  
gift as well he might for the Thule is  
fitted up in the most gorgeous manner  
We asked a few days to put her in perfect  
order and this being the Ramadân or fasting  
month he was all the more willing to defer  
a visit to the vessel -

After D<sup>r</sup> Seward came he arranged  
to have an audience with the Sultan to

present me in the formal manner he was directed to do and Captain Bradshaw of the Wasp with Captain Leatham of the Vigilant and bishop Tozer were to accompany us in full dress but the Sultan had a toothache & gum boil and could not receive us - He however placed one of his houses at my disposal and appointed a man who speaks English to furnish board for my men & me as also for Captain Brebner of the Thule & his men -

76<sup>th</sup> February 1866 The Sultan being still unable to come partly on account of toothache and partly on account of Ramadan he sent his Commodore Captain Abdullah to receive the Thule - When the English flag was hauled down in the Thule it went up to the main mast of the Secunder Shah and was saluted by 21 guns - Then the Wasp saluted the Turkish flag with an equal number which honour being duly acknowledged by a second Royal salute from Secunder Shah

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VI

Captain Abdullah's frigate the ceremony ended - Next day the 7<sup>th</sup> we were received by the Sultan and having his interpreter I told him that his friend the Governor of Bombay had lately visited the South Mahratta Princes and had pressed on them the necessity of education - The world was moving on and those who neglected to acquire knowledge would soon find that power slipped through their fingers - The Bombay Government in presenting H. H. with a portion of steam power shewed its desire to impart one of the greatest improvements of modern times - They evidently did not desire to monopolize power but to lift up others with themselves and I wished him to live a hundred years and enjoy all happiness - The idea was borrowed partly from Sir Bartle Frere's addresses because I thought it would have more weight if he heard a little

from that source than if it emanated  
from myself - He was very anxious  
that Capt<sup>n</sup> Brebner and his men should  
take a passage from him in the Nadir  
Shah one of his men of war - and though  
he had already - taken his things aboard  
the "Vigilant" to proceed to Seyschelles thence  
to Bombay we persuaded Capt<sup>n</sup> Brebner  
to accept H H's hospitality - He had  
evidently set his heart on sending them  
back with suitable honours and an  
hour after consent was given to go by  
Nadir Shah he signed an order for the  
money to fit her out -

[0021]

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VII

11<sup>th</sup> February 1866 -

One of the first subjects that naturally  
occupied my mind here was the sad loss of  
the Baron van der Decken on the River  
Juba or Aljib - The first intimation of the  
unfortunate termination of his explorations  
was the appearance of Lieut<sup>t</sup> von Schich or  
Schift at this place - He had left without  
knowing whether his leader were dead or alive  
but an attack had been made in the en-  
-campment which had been plan[...]-ted after the  
steamer struck the rocks & filled, and two  
of the Europeans were killed - The attacking  
party came from the direction in which  
the Baron, and D<sup>r</sup> Link went and three  
men of note in it were slain - Von Schift  
went back from Zanzibar to Brava to ascertain the fate  
of the Baron, and meanwhile several  
native sailors from Zanzibar had been  
allowed to escape from the scene of  
confusion to Brava from their account  
as written down in Arabic we glean  
the following points

Maya Mabrook & Hamada said -  
When we reached Aljib (or Juba) the people  
forbade us to pass into the river without a  
letter from the people of Brava - The Baron  
wrote a letter & sent it to Brava, but for 10  
days no answer came to him so he went  
into the Juba without it - The small steam  
launch in crossing the bar struck on water



so shoal that the men walked on the sand.  
One white sailor seems to have stumbled  
into a hole & was drowned - this is mentioned  
by another witness.

They were a long time in the ascent from  
anchoring at night & cutting wood -

[0022]

VIII

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written Feb<sup>y</sup> 1866 from depositions of survivors of Baron's party  
Once the Baron & others went ashore to hunt & lost his  
way - wandering about for 5 days - Abdiyo -  
Kurow & Baraka were sent to look for the Baron  
and his companions and after some days they  
returned & were rewarded with ten dollars they at last reached the country  
and town of Bardereh about 20 September 1865 on which the Baron  
with the Doctor & three men went to the town  
and bought a couple of oxen- The Baron  
wanted to go to Jananeh (some place  
further up the country) Hajee Ali the chief  
of the country said that the ship will not  
pass further up the river on account of the  
rocks, but you must go on camels by the  
road - and I will send on some people to  
accompany you to Jananeh, and they will  
come back with you; The Baron answered  
"you Mahometans tell lies, we do not  
believe you" Hajee Ali said, "send some[-]  
one who will bring you word, and it will  
be known whether our words are true or not."  
He did not consent. After six days we  
sailed without going to the chief. At midday  
we anchored, and the next day about midday  
the ship struck on a rock and began to fill  
with water - (Suleiman said "We saw a stone before us -  
the ship struck by its front & came back again - then  
struck twice - then began to fill") (Must have been trying to force a passage)  
We landed all the property, and next day  
the Baron went to Bardereh with the  
Doctor, Abdiyo, Kirow & Baraka -

The next day after that there came a  
great number of people 29<sup>th</sup> Sept<sup>r</sup> calling to us -  
The Captain (Von Schiffck) sent the boat  
to enquire about the Baron - When the  
boat reached them there were a great  
many Somalies there - The boat came  
back - The Somalies at once came near

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IX

lent me by M<sup>r</sup> Theodor Schultz - Zanzibar - (footnote)  
the property - then we asked for a musket from  
the Captain - He said "Our muskets were enough -"  
the Somalies had each two spears - We fought -  
– three chief men of the Somalies were killed -  
The Captain could not stand against them -  
he went to get the boat. - some of the Somalies  
were in it, he fought with them and drove  
them away - then he went in it with some  
five men , and I with three other men went  
to Bardereh to tell the Baron of what had happened.  
After two days, we arrived. When we reached  
it we were taken by the people of Bardereh &  
kept in a house belonging to Hajee Ali's brother  
Afterwards Mobarak came to us with the three  
men -  
Mabrook ( slave of Hamad bin Said bin Ghabish)  
He says when the ship struck on a rock in the  
country of the Somalies & Gallas the Baron  
went down stream to Bardereh in a boat  
they reached the town the same day and two  
houses were given to the party - Hajee Ali  
had that day arrived from another village  
and came at once to the Baron who said  
that he wanted 10 oxen Hajee Ali said that  
they never kept oxen in the town but  
he would send for them to some out  
station - they only kept cows in the town  
for the sake of their milk - next day only  
2 fowls & nine eggs were brought - Then  
on third day 2 bulls - The Baron told the  
chief that he wanted ten sent to his people  
and if he knew the price it would be  
paid on arrival of the animals at the camp  
He said that he wanted also camels to  
go on to Jananeh - Hajee Ali said - very  
well, all shall come at once. Hajee Ali

[0024]

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went to his house - 2<sup>d</sup> Oct<sup>r</sup> After he left - Baraka came and called four men belonging to the Baron who sitting at his door, who answered we cannot leave the door he said never mind no danger, then they went with him to the house where Kamees was, when they saw them they asked Kamees what had happened, he told them that the property had all been taken and that the Captain had gone away in the boat, and we could not overtake them, but we came by land to tell the Baron of what had happened - When we got there they kept us in this house afterwards

Mabrook Speak said  
That the Baron said ~~to him~~ when the people said to him his ship could not go to Guananeh because the water was little - the Baron said "never mind if she is damaged I will shall build another ["]- After reaching Bardereh we left the boat with Mobarek alone in it - Abdiyo said, "here we fight - it is better to leave the boat without any one in it" - On the second day Abdiyo said that the boat was taken away - When the Baron heard this he said to me go & look for the boat, and he ordered me if I found it not to bring it in the day time but at night. On looking for it I did not find it, but on my way back I met a woman from the Somalies who put her hand on her throat telling me like killing - When I reached the Baron I told him of this - he said that "I tell lies" - Then Abdiyo came and said there is fight - The Baron said to him "you tell lies," "and want to make a riot" Then the Baron ordered Abdiyo to

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XI

to go to the ship ~~and~~ to tell them about the fight - Abdiyo made leizure - made himself heavy - When the Baron saw that he did not wish to go he ordered us to be ready - When we were all ready to go to the ship with him, and the Doctor, [elsewhere said to have wander- ed] we went till sunset & slept there - (in the way) In the morning the Baron said to the Doctor

"I am tired and I cannot go to the place  
where the ship is, but you and Sulieman go

[Printed advertisement for Lett's Perpetual Diary.]

"go and tell them of what has happened,  
and we shall return to Bardereh" When  
we were going the Baron said to us, "you  
do not say to any that we did not reach the  
ship -" And when we [had] gone towards the place  
where the ship was, we left in the house  
at Bardereh Abdiyo, Baraka & Kiro -  
When we returned to Bardereh Abdiyo  
asked us "did you reach the ship -"  
We said "Yes & slept there" - In the  
morning we purchased eight oxen -

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XII

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[Printed note on representation of days of week in the journal.]

and the Baron ordered Kiro to take  
them to the ship - Then we (pounded) were struck(?)  
corn & eat it, and when the guns were  
were taken I was not there, but at  
midday five men Jomeh - Kamass -  
Mageh - and Mabrook Shalleh came &  
said there is a fight at the ship - Then  
the Baron said to Abdiyo's brother -  
"Bring me my guns" - he answered I will  
bring them soon - Then the Baron ordered  
me to go and bring them - Abdiyo's brother  
said I shall bring them - The Baron  
sent Maya to bring them - and they were  
not brought - Afterwards the Somalies  
came, some with guns & some ~~not~~ - now  
they brought the guns for the Baron -  
[He offered them money." In vain. Abdiyo said he "was killed & thrown into the river"] When  
they were near him (and he stoop[ed]  
down to lift up his own gun) they  
seized and bound his hands with ropes - before him  
the Baron said "Abdiyo! Abdiyo!"  
twice - they then took him - When [he] was  
going he saw (looked?) back about us  
Afterward one Somalie pass in his  
hand pantallon (pantaloons?) in it blood  
Then the Somalies send to us that you  
are Mahomedans, not kill you - You

[about 20 Oct<sup>r</sup>] will go to Brava - Abdiyo was have  
(had?) money of the Baron and  
this money was in a little earthen  
vessel & one book, and the property  
that remained was divided among  
them

[0027]

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### XIII

Suleiman's evidence shews  
that after the Baron went back to the  
town of Bardereh he & the Doctor as ordered  
went forward to the ship to ascertain whether  
an attack had been made or not - "When we  
went there we reached about 4 oclock, we saw  
good number of people at near the ship, and we  
saw there no body from (or of) our com-  
panions - When the Somalies saw us, we  
have flee into the river swimming - the doctor  
went up, but I followed the water till I got the  
ship, and I remained a little, then I bound two  
woods (pieces of ?) and embark (on) them till the  
morning - I hid myself in the wildness - (Wilder[-]  
ness?) I was going then all day & in the  
night I ascend a tree - at the morning I came  
down and reached Bardereh at Midday-"  
When I was seen by the people they bound my  
hands behind me & put me in a house - At  
four oclock, I have heard that the Doctor Luick  
reached Bardereh called out for the Baron and he was killed by its  
people - but I and some of our companions  
and the people of this place, said that they  
wanted to kill us (too) - After several days a  
chief arrived from another place & released  
them all -

Other evidence mentions that the  
Baron was enticed away from his  
house by Abdiyo to see a friends house &  
both went without arms - then the Barons  
arms were taken away - the Somalies  
came afterwards each with two spears as  
if mischief were meant -

The Brava people wished him to take  
some gentlemen from them to introduce  
him ~~from~~ to the Somalie people but  
this was not done somehow - "If

[0028]

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XIV copied 12 Feby 1866 (footnote)

"you come here you will be in safety  
because we will take (hostages?) first  
from them and come men from them  
who will be with you always but  
please that you would come to Brava,  
and first as you like, but if happened  
against you any bad state we and  
His Highness are not responsible" so  
said the Sheich of Brava 16 Nov<sup>r</sup>

Mohamad bin Shamlan Hadamande  
makes it plain that the Baron  
examined the rocks from the shore -  
then next morning took Von Schiff  
and examined them again, and  
came to the conclusion that she could  
ascend - The pilot of Bardereh said  
that she could not - When ~~in the~~  
~~boat~~ going back to Bardereh he  
said to those with him in the boat,  
"do not tell the people of what has  
happened to the ship"

Mobarek says that they measured  
the water where it came by force (fall?)  
He was told that the Gallahs wished to  
fight him there, and Von Schiff~~tckh~~ seems  
to have sounded it too - so no blame need  
be attached to this part of the affair if  
it is true that after she struck once  
he sounded & then went at it again,  
Mopaty puts it this last way - He  
says three Somalies came & proposed  
to remove the property to the other side  
for fear of the Gallas - Von Schiff~~tckh~~  
refused and "all at once the Somalies  
in numbers attacked them - Mopaty  
Abdullah & Ali Mekwa were taken but

[0029]

copied 12 Feby 1866

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XV

one European M<sup>r</sup> Bremer Bremur the hunter fired at those who took us - they fell dead - so they left us and we ran a little and far off we saw the Captain (Von Schiiftckh) & four Europeans in a boat she? We (cortined illegible) carried?) 12 Europeans the Captain & five Europeans & eight men & eight of our men and went to the ship - The Captain put on board the boat whatever he wanted to discharge? (save?) money, muskets - two kegs of powder and one of biscuit - then we went on rowing till we reached Bardereh at 10 oclock in the night where the Captain looked for the boat of the Baron - When he saw nothing, he ordered to go further on - We were pulling four days - nights & days - till we reached Jombo - The Captain landed all the money & told us to carry it with the muskets - We left the boat and everything, and he said we had to go by land till we got a new vessel - then we went on till we reached a village called Kismago - We there got a dhow for \$50 - We went on in the same dhow to Myama where the Captain ordered us to say nothing about our case to Awess and to nobody else either If we should be asked, we should say we were sent by the Baron for the vessel which was sent from Zanzibar with provisions and other things - When we saw Awess we told him the same and Awess went with us to Lamoo - The Captain ordered us to tell the same story - then we met the Badeen from Zanzibar with 20 men sent by M<sup>r</sup> Schultz with a letter which was read by the Captain who ordered us to return to Zanzibar

[0030]

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Portions of the evidence as afore quoted leave not the smallest doubt as to the fatal issue of the enterprise - The river is said to be very winding - they went up 300 miles which may mean 100 [miles] in a straight line the Baron was very haughty in dealing with the natives and never lost an opportunity of shewing his contempt for them - He was moreover somewhat stingy in small

matters - the Doctor & Artist were very amiable  
[Schickh] Von Schiffckh was very imperious shouting  
and roaring and cuffing the  
native sailors all day long as if he had a lot  
of Austrians under him. He got into a  
rage with the natives when giving evidence  
and by his vociferations confused them  
The Baron's letters were filled with praise  
of the Juba & country and abuse of the natives  
He had quarreled with every one here. When  
asked to go to church he replied that he would  
not go because the bishop prayed for Sultan  
Majid and he as a knight was bound to  
extirpate all Turks and infidels - This was  
told me by the bishop's chaplain - He  
seems to have carried things with a high  
hand - After some altercation with the  
chief Hajee Ali the chief held out his  
hand in token of reconciliation and  
friendship - The Baron thrust it away -  
contemptuously and by this act probably  
sealed his own fate - We shall probably  
never hear the other side of the question  
from the evidence of these sailors as quoted  
above it seems that lying was practised by  
both the Baron & Von Schiff - Ten to one the  
chief Hajee Ali & people knew perfectly all that  
took place at the ship - the lies would to him  
seem evidence of cowardice or fear

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XVII

In Mr Schulz account he says "the Baron  
has bullied Seyed Majid a good deal as long as he was  
alive - the Baron went to the Juba river against  
Seyed Majid's most earnest remonstrances  
as the baron was killed about 300 or 350  
miles in the Juba Seyed Majid cannot be made  
responsible for his death - Seyed Majid promised  
to do everything in order to save the Baron's  
journal & other papers which he carried along with  
himself and also to catch the rascal Abdiu (or  
Abdiyo) who most likely sold the Baron &  
betrayed him" - "The only thing in favour of Abdiu  
is that he warned the Baron from going back to  
Berdera as he would be killed"



## **i Baron van Der Decken's letter to D<sup>r</sup> Seward**

Juba River 30 Juli 1865

My Dear Sir -

My first letter addressed to you from Thula was left by the damned Arab who would forward it at Thula - M<sup>r</sup> Schultz will tell you all the adventures and the good fortune, I had from that time - I am in such a state of mind that you will excuse me not to write it again -

My position here is really a very bad one - The people not taking care at all of Seyed Majid's, & I myself being not strong enough to impose them, half of my Europeans & crew being sick, besides that having lost some of my best men, and the other ones all in very low spirits -

I wrote to M<sup>r</sup> Schultz all the things I wished I wanted but I would request from your kindness to lend him your assistance and influence to get a conveyance & twenty good men - I am sure you will take the troubles and do everything to get us out of this

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very disagreeable position so soon as possible and I hope will twenty good men I will be able to stand against the people and go up in the Interior, at least I will try to get on in boats, or walking so far as possible - the Expedition had from her beginning to a bad chance to succeed - but I will try my best till I break down, if also myself in low spirits I can stand, for my fears are a good deal more - I cannot say au revoir there is not much chance but believe me to be Yours Truly

[ A true copy DL.] W Bror Decken

## **ii Second Letter**

My Dear Sir Tomorrow "inshallah" I leave Thula trying to get in the Juba - I had a good deal of trouble with the people here, not that they tried openly to resist my requests

but by their common way of lying &  
shuffling - I lost there by four days - every  
day the chiefs promised to send a kind of  
pilote or interpreter on board and always  
refusing it the next day under different  
pretexts - and at last in asking openly for  
a large present - Every chief or man has  
been recompensed ~~handsomely~~ for the smallest  
service they rendered in a very generous way -  
therefore my patience had gone to-day - and  
as they told me that tomorrow a man should  
be ready and that I had to wait for him - that  
they could not let me go alone after the  
letter I had brought from Seyed Majid  
I gave them time till tomorrow morning  
and if I see nobody coming, I go on  
shore and take a man "nolens volens"  
Both Rivers the Thula & Shamba  
marked on the map are no rivers at all

[0033]

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XIX

only narrow inlets from the sea - extending for  
20 - 30 miles inland - I wished that M<sup>r</sup> Witt  
had not exaggerated so much, and I would not  
have lost a whole month here, but would be  
safe over the bar of the Juba, with the assistance  
of the Lyra which I miss very much.

I will run close inland till Kismago, go after[-]  
wards myself overland to the mouth of the Juba  
to take some bearing of the bar, afterwards return  
to Kismago and bring the steamer in.

We had a good deal of sickness I myself being  
not at all well two of my black fellows died -  
by cholera, at noon sick - the evening dead,  
which made all my people a little afraid,  
every body thinking he will be the next, I think  
the danger is over because the ~~two~~2 men who died on  
board, and then one on shore were just the men  
I had with me on a hunting party for four days  
when we get very bad water which I presume  
was the cause of the sickness

### iii Third letter

Juba River 14 August 1865

My Dear Sir

I am asked by Chigo bin Osman of the

Somalie tribe Jafferasi one of the chiefs in Prava who passed from Lamo Yuicou, and has arranged all things with the Juba people who would at first not recognize the letter of Sultaneyed Majid, and tell him that he did all in his power to help me - He did so really in giving me his brother as interpreter, and guide to go up with me till Berdbera & Guanana, and I would ask you to be so kind and tell occasionally to Seyed Majid my best salams, and tell him that Chigo bin Osman had been of great use to the expedition - In six weeks I will be back here - I wrote to M<sup>r</sup> Schultz all the news of the Expedition - Believe me to be My Dear Sir

Yours faithfully W Bror Decken

[0034]

28

[Copy] to His Highness Seyed Majid of Zanzibar.  
Your Highness

I trust that this will find you in the enjoyment of health and happiness - I have requested my friend D<sup>r</sup> David Livingstone who is already personally well and favourably known to Your Highness to convey to you the assurance of the continued friendship and goodwill of Her Majesty's Government in India.

Your Highness is already aware of the benevolent objects of D<sup>r</sup> Livingstone's life and labours, and I feel assured that Your Highness will continue to him the favour & protection which you have already shewn to him on former occasions, and that Your Highness will direct every aid to be given to him within Your Highness dominions which may tend to further the philanthropic designs to which he has devoted himself the 18<sup>th</sup> February 1866 - All the Europeans went to pay visits of congratulation to His Highness the Sultan upon the conclusion of the Ramadân when sweetmeats were placed before us - He desired me to thank the Governor of Bombay for his magnificent gift and that though he would like to have me always with him yet he would shew me the same favour in Africa which he had done here - and the "Thule" was at my service to take me to the Rovuma whenever I wished to leave - I replied that nothing had been wanting on his part - He

had done more than I expected and  
I was sure that His Excellency the Governor  
would be delighted to hear that the vessel  
promoted his health and prosperity -  
nothing would delight him more than  
this. He said that he meant to go  
out in her on Wednesday next (20<sup>th</sup>) The  
bishop Tozer - Captain Fraeser - D<sup>r</sup> Steere  
and all the English were present  
and which as your Highness is aware are viewed with the warmest interest by Her Majesty's  
Government both in India and England I trust your Highness will favour me with continued  
accounts of your good health & welfare - I remain your Highness' sincere friend - (signed) H.  
B. E. Frere - Bombay castle 2 January 1866 -

[0035]

29

The Sepoys came in and did obeisance -  
and I pointed out the Nassick lads as  
those who had been rescued from slavery  
educated and sent back to their own  
country by the Governor - surely he  
must see that some people in the  
world act from other than selfish motives  
In the afternoon Sheikh Sulieman his  
secretary came with a letter for the Gover[-]  
nor to be conveyed by Lieutenant  
Brebner I. N. in the Nadir Shah  
which is to sail tomorrow - He offered  
money if the Lieutenant would have  
taken it but this could not be heard  
of for a moment -

The Translation of the letter brought as  
as follows and is an answer to that  
which I brought a copy of which appears  
at the top of the preceding page

To His Excellency the Governor of Bombay  
After compliments  
The end of my desire is  
to know ever that your Excellency's health  
is good; As for me - your friend - I am  
very well -

Your honoured letter borne by D<sup>r</sup>  
Livingstone duly reached me, and all  
that you said about him I understood.

I will shew him respect, give him  
honour and help him in all his affairs  
and that I have already done this I trust  
he will tell you

I hope you will let me rest in

your heart, and that you will send  
me many letters

[0036]

30

If you need anything I shall be glad  
and will give it  
[a true copy DL.] Your sincere friend  
Majid bin Said -  
Dated 2<sup>nd</sup> Shaul 1282  
18 February 1866

2<sup>d</sup> March 1866 A Southern dhow came in  
with slaves and when it was reported to the  
Sultan he ordered it to be burned and we  
saw this done from the window of the  
consulate - but he has very little power  
over Northern Arabs - He has shewn  
a little vigour of late - He wished to raise  
a revenue by a charge of ten per cent on  
all articles brought into town for sale but  
this is clearly contrary to treaty which  
provides that no monopoly shall be  
permitted and no dues save that of  
5 per cent import duty - The French consul  
bullies him - Their system of dealing  
with the natives is well expressed by  
that word - no wonder they cannot gain  
influence among them - The greatest  
power they exercise is by lending their  
flag to slave dhows so that it covers that  
nefarious traffic -

The stench arising from a mile &  
a half or two square miles of exposed  
sea beach which is the general depository  
of the filth of the town is quite a caution  
At night it is so gross or crass one  
might cut out a slice and manure a  
garden with it - It might be called  
Stinkibar rather than Zanzibar - No  
one can long enjoy good health here

[0037]

31

On visiting the slave market I found about  
300 slaves exposed for sale - The greater

part of them come from Lake Nyassa & the Shire - I am so familiar with the peculiar faces and markings or tatoos that I expect them to recognize me - One woman said that she had heard of our passing up Lake Nyassa in a boat but she did not see me - Others came from Chipeta S W of the Lake - all who have grown up seem ashamed at being hawked about for sale the teeth are examined - the cloth lifted up to examine the lower limbs & a stick is thrown for the slave to bring & thus exhibit his paces - some are dragged through the crowd by the hand & the price called out incessantly Most of the purchasers were Northern Arabs and Persians - This is the period when the Sultans people many not carry slaves coast wise but they simply cannot for the wind is against them - Many of the dhows leave for Madagascar & thence come back to complete their cargoes -

The Arabs are said to treat their slaves kindly and this also may be said of native masters - the reason is Master & Slave partake of the general indolence. But the lot of the slave does not improve with the general progress in civilization - While no great disparity of rank exists his energies are little tasked But when society advances - wants multiply - and to supply these the slave's lot grows harder - The distance between master & man increases as the lust of gain is developed Hence we can hope for no improvement in the slaves condition unless the master returns to or remains in Barbarism -

[0038]

32

6<sup>th</sup> March 1866 - Rains have begun now that the sun is overhead - We expect Penguin daily to come from Johanna and take us to the Rovuma - Six of my men had fever here - It is an unhealthy place - Few retain health long and considering the lowness of the island and the absence of sanitary regulations in the town it is not to be wondered at - The Sultan has little power, being only the

successor to the captain of the horde  
of Arabs who came down & over-  
ran the island & maritime coasts of  
the adjacent continent - He is called  
only Said or Syed by them - never  
Sultan & they can boast of choosing  
a new one if he does not suit  
them - Some coins were found in  
digging here which have cufic  
inscriptions and are some 900 years  
old - The island is low - the highest  
parts may not be more than 150  
feet above the sea - It is of a coral  
formation with sandstone con[-]  
glomerate in which lime is an  
important ingredient - Most of the  
plants are African - clove trees -  
Mangoes & cocoa nut groves give  
a luxuriant South Sea island look  
to the whole scenery

We visited an old man today - the  
richest in Zanzibar He is to give  
me letters to his friends at Tanganyika  
and I am trying to get a depot of  
goods for provisions farmed there - So  
that when I reach it I may not be  
dstitute

[0039]

33

18 March 1866 - Have arranged with Koorje  
a Banian who farms the custom House  
Revenue here to send a supply of beads,  
cloth - flour, Tea - coffee & sugar to Ujiji  
on Lake Tanganyika - The Arab there with  
whom one of Koorje's people will remain  
in charge of the goods is called Thani bin  
Suelim and after delivery to me he will  
return to Unyembe -

Yesterday we went to take leave of the  
Sultan and to thank him for all his kind[-]  
ness to me and my men which has  
indeed been very great - He offered me  
men to go with me [...] and another letter  
if I wished it - He looks very ill -

I have recieved very great kindness  
during my stay from D<sup>r</sup> & M<sup>rs</sup> Seward  
they have done everything for me in  
their power - May God Almighty return

it all abundantly into their bosoms in  
the way that he best can - His views  
of the policy pursued here are the oppos[-]  
ite of Pelly's and I have no doubt  
they are the right ones in fact the only  
ones which can be looked back to  
with satisfaction or that have probability  
of success among a race of Pariah  
Arabs

The Penguin came a few days ago  
and Lieutenant Garforth in command  
agrees to take me down to Rovuma  
and land me there - I hire a dhow to  
take my animals - sevenix camels  
three buffaloes - & a calf - 2 mules  
and four donkeys - I have 13  
sepoys - 10 Johanna men - 9 Nassick  
boys - 2 Shupanga men - & 2 Waiyau

[0040]

34

19<sup>th</sup> March 1866 We start this morning  
at 10 AM. I trust that the most High  
may prosper me in this work granting  
me influence in the eyes of the heathen  
and helping me to make my intercourse  
beneficial to them -

22 March 1866 Reached Rovuma Bay  
and anchored about 2 miles from  
the mouth of the River in 5 fathoms  
I went up the left bank to see if the  
gullies which formerly ran into the  
bay had altered so as to allow the  
camels to cross them - They seemed to  
have become shallower - no wind for  
the dhow and the man of war towing  
her was out of the question - On the  
23 - cutter tried to tow the dhow but  
without success as a strong tide runs  
consistently out of the river at this  
season - a squall came up from the  
S.E. which would have taken dhow  
in but master was on board Penguin  
and said he had no large sail - I got  
him off to his vessel but wind died  
away before we got into the river  
24 I went to dhow & there being no  
wind I left orders to the captain to go  
up right bank should a breeze arise -



Went with M<sup>r</sup> Fane - midshipman  
up left bank above part already  
examined to see if we could lead  
the camels along in the water - Near the  
point where the river first makes  
a little bend to the North we landed  
and found three formidable gullies  
and jungle so thick with bush - date  
palms - twigging bambo and hooked

[0041]

35

thorns that men could scarcely get along -  
Further inland it was sticky mud thickly  
planted over with mangrove roots - gullies  
in whose soft banks one sank over  
the ankles - No camels could have moved -  
and men with extreme difficulty might  
struggle through - but we never could have  
made an available road - came to a she  
Hippopotamus lying in a ditch which did  
not cover her - M<sup>r</sup> Fane fired into  
her head and she was so upset that  
she nearly fell backwards in plunging  
up the opposite bank - Her calf was  
killed and was like sucking pig though  
in appearance as large as a full grown  
sow -

We then saw that the dhow had a  
good breeze and came up along the  
right bank and grounded at least a  
mile from the spot where the Mangroves  
ceased - The hills about 200 feet high  
begin about two or three miles above  
that, and they looked invitingly green &  
cool - Went ~~in~~ from the dhow inland  
to see if the mangroves gave way to a  
more walkable country - The swamp  
covered over thickly with Mangroves became worse  
the farther we receded from the river -  
The whole is flooded at high tides and  
had we landed all the men would  
have been laid off fever ere we  
could have attained the higher lands  
which on the ~~left~~ right bank bounds the  
line of vision and the first part of which  
lies so near - Thought I had better [...]land  
on the sand built on the left of Rovuma

Bay and then explore and get

[0042]

36

information from the natives none of whom had as yet come near us. [24<sup>th</sup> March 1866] ordered the dhow to come down to the spot next day 24<sup>th</sup> and went on board the Penguin - Lieutenant Garforth was excessively kind and though this is his best time for cruising in the South most patiently agreed to wait and help me to land - 24<sup>th</sup> March 1866 - During the night it occurred to me that we should be in a mess of after exploration & information from the natives we could find no path - and when I mentioned this Let<sup>t</sup> Garforth suggested that we should proceed to Kilwa - At 5 A M I went up to dhow with M<sup>r</sup> Fane and told the Captain that we were going to Kilwa - He was loud in his protestations against this and strongly recommended the port of Mikindany - as quite near to Rovuma - Nyassa, and the country I wished to visit - A Good landing place and the finest port on the Coast - Thither we went and on the same evening landed all our animals - It is only 25 miles N of Rovuma the Penguin then left -

The Rovuma is quite altered from what we first observed of it - It is probable that the freshets form a bank inside the mouth and then they are washed out into the deep bay - and this periodical formation probably has prevented the Arabs from using the Rovuma as a port of shipment - It is not likely that M<sup>r</sup> May would have made a mistake of the middle were as shoal as now & make it out 3 fathoms or more

[0043]

37

25<sup>th</sup> March 1866 - Hired a house for 4 dollars a month and landed all our goods for the dhow - The Bay gives off a narrow channel about 500 yards wide and 200 yards long the middle is deep but the sides are coral reefs and shoal - The deep part seems about one hundred yards wide - Outside in the Bay Mikindany there is no anchorage except on the edge of the reef where Penguin got 7 fathoms but further in it was only two fathoms - the inner bay is called Pemba not Pimba as erroneously printed in the charts of Owen - It is deep and quite sheltered - another of a similar round form lies somewhat to the South - This may be two miles square - The cattle are all very much the worse of being knocked about in the dhow - We began to prepare saddles of a very strong tree called Ntibwe which is also used for making the hooked spear with which hippopotami are killed - The hook is very strong & tough - applied also for twenty carriers and a Bamian engaged to get them as soon as possible - People have no cattle here - are half caste Arabs mostly and quite civil to us -

26 March 1866 - a few of the Nassick boys have the slave spirit pretty strongly - It goes deep[-]est in those who have the darkest skins - Two Gallah men are the most intelligent & hardworking among them - Others skulk or look on work with indifference when others are the actors -

Now that I am on the point of starting on another trip into Africa I feel quite exhilarated When one travels with the specific object in view of ameliorating the condition of the natives every act becomes enobled -

[0044]

38

[26 - March 1866] Whether exchanging the customary civilities on arriving at a village - accepting a nights lodging - purchasing food for the party - Asking for information - or answering polite African enquiries as to our objects in travelling - We begin to spread a knowledge of that people by whose agency their land will yet become enlightened and freed from the slave trade ~~in slaves~~.

The mere animal pleasure of travelling in a

wild unexplored country is very great - When  
on lands of a couple of thousand feet elevation -  
brisk exercise imparts elasticity to the muscles -  
Fresh and healthy blood circulates through the brain -  
the mind works well - The eye is clear - the step is firm - and a days  
exertion always makes the evening's repose  
thoroughly enjoyable -

We have usually the stimulus of remote chances  
of danger either from beasts or men - Our  
sympathies are readily often drawn out towards  
our humble hardy companions by a community of  
interests - and it may be of perils which make us  
all friends - Nothing but the most pitiable puerility  
would lead any manly heart to make their inferiori-  
ty a theme for self exultation - However that is  
often done as if With the vague idea that we  
can, by magnifying their deficiencies, demonstrate  
our immaculate perfections.

The effect of travel on a man whose  
heart is in the right place is that the mind  
is made more self reliant - It becomes  
more confident of its own resources -  
there is greater presence of mind - The  
body becomes well knit - the muscles of  
the limbs become as hard as a board and  
seem to have no fat - The countenance is  
bronzed, and there is no dyspepsia - Africa  
is a most wonderful country for appetite

[0045]

39

It is only when one gloats over marrow bones or  
Elephants feet that indigestion is possible - No  
doubt, much toil is involved, and fatigue of  
which travellers in the more temperate climes  
can form but a faint conception, but the sweat  
of one's brow is no longer a curse when one  
works for God - It proves a tonic to the system  
and is actually a blessing - No one can truly  
appreciate the charm of repose unless he has  
undergone severe exertion -

[27 March- 1866] The point of land which on the North side  
of the entrance to the harbour narrows it ~~the~~  
~~entrance~~ to about 300 yards is alone called  
Pemba - The other parts have different names  
looking Northwards from the point the first  
hundred yards has ninety house of wattle &  
daub and square - a ruin a mosque has been built of

lime & coral - The whole point is coral, and the soil is red & covered over with dense Tropical vegetation in which the Baobab is conspicuous - Dhows at present come in with ease by the Easterly wind which blows in the evening and leave next morning the land wind taking them out.

While the camels & other animals are getting over their fatigues and bad bruises we are making camels saddles, and repairing those of the mules & buffaloes - Oysters abound on all the rocks, and on the trees over which the tide flows - They are small but much relished by the people

The Arabs here are a wretched lot physically - thin, washed out creatures - many with bleared eyes probably from the venereal - Dr Ord of H. M. Wasp told me that from the numbers who consulted him for syphilitic affections at Johanna he did not believe that there was a man free of it in the town - & Dr Seward told me that he found respectable men at Zanzibar so often caught it that he refused to treat them - It was disgusting to find married men such whose followers

[0046]

40

[27 March 1866] In reading the remarks of those gentlemen who assume to themselves the credit of being guided by the rules and light of the "higher criticism" it always strikes me as remarkable that they should so unrelentingly decide on cutting out verses - chapters - & even books from the sacred record - Because the Divine Being has employed men as the vehicles or channels of His truth and some of the personalities of the agents have of necessity clung to his word - that surely is no reason why the portions in which their human element gives a tinge should be expunged - for nothing can be produced by unaided man in the remotest degree equal even to those suspected portions If the higher criticism could only give us some chapters - if not an entire book equal to Genesis we might bear with their idea - If ~~and~~ what has been produced by mere man of old could be reproduced in our day & it would give plausibility to their theories but not a page has even been produced

with the ring of the genuine metal -  
How "wersh" the apocraphyphal books  
read after the noble productions of  
Moses and Samuel - David & Isaiah-

The circumstance that Moses said to the  
Israelites, the land shall spue you out as it  
spued out the nations that were before you  
is considered conclusive evidence that the  
passage was written after the Jews entered  
the promised land - though I try to be as fair  
and liberal towards the critics as possible, I  
cannot see it as they do - this probably is because  
I cannot view the words as those of unaided  
man - They were virtually spued out as soon  
he decreed it with whom one day is as a  
thousand years, and a thousand years as one day

[0047]

41

[29-30 March 1866] This harbour has somewhat the shape of a  
bent bow or spade on a playing card. the shaft of the arrow being the  
entrance in - The passage in is very deep but

[Drawing of a bow and arrow.] not more than 100 yards wide - It  
goes in nearly S - W. in direction  
and inside it is deep and quite secure  
and protected from all winds - the lands  
Westward rise at once to about 200 feet  
and John a hill is the land mark by which  
it is best known in coming along the  
coast - so say the Arabs - The people have  
no cattle but say there are no Tsetse - They  
say that they have not been long here i- e-  
under the present system - but a ruin on the  
Northern Peninsula or Jaro of the entrance  
built of stone and line arab fashion  
and others on the North West shews that the place has been known &  
used of old - The adjacent country has  
large game at different water pools,  
and as the whole country is somewhat  
elevated it probably is healthy - There is  
very little mangrove but another  
enclosed piece of water to the South of  
this probably has more - The language  
of the people here is Swaheli - The people  
trade a little in gum copal & orchilla weed-  
An agent of the Zanzibar custom house  
presides over the customs which are  
very small - A sirkar acknowledging

the Sultan is the chief authority - but they  
people are little superior to the natives  
whom they have displaced - the Sirkar  
has been very civil to me - and gives me  
two guides to go on to Ndonde - but no  
carriers can be hired - Water is found  
in wells in the coral rock which  
underlies the whole place -

[0048]

42

4 April 1866 When about to start from  
Pemba at the entrance to the other side of the  
bay our buffalo gored a donkey so badly he  
had to be shot - cut off tips of offenders horns  
on the principle of "locking the stable door  
when the steed is stolen" and marched -  
came on level spots destitute of vegetation  
and hard on surface but a deposit of  
water below allowed camels to sink up  
to their bodies through the crust - Hauled them  
out and got along to Sirkar's House which  
is built of coral & lime - Hamesh was profuse  
in his professions of desire to serve but  
gave a shabby hut which let in rain and  
wind - I slept one night in it and it was un[-]  
bearable so I asked Sirkar to allow me to  
sleep in his court room where many  
of the sepoys were - consented & when I went  
refused - they being an excitable nervous  
Arab took fright - got all his men amounting  
to about fifteen with matchlocks mustered -  
ran off saying he was going to kill a lion  
came back shook hands nervously with  
me - saying it was a man who would  
not obey him - "It was not you" - Our goods  
were all out in the street bound on the  
pack saddles so at night we took the ordinary  
precaution of setting a gaurd - This excited  
our Sirkar and at night all his men were  
again mustered with matches lighted - took  
no notice of him and after he had spent a  
great deal of talk which we could hear he  
called Musa and asked what I meant -  
the explanations of Musa had the effect of  
sending him to bed and in the morning  
when I learned how much I had most  
unintentionally disturbed him I told him

[0049]

43

[5<sup>th</sup> April 1866] that I was sorry but it did not occur to me to tell him about an ordinary precaution against thieves - He thought he had given me a crushing reply when he said with vehemence "But there are no thieves here" - I did not know till afterwards that he and others had done me an ill turn in saying that no carriers could be hired from the independent tribes adjacent they are low coast Arabs three quarters African and as usual possessing the bad without the good qualities of both parents - Many of them came and begged brandy and laughed when they remarked that they could drink it in secret but not openly - They have not however introduced it as an article of trade as we christians have done on the West Coast -

[6<sup>th</sup>] We made a short march round to the South West side of the lake - and spent the night at a village in that direction - there are six villages dotted round the inner harbour, and the population may amount to 250 or 300 souls = Coast Arabs - and their slaves two Banians had come for trade - The Southern portion of the harbour is deep - from 10 to 14 fathoms but the North Western part is shoal & rocky - very little is done in the way of trade - some sorghum - sem sem seed - gum copal & orchilla weed constitute the commerce of the part -

[7<sup>th</sup>] Went about South from Kindany with a Somalie guide named Ben Ali or Bon Ali a good looking obliging man who was to get 20 dollars to take us up to Ngomano - our path lay in a valley with well wooded heights on each side - the grass towered over our heads and gave the sensation of smothering - the sun beat down on our heads very hot & there was not a breath of air stirring - not understanding camels I had to trust to

[0050]

44

[7 April 1866] Sepoys who overloaded them and before we had accomplished our march of about seven miles they were knocked up -



[8<sup>th</sup>] We spent this Sunday at a village called Nyañgedi Here on the evening seventh April our buffaloes and camels were first bitten by the Tsetse - We had passed through some pieces of dense jungle which through no obstruction to foot passengers but rather an agreeable shade had to be cut for the tall camels - We found the Makonde of this village glad to engage themselves by the day either as wood cutters or carriers - We had left many things. with the Sirkar from an idea that no carriers could be procured - I now lightened the camels, and had a party of wood cutters to heighten and widen the path in the dense jungle into which we now penetrated - Every now and then we emerged on open spaces where the Makonde have cleared gardens for sorghum - maize and cassava - The people very much more taken up with the camels & buffaloes than with me - They are all independent of each other and no paramount chief exists - Their foreheads may be called compact - narrow & rather low - the alae nasi expanded latterally lips full not excessively thick - limbs & body well formed - hands & feet small - colour dark and light brown - height middle size & bearing independent -

[10<sup>th</sup>] We reached a village called Nuri Lat - 10° 23' 14"S Many of the men had touches of fever - gave medicine to eleven of them and next morning all were better - food is abundant & cheap Our course is nearly South and in "Wadys" from which following the trade road we often ascend the heights and then from the villages which all on the higher land

[0051]

45

we descend to another on the same Wady - no running water seen - people depend on wells for a supply

[1866 11<sup>th</sup> April] At Tandahara we were still ascending as we went South - soil very fertile with a good admixture of sand in it but no rocks visible very heavy crops of maize & sorghum are raised - Cassava bushes seven feet in height the bamboos are cleared off - spread over the space to be cultivated and burned to serve as

manure - Iron very scarce for many of  
the men appear with wooden spears - they  
find none here but in some spots where an  
ooze issued from the soil iron rust appeared  
At each of the villages where we spent a night  
we presented a fathom of calico and the headman  
always gave a fowl or two and a basket of  
rice or maize - The Makonde dialect is quite  
different from Swaheli but from their inter-  
course with the coast Arabs many of the people  
here have acquired a knowledge of Swaheli -

[12<sup>th</sup>] On starting we found the jungle so dense that the  
people thought that "there was no cutting it" &  
continued upwards of [...]three miles - the trees not  
large but so closely planted together that a great  
deal of labour was required to widen & heighten  
the path - Where bamboos prevail they have  
starved out the woody trees - the reason why the  
trees are not large is because all the spaces we  
passed over were formerly garden ground  
when the Makonde had not been thinned by the  
slave trade - as soon as a garden is deserted  
a thick crop of trees of the same sorts as those  
formerly cut down springs up - and here the  
process of woody trees starving out their  
fellows and occupying the land without  
dense scrub below has not had time to work  
itself out. Many are mere poles - and

[0052]

46

so intertwined with climbers as to present the  
the appearance of a ship's ropes & cables shaken  
in among them - many have woody stems  
as thick as an eleven inch howser - One  
species may be likened to the scabbard of a  
dragoon's sword but along the middle of the  
flat side runs a ridge from which springs  
up ever few inches a bunch of inch long straight  
sharp thorns - It hangs straight For a couple  
of yards but as if it could not give its thorns  
a fair chance of mischief it suddenly bends on  
itself and all its cruel points are now at right  
angles to what they were before - Darwin's observations  
shew a great deal of what looks like instinct  
in these climbers - this species  
[Drawing of a creeper with thorns.] seems to be  
eager on mischief its tangled

limbs hang out ready to inflict injury on  
all passers by - another climber is  
so tough it is not to be broken by the fingers  
another appears at its root as a young  
tree but it has the straggling habits of its  
class as may be seen by its cords stretched  
some fifty or sixty feet off - It is often 2  
inches in diameter - you cut it through at  
one part and find it reappear 40 yards off  
as if another plant

Another climber is like the leaf of an aloe  
but convoluted as strangely as shavings from  
the plane of a carpenter - It is dark green in  
colour and when its bark is taken off it is  
beautifully str[.]iated beneath lighter & darker  
green like the rings of growth on wood  
still another is a thin string with a succession  
of [.]large knobs - & another has its bark finished  
up all round at intervals so as to present  
a great many cutting edges - the common  
one need scarcely be mentioned in which

[0053]

47

all along its length are strong bent hooks all  
placed in the way that will hold one if it can  
but grapple with him for that is common  
and not like those mentioned which seem to  
be stragglers from the carboniferous period  
of geologists when Pachydermata wriggled among  
tangled masses worse than these unscathed - We  
employed about 10 jolly young Makonde to  
deal with these prehistoric plants in their  
own way - They are accustomed to clearing  
spaces for gardens and went at the work with  
a will using tomahawks well adapted for  
the work

[Drawing of a tomahawk.] They whittled away right  
manfully using an axe

[Drawing of an axe.] when any trees  
had to be cut - their pay arranged before[-]  
hand was to be one yard of calico per day -  
This is not much seeing we are still so  
near the sea coast - Climbers & young trees  
melted before them like a cloud before the Sun  
Many more would have worked than we  
employed but we used the precaution of  
taking the names of those engaged - The tall men

became exhausted soonest while the shorter men worked vigorously still - but a couple of days hard work seem to tell on the best of them - It is doubtful if any but meat eating people can stand long continued labour without exhaustion - the Chinese may be an exception - Here the Makonde have rarely the chance of a good feed of meat It is only when one of them is fortunate enough to spear a wild hog or an antelope When a fowl is eaten they get but a taste of it with their porridge - When French Navvies were first employed they could not do a tithe of the work of our English ones - but when the French were fed in the same style as the English

[0054]

48

[13<sup>th</sup> April 1866] they performed equally well

We now began to descend the Northern slope down to the Rovuma and a glimpse could occasionally be obtained of the country - It seemed covered with great masses of dark green forest but the undulations occasionally looked like hills and here and there a *sterculia* had put on yellow foliage in anticipation of the coming winter - More frequently [...]our vision was circumscribed to a few yards till our merry wood cutters made for us the pleasant scene of a long vista fit for camels to pass - As a whole the jungle would have made the authors of the natty little hints to travellers smile at their own productions - good enough perhaps where one has an open country with trees hills &c of which to take bearings - estimate distances - see that one point is on the same latitude another on the same longitude with such another and all to be laid down fair and square with protractor - compass - but so long as we remained within the vegetation that is fed by the moisture from the Indian ocean - the steamy - smothering air, and dank rank luxuriant vegetation made me feel like it struggling for existence, and no more capable of taking bearings than if I had been in a hogshhead & observing through the bunghole -

An old head     Monijiñko man presented a goat - Asked  
if Sepoys wished to cut its throat - The Johannese  
being of a different sect of Mahometans wanted  
to cut it in some other way than their Indian  
coreligionists - then ensued a fierce dispute  
as to who was of the right sort of Moslem  
It was interesting to see that not christians

[0055]

49

[13<sup>th</sup> April 1866] alone but other nations feel keenly on religious  
subjects Saw rocks of grey sandstone like  
that which overlies coal and the Rovuma in the  
distance - Didi name of a village whose headman  
Chombokea ~~with but one foot~~ is said to be a doctor - All the head[-]  
men pretend or are really doctors - One Fundindouba  
came after me for medicine for himself however -

[14<sup>th</sup>] We succeeded in reaching the Rovuma  
when some very red cliffs appear on the  
opposite heights - and close by where it is  
marked on the map that the Pioneer turned  
[15<sup>th</sup>] in 1861 - Here we rested on Sunday 15<sup>th</sup>

Our course now lay westwards along  
the side of that ragged outline of table land which  
we had formerly seen from the river as  
flanking both sides - There it appeared  
a range of hills shutting in Rovuma - Here  
we had spurs putting out towards the River  
and valleys retiring from a mile to three  
miles inland - Sometimes we would round  
them sometimes rose over and descended  
their western sides and a great deal of  
wood cutting was required - the path is not  
straight but from one village to another  
however out of the straight W- S. W of the  
true course it may be - We came per-  
petually on gardens - and remarked  
that rice was sown among the other grain  
There must be a good deal of moisture  
at other times to admit of this succeeding  
At present, the crops were suffering for  
want of rain - We could purchase plenty of rice  
for the Sepoys and well it was so for the supply  
which was to last till we arrived at Ngomano  
was finished on the 13<sup>th</sup> An old doctor with our  
[17] food awaiting presented me with two large bags  
of rice unhusked & his wife husked it for us -

[0056]

50

[17<sup>th</sup> April 1866] Not being acquainted with camels and my other men being equally ignorant of their management I had to leave them in the hands of the Sepoys - I ordered them to bring as little luggage as possible and the Havildar assured me that two buffaloes were amply sufficient to carry all ~~he~~ ~~ea~~ they would bring - I now find that they have more than full loads for two buffaloes - two mules and two donkeys but when these animals fall down under the loads they assure me with so much positiveness that they are not over[-] loaded that I have to be silent or only as I have several times done express the opinion that they would kill these animals - This observation on my part leads them to hide their things in the packs of the camels which too are overburdened - I fear that my experiment with the Tsetse will be vitiated but no symptoms yet occur in any of those bitten except weariness, The Sun is very sharp - it scorches - nearly all sepoys had fever but it is easily cured - they never required to stop marching and we cannot make over four or five miles a day which movement aids in the cure - In all cases of fever removal from the spot of attack should be made - After the fever by the Sepoys the Nassick boys took their turn along with the Johannese [18<sup>th</sup>] Bon Ali misled us away up to the North in spite of my protest when we turned in that direction - He declared that was the proper path - We had much wood cutting and found that our course that day & next were to visit & return from one of his wives - a comely Makonde

[0057]

51

woman - He brought her to call on me and I had to be polite to the lady though we lost a day by the zigzag - This is one way by which the Arabs gain influence - a great many very light coloured

people are strewed among the Makonde but only one of these had the Arab hair - On asking Ali whether any attempts had been made by Arabs to convert those with whom the Arabs enter into such intimate relationships he replied that the Makonde had no idea of a Deity - No one could teach them though Makonde slaves when taken to the coast & elsewhere were made Mahometans - Since the slave trade was introduced the Makonde have much diminished in numbers and one village makes war upon another and kidnaps, but no religious teaching has been attempted - the Arabs come down to the native ways and make no attempts to raise the natives to theirs - It is better that it is so for the coast Arab's manners and morals would be no improvement on the pagan African -

[19<sup>th</sup> April 1866] We were led up over a talus again and on to the level of the plateau where the evaporation is greater than in the valley - tasted water for the first time this journey of an agreeable coldness People especially women very nude and men very eager to be employed as wood cutters - Very merry at it every now & then one raises a cheerful shout in which all join - I suppose they are urged on by a desire to please their wives with a little clothing The higher up the Rovuma we ascend the people are more and more tattooed on the face & and on all parts of the body - The teeth filed to points and huge lip rings in the women some few Mabiha men from the South side of the river have lip rings too -

[20<sup>th</sup>] A Johanna man allowed camels to trespass on destroy a man's tobacco patch - The owner would not allow us

[0058]

52

[20<sup>th</sup> April 1866] After this to pass through his rice field in which the route lay - I examined the damage and made the Johanna man pay a yard of calico for it which set matters all right -

Tsetse biting buffaloes again - Elephants Hippopotami and pigs are the only game here but we see none - The Tsetse feed on them In the low meadow land from one to three miles broad which lies along both banks we have brackish pools - one a large one which we passed is called Nrongwe had much fish

and salt are got from it -

[21<sup>st</sup>] After a great deal of cutting we reached the valley of Mehambwe to spend Sunday all glad that it has come round again - Here some men came to our camp from Ndonde who report that an invasion of Mazitu had three months ago swept away all the food out of the country and they are now obliged to send in all directions for [...]provisions - When saluting they catch each other's hands and say Ai! Ai! But the general mode introduced probably by the Arabs is to take hold of the right hand and say Marhaba (welcome)

A wall eyed ill looking fellow who helped to urge on the attack in our first visit and the man to whom I gave cloth to prevent collision came about us disguised in a jacket - I knew him well but said nothing to him -

[23<sup>d</sup>] When we marched this morning we passed the spot where an animal had been burned in the [...]fire - on enquiry I found that it is the custom when a leopard is killed to take off the skin and consume the carcase thus because the Makonde do not eat it - the reason

[0059]

53

[23 April 1866] they gave for not eating flesh which is freely eaten by other tribes is "that the leopard eats men" this shews the opposite of an inclination to cannibalism

All the rocks we had seen shewed that the plateau consists of grey sandstone capped by a ferruginous sandy conglomerate We now came to blocks of silicified wood lying on the surface - These are so like recent wood that no one who has not handled it would conceive it to be stone & not wood - The outer surface preserves the grain or woody fibre the inner is generally silica

Buffaloes bitten by Tsetse again - shew no bad effects from it - One mule is dull and out of health - thought that this might be the effect of the bite till I found that



his back was so strained that he could not stoop to drink and could eat only the tops of the grasses - An ox would have been ill in two days after the biting on the 7<sup>th</sup>

A carrier stole a shirt and went off unsuspected - When the loss was ascertained the man's companions went off with Ben Ali by night - got him in his hut collected the headmen of the village who fined him about four times the value of what had been stolen - They came back in the morning without seeming to think that they had done aught to be commended this was the only case of theft we had noticed and it the treatment shews a natural sense of justice

[0060]

54

[24<sup>th</sup> April 1866] We had showers occasionally but at night all the men were under cover of screens - the fevers were speedily cured - no day was lost by sickness but we could not march more than a few miles owing to the slowness of the Sepoys - They are a heavy drag on us & of no possible use except acting as sentries at night

When in the way between Kindany and Rovuma I observed a plant here called Mandare the root of which is in taste & appearance like a waxy potato - I saw it once before at the falls of below the Barotse valley in the middle of the Continent It had been brought there by an emigrant who led out the water irrigation and it still maintained its place in the soil Would this not prove valuable in the soil of India? I find that it is not cultivated further up the country of the Makonde but I shall get Ali to secure some for Bombay -

[25<sup>th</sup>] A serpent bit Jack our dog above the eye Chuma saw it and set up a loud laugh at the terror shewn by the dog - The upper eyelid swelled very much but no other symptoms appeared - next day all swelling was gone The serpent was either harmless or the quantity of poison injected very small - The pace of the camels is distressingly slow and

it suits the Sepoys to make it still slower  
than natural by sitting down to smoke &  
eat - Grass very high and ground under it  
damp and steamy

[26<sup>th</sup>] On the 25<sup>th</sup> we reached Narri and resolved  
to wait next and buy food as it is not  
so plentiful in front - people eager traders

[0061]

55

[26<sup>th</sup> April 1866] in meal fowls eggs & honey - women very rude

Yesterday I caught a Sepoy Pando belabouring  
a camel with a big stick as thick as any part of  
his arm - the path being narrow it could not get  
out of his way - shouted to him to desist. He did not  
know I was in sight - Today the effect of the bad  
usage was seen in the animal being quite unable  
to move its leg - Inflammation had set up in the  
hip joint. I am afraid that several bruises  
which have festered on the camels and were to  
me unaccountable have been wilfully bestowed  
this same Pando & another left Zanzibar drunk -  
He then stole a pair of socks from me and has  
otherwise been perfectly useless - a pimple on his  
leg was an excuse for doing nothing for many  
days - We had to leave this camel at Narri under  
charge of the headman

The hills on the North now retired out of our  
sight. A gap in the Southern plateau gives passage  
to a small river which arises in a lakelet of  
some size eight or ten miles inland - The  
river and Lakelet are called Nañgadi - The  
Lakelet is so broad that men cannot be dis-  
tinguished even by the keen eyes of the natives  
on the other side - It is very deep and abounds  
in large fish - The people are Mabiha -  
a few miles above this gap the southern  
highland falls away and there are lakelets  
on marshes also abounding in fish - An  
uninhabited space next succeeds and  
then we have the Matambwe country which  
extends up to Ngomano - the Matambwe  
seem to be a branch of the Makonde and  
a very large one - The country extends a  
long way south - and is well stocked with  
elephants and gum copal trees

[0062]

56

Their language is slightly different from that of the Makonde but they understand each other The Matambwe women are according to Ali very dark but very comely. Though they do wear the lip ring. They carry their ivory gum copal and slaves to Ibo or Wibo

[29<sup>th</sup> April 1866] We spend Sunday 29<sup>th</sup> on banks of the Rovuma at a village called Nachuchu nearly opposite Konayumba the first of the Matambwe whose chief is called Kimbembe - Ali draws a very dark picture of the Makonde - He says they know nothing of a Duty - They pray to their mothers when in distress or dying - know nothing of a future state nor have they any religion except a belief in medicine and every headman is a doctor - No Arab has ever tried to convert them but occasionally a slave taken to the coast has been circumcised in order to be clean and some of them pray - says they know not the ordeal or muavi - The Nassick boys failed me when I tried to communicate some knowledge through them they say that they do not understand Makonde language though some told me that they came from Ndonde's which is the head quarters of the Makonde Ali says that the Makonde blame witches for disease and death - And one of a village dies the whole population departs saying that is a bad spot - They are said to have been notorious for fines but an awe has come over them and no complaints have been made though our animals in passing the gardens have broken a good deal of corn - Ali says they fear the English - An answer to my prayer for influence on the minds of the heathen - I regret that I cannot speak to them that good of his name which I ought

I went with the Makonde to see a specimen of the gum copal tree in the vicinity of this

[0063]

57

[29<sup>th</sup> April 1866] village - The leaves are in pairs like the glossy green with the veins a little raised on both face and back - The smaller branches diverge from same point - The fruit of which we saw the shells seems

[Drawing of the nut.] to be a nut a little larger than this - some animal had in eating cut them through thus- the bark of the tree is light ashy in colour - the gum was oozing from the bark at wounded places - and it drops on the ground from the branches - in this process the insects are probably imbedded - the people dig in the vicinity of Modern trees in the belief that the more ancient trees which dropped their gum before it became an article of commerce must have stood there - "In digging none may be found on one day but God (Mungu) may give it to us on the next" - to this all the Makonde present assented, and shewed me though the Arab idea was that they had no knowledge of a supreme being No consciousness of his existence was present in their minds - the Makonde get the gum in large quantities - This attracts the coast Arabs who remain a long time in the country purchasing it - Hernia humoralis abounds it is ascribed to beer drinking

Many ulcers burst forth on camels - some seem old dhow bruises - They come back from feeding bleeding in a way that no rubbing against a tree would account for - I am sorry to suspect foul play - the buffaloes and mules are badly used - but I cannot be always near to prevent it -

Bang is not smoked but tobacco is - people have no sheep or goats - only fowls, pigeons, and muscovy ducks are seen - Honey very cheap - a good large pot of about a gallon with four fowls was given for 2 yards of calico - buffaloes again bitten by Tsetse

[0064]

58

[30<sup>th</sup> April 1866] and by another fly exactly like the house fly but having a straight hard proboscis instead of a soft one - other large flies make the blood run - the tsetse does not disturb the buffaloes but these other and smaller flies do - the Tsetse seems to like the camel best - these they are gorged with blood - they dont seem to care for the mules and donkeys

[1<sup>st</sup> May 1866] We now came along through a country comparatively free of wood - We could

move on without perpetual cutting & clearing - It is beautiful to get a good glimpse out on the surrounding scenery - though it still seems nearly all covered with great masses of umbrageous foliage mostly of a dark green colour - Most of the individual trees possess dark glossy leaves like laurel. We passed a gigantic specimen of the Kumbe or gum copal tree - Kumba means to dig -. Changkumb[e] or things dug is the name of the gum the Arabs call it Sandarusē - Did the people give the name Kumbe to the tree after the value of the gum became known to them - The Malole from the fine grained wood of which all the bows are made had shed its fruit on the ground, the fruit looks inviting to the eye - an oblong peach looking thing with a number of seeds inside but it is eaten by maggots only -

When we came to Ntande village we found it enclosed in a strong stockade from a fear of attack by Mabiha who come across the river and steal their women when going to draw water - this is

[0065]

59

for the Iboe market - they offered to pull down their stockade and let us in if we would remain overnight but we declined Before reaching Ntande we passed the ruins of two villages - the owners were the attacking party when we ascended the Rovuma in 1862 - I have still the old sail with four bullet holes through it which they fired after we had given cloth and got assurances of friendship - the father and son of this village were the two men seen by the 2<sup>d</sup> boat after preparing to shoot - the fire of the 2<sup>d</sup> boat struck the father on the chin and the son on the head - It may have been for the best that the English are known as people who can hit hard when unjustly attacked as we on this occasion were. Never was murderous assault more unjustly made or unprovoked - They had left their villages

and gone up over the highlands away  
from the river their women came to look at us -

[May [18]66] Mountains again approach us and we  
pass one which was noticed in our first  
ascent as like a table mountain - It is 600 or 800  
feet high

[Drawing of the table mountain.] and called Liparu - It is the plateau  
now become mountainous - A perennial stream  
comes down from its western base and forms  
a lagoon in the meadow land which flanks the  
Rovuma - the trees which love these perpetual  
streams spread their roots all over the surface  
of the boggy banks & form a firm surface  
but at spots one may sink a yard deep  
[pages we [...]d is [...]led [...]onga] We had to fill up these deep ditches with branches  
and leaves - unload the animals & lead them  
across - spent night on the banks of the  
Liparu and then proceeded on our way -

[0066]

60

[3 May 1866] We rested in a Makoa village the head  
of which was an old woman - the  
Makoa or Makoane are known by  
a half moon figure on their foreheads  
or elsewhere - our poodle dog Chitani  
chased the dogs of this village with  
unrelenting fury - His fierce looks  
inspired terror among the wretched  
pariah dogs of a yellow & white colour  
and those looks were entirely owing  
to it being difficult to distinguish at  
which end his head or tail lay - He  
enjoyed the chase of the yelping curs  
immensely - and if one of them had  
turned he would have bolted the other  
way

A motherly looking woman came for[-]  
ward and offered me some meal -  
this was when we were in the act of  
departing - others had given food to the  
men and no return had been made  
I told her to send it on by her husband  
and I would purchase it - It would have  
been better to have accepted it. some  
give merely out of kindly feeling & with  
no prospect of a return

Many of the Makoa men have their  
faces thickly tattooed in double raised

lines of about half an inch in length

[Drawing of the lined tattoos.] after the incisions are made charcoal is rubbed in and the flesh pressed out so that all the cuts are raised above the level of the surface - It gives them rather a hideous look and a good deal of that fierceness which our Kings and other [...] of old put on when having their portraits taken

[0067]

61

[4<sup>th</sup> May 1866] The stream embowered in perpetual shade and over spread with the roots of of water loving broad leaved trees we found to be called Nkonya the spot of our encampment was an island formed by a branch of it parting & reentering it again - The owner had used it for rice

Buffaloes bitten again by the Tsetse on 2<sup>d</sup> and also today From the bites of other flies which look much more formidable than tsetse blood of arterial colour flows down - This symptom I never saw before but when we slaughtered an ox which had been tsetse bitten we obser[-] -ved that the blood had the arterial hue - The cow has inflammation of one eye and a swelling on the right lumbar portion of the pelvis The grey buffalo has been sick but this I attributed to unmerciful loading - His back is hurt -The camels do not seem to feel the fly though they get weaker from the horrid running sores upon them & hard work - No symptoms of Tsetse in Mules [o]r donkey but one mule has had his shoulder sprained and he cannot stoop to eat or drink

We saw the last of the flanking range on the North - the country in front is plain with a few detached granitic peaks shot up - The Makoa in large numbers live at the end of the range in a place called Nyuchi -At Nyamba a village where we spent the night of the 5<sup>th</sup> was a doctor [5<sup>th</sup>] and rain maker - she presented a large basket of Soroko or as they called it in India "Mung" and a fowl she is tall & well made with fine limbs and feet she was profusely tatooed all over - Even hips and buttocks had their elaborate

markings - no shame is felt in exposing these parts.

[0068]

62

[5<sup>th</sup> May 1866] a good deal of salt is made by lixiviation  
of the soil and evaporating by fire  
One head woman had a tame Khanga  
tore or tufted guinea fowl with bluish  
instead of white spots

In passing along westwards after  
leaving the end of the range we came first  
of all on sandstone hardened by fire  
Then granitic masses as if that had been  
contained the igneous agency of partial  
metamorphosis - It had also lifted up the  
sandstone so as to cause a dip to the East  
then the syenite or granite seemed as  
if it had been melted for it was all in  
striae which striae as they do elsewhere run  
East and West - With the change in  
Geological structure we have a different  
vegetation - Instead of the laurel leaved  
trees of various kinds we have African  
ebonies - acacias & mimosae - the grass  
is shorter and more sparse and we  
can move along without wood cutting  
We were now opposite a hill on the  
South called Simba a lion from its  
supposed resemblance to that animal  
A large Mabiha population live there  
and make raids occasionally over  
to this side for slaves

Tsetse again: animals look drowsy -  
cows eye dimmed - when punctured  
skin emits a stream of scarlet blood

[6<sup>th</sup>] People seem intelligent and respectful  
At service a man began to talk but  
when I said "Kusoma mungu" to pray  
to God he desisted - It would be interesting to  
know what the ideas of these men are  
and ascertain what they have gained

[0069]

63

in their communings with nature during the  
ages past. They do not give the idea of that



boisterous wickedness & disregard of life which we read of in our own dark ages, but I have no one to translate - I can understand much of what is said on common topics chiefly from knowing other dialects

[[7]<sup>th</sup> May [1]866] A camel died during night and the grey buffalo in convulsions this morning - The cruelty of these sepoys vitiates my experiment and I quite expect many camels - one buffalo and one mule to die yet - they sit down and smoke and eat leaving the animals loaded in the sun - If I am not with them it is a constant dawdling - They are evidently unwilling to exert themselves - They cannot carry their belts and bags and their powers of eating and vomiting are a caution - The Makonde villages are remarkably clean but no sooner do we pass a night in one than the fellows soil all about it - The climate does give a sharp appetite but these Sepoys indulge it till relieved by vomiting & purging - They breakfast then an hour afterwards they are sitting eating the pocketfuls of corn ^ maize the have ^ stolen & brought for the purpose - I have to go ahead, otherwise we may be misled into a zigzag course to see Ali's friends, and if I remain behind to keep the Sepoys on the move, it deprives me of all the pleasure of travelling - We have not averaged 4 miles a day in a straight line yet the animals have often been kept in the sun for eight hours at a stretch - When we get up at 4 AM - we cannot get underweight before eight - Sepoys are a mistake

[0070]

64

[7<sup>th</sup> May 1866] -We are now opposite a mountain called Nabungala which resembles from the North East an Elephant lying down Another camel a very good one died in the way - shiverings & convulsions are not at all like what we observed in horses and oxen killed by Tsetse but such may be the cause however The only symptom pointing to the Tsetse is the arterial looking blood

but we never saw it ooze from  
the skin after the bite of the gad fly as  
now

[8<sup>th</sup> May] We arrived at a village called  $\hat{\text{~}}$  or Liponde Iponde  
which lies opposite a granite hill on the  
other side of the river where we spent a  
night on our boat trip - It is called  
Nakapuri. rather oddly for the words are  
not Makonde but Sichuana - goat's horn  
from the masses jutting out from the rest  
of the mass - I left the Havildar Sepoys  
and Nassick boys here in order to make  
a forced march forward where  
no food is to be had and send either to the South  
or westwards for supplies so that after  
they have rested the animals & themselves  
five days they may come - one mule  
very ill - one buffalo drowsy & exhausted  
one camel a mere skeleton from bad  
sores - another with an enormous hole  
at the point of the pelvis which sticks out  
at the side - I suspect that this was made  
maliciously for he came from the  
field bleeding profusely - no tree would  
have perforated in a round hole in  
this way. I take all the goods and  
leave only the Sepoys' luggage which  
is enough for all the animals now -

[0071]

65

[[9<sup>th</sup> May 1866] I went on with the Johanna men and 24  
carriers. It was a pleasure to get away from the  
sepoys and Nassick boys - The two combined to  
overload the animals - I told them repeatedly  
that they would kill them, but no sooner had  
I adjusted the burdens, and turned my back  
than they put on all their things - sneaking  
deception is so dear to these Nassick boys I  
suspect they have been sold out of their own  
countries for crimes - It was so unpleasant for  
me to be scolding them, and then find them with  
their inveterate low cunning depositing their things  
slyly under the goods, that I gave up speaking  
not only did they not carry their own beds or  
blanket but they accumulated food & loaded  
the beasts with that - one boy had a bag of maize  
stowed on the mule and it fell down under  
this addition - He was foolish enough to

let out what the others probably thought for he refused point blank to do the small modicum of work I could get out of them namely to lead a mule or a buffalo - This implied nothing but walking before it for they never drew the beast aside on coming to a stump or tree but let its burden shove it aside and of course strain his muscles. As he shouted out his determination to do nothing and growled out in addition something about the crime I had been guilty of in bringing them into this wild country I applied a stick vigorously to a part of his body where no bones are likely to be broken till he came to his senses - on the first gentle application he said "You may take your gun and shoot me I'll do nothing" - This shewed me that a gentle chastisement would not do and I gave at him in earnest till he was satisfied he had made a mistake in ringleading

[0072]

66

It was however such continual vexation to contend with the sneaking slave spirit that I gave up annoying myself by seeing matters, though I felt certain that the animals would all be killed - We [10<sup>th</sup> May 1866 -] did at least eight miles pleasantly well and slept at Moeda a village - Rocks still syenite - passed a valley with the large æthorny acacias of which canoes are often made - and a Euphorbaceous tree with seed vessels as large as Mandarin oranges with three seeds inside - We were now in a country which in addition to the Mazite invasion was suffering from one of those inexplicable droughts to which limited and sometimes large portions of this country are subject It had not been nearly so severe æon the opposite or south side and hither too the Mazite had not penetrated - Rust, which plagued us nearer the coast is now not observed - the grass is all crisp & yellow - many of the plants dead and many leaves fallen off the trees as if winter had begun - Many

leaves are also discoloured - the ground  
is covered with open forest with  
here and there thick jungle on the  
banks of streams - All the rivulets  
we have passed are mere mountain  
torrents filled with sand in which  
the people dig for water -

We passed the spot where an Arab  
called Birkal was asked payment  
for leave to pass - After two and a  
half days parley he fought [&] killed two  
Makonde & mortally wounded a headman

[0073]

67

which settled the matter - no fresh demand has  
been made - Ali's brother also resisted the  
same sort of demand - fought several times  
or until three Makonde and two of his people  
were killed - They then made peace and no  
other exactions have been made

[11<sup>th</sup> May 1866] We now found a difficulty in getting our  
carriers on account of exhaustion  
from want of food. In going up a sand  
stream called Nyelle we saw that all moist  
spots had been planted with maize & beans  
so the loss caused by the Mazite who swept  
the land like a cloud of locusts will not  
be attended by much actual starvation - We  
met a runaway woman - she was seized  
by Ali and it was plain that he expected  
a reward for his pains - He thought she was  
a slave but a quarter of a mile off was the  
village she had left and it being doubtful  
if she were a runaway at all the would be  
fugitive slave capture turned out a failure

[12<sup>th</sup>] About 4' EW.E of Matawatawa or  
Nyamatolole our former turning point.

[13<sup>th</sup>] We halted at a village at Matawatawa  
a pleasant looking lady with her[...] face pro-  
fusely tatooed came forward with a bunch  
of sweet reed or Sorghum saccharatum  
and laid it at my feet saying - "I met  
you here before" pointing to the spot at on the  
river where we turned - I remember  
her coming then and asking the boat to wait  
while she went to bring us a basket of  
food - I think it was given to Chiko and

no return made - It is sheer kindness  
that prompts them sometimes - Though  
occasionally people do make presents  
with a view of getting a larger one in return  
it is pleasant to find it not always so -

[0074]

68

[13<sup>th</sup> May 1866] She had a quiet dignified manner both  
in talking and walking - I now gave  
her a small looking glass - and she went  
and brought me her only fowl and a  
basket of cucumber seeds from which  
oil is made - from the amount of oily  
matter they contain they are nutritious  
when roasted and eaten as nuts - if she  
made an apology saying ~~it was~~ they were hungry  
times at present - I gave her a cloth  
and so parted with Kanañgone or  
as her name may be spelled Kanañone  
Carriers very useless from hunger  
and we could [not] buy anything for them  
country all dried up & covered sparsely  
with mimosas & thorny acacias

[14<sup>th</sup>] Could not get the carriers on more  
than an hour and three quarters - men  
tire very soon on empty stomachs  
We had reached the village of Hassane  
opposite to a conical hill named Chisulwe  
It is on the south side of the river and  
evidently of igneous origin - It is tree  
covered while the granite always shews  
lumps of naked rock - All about great  
patches of beautiful dolomite lie -  
It may have been formed by baking  
of the tufa which in this country  
seems always to have been poured  
out with water after volcanic  
action - Hassane's daughter was just  
lifting a pot of French beans boiled  
in their pods off the fire when we  
entered the village - He presented them  
to me and when I invited him to partake  
but he replied that he was at home  
and would get something while I was

[0075]

[14<sup>th</sup> May [1]866] a stranger on a journey - He like all the other head men is a reputed doctor and his wife a stout old lady a doctress - He had never married any wife but this one and he had four children all of whom lived with their parents - We employed one of his sons to go to the south side and purchase food. sending at the same time some carriers to buy for themselves - The siroko and rice bought by Hassane's son we deposited with him for the party behind when they should arrive The amount of terror the Mazite inspire cannot be realized by us - observed that a child would not go a few yards for necessary purpose unless grandmother stood in sight They shake their shields and the people fly like stricken deer - Matumore or as the Arabs call the chief at Ngomano gave them a warm reception and killed several of them This probably induced them to retire -

[15<sup>th</sup>] Miserably short marches from hunger - I sympathize with the poor fellows - sent them [16<sup>th</sup>] to buy food for themselves on the south bank but misled by a talkative fellow named Chikungu they went off North where we knew nothing can be had - His object was to get paid for three days while they only loitered here - I suppose hunger has taken the spirit out of them - but I told them that a day in which no work was done did not count - They admitted this - We pay about 2 feet of calico per day and a fathom or six feet for three days carriage -

[17<sup>th</sup>] With very empty stomachs they came on a few miles and proposed to cross to south side - as this involved crossing the Loendi too I at first objected but

[0076]

[17<sup>th</sup> May 1866] in hopes that we might get food for them we consented and were taken over in two very small canoes - sent Ali and Musa meanwhile to the South to try and get some food - got a little given Sorghum for them and paid them

off- These are the little troubles of travelling  
and scarce worth mentioning - a  
granitic peak now appears about 15'  
off to the West NS West  
[Drawing of the peak.] It is called  
Chihoka

[18<sup>th</sup>] At our crossing place metamorphic  
rocks of a chocolate colour stood  
on edge - and in the country round  
we have patches of dolomite sometimes  
as white as marble - country all dry  
grass & leaves crisp & yellow - though  
so dry now yet the great abundance  
of the dried stalks of a water loving  
plant - a sort of herbaceous acacia  
with green pea shaped flowers - shews  
that at other times it is damp enough  
[feet now] the marks of peoples footing floundering  
in slush but no dry shews that the  
country can be sloppy

The headman of the village where we  
spent night of 17<sup>th</sup> is a martyr to  
Rheumatism - He asked medicine &  
when I gave him some he asked me to  
give it to him out of my own hand  
He gave me a basket of siroko and  
of green Sorghum as a fee which  
I was very glad for my own party  
were suffering and I had to share  
the little portion of flour I had reserved  
to myself -

[0077]

71

[[19<sup>th</sup>] May [18]66] Coming on with what carriers we could  
find at the crossing place we reached the  
confluence without seeing it and Matumora  
being about two miles up the Loendi we  
sent over to him for aid - He was over this  
morning early a tall well made man  
with a somewhat severe expression of  
countenance from a number of wrinkles  
on his forehead - He took us over the Loendi  
which is decidedly the parent stream of the  
Rovuma though that as it come from the  
West still retains the name - Loendi from the  
South West here and is from 150 to 200 yards  
wide while Rovuma above Matawatawa is  
from 200 to 250 [yards] - full of islands rocks &

sandbanks - Loendi has the same character  
 We can see the confluence from where we cross  
 about 2' to the North - They are both rapid shoal  
 and sandy - small canoes are used on them  
 and the people pride themselves on their skilful  
 management - In this the women seem in no  
 ways inferior to the men -In looking up  
 the Loendi we see a large granitic peak  
 called Nkanye some 20' off and beyond it  
 the dim outline of distant highlands in which  
 seams of coal are exposed - Pieces of the  
 mineral are found in Loendi's sands - -  
 Matumora has a good character in the country  
 and many flee to him from oppression  
 He was very polite - sitting on the right  
 bank till all the goods were crossed over  
 then coming in the same canoe with me  
 himself - opened a fish bask in a weir  
 and gave me the contents - then a little  
 green Sorghum - He literally has lost all  
 his corn for he was obliged to flee with  
 all his people to Marumba a rocky island  
 in Rovuma about 6' above Matawatawa

[0078]

72

[19<sup>th</sup> May 1866.] Matumora says that both Loendi and Rovuma  
 come out of Lake Nyassa - a boat could not  
 ascend however because many waterfalls are  
 in their course - It is strange if all is a myth  
 Matumora asked if the people through whom  
 I had come would preserve the peace I  
 wished - He has been assalted on all sides by  
 slave hunters - He alone has never hunted  
 for captives - If the people in front should  
 attack me he would come and fight them  
 Had never seen a European before D<sup>r</sup> Roscher  
 travelled as an Arab - nor could I learn  
 where Likumbu at Ngomano lives - It was  
 with him that Roscher is said to have left his  
 goods

The Mazite had women children oxen &  
 goats with them - the whole tribe lives on  
 plundering the other natives by means of the  
 terror their shields inspire - Had they gone  
 further down Rovuma no ox would have  
 survived the Tsetse

[20<sup>th</sup>] Paid Ali to his entire satisfaction and sent



off a despatch "Nº 2 Geographical" and then  
sent off four men South to buy food -  
Here we are among Matambwe - Two of  
Matumora's men act as guides. We are  
about 2' South & by West of the confluence  
Ngomano - Lat. 11° 26' 23". Long. 37° 49' 52' E

Abraham came up and said he had  
been sent by the Sepoys who declared they  
would come no further - It was with  
the utmost difficulty they had come so far  
or that the Havildar had forced them on  
they would not obey him - Would not  
get up in the mornings to march - Lay  
in the paths and gave their pouches [&] muskets

[0079]

73

to the natives to carry - they make themselves utterly  
useless - black buffalo dead - one camel D<sup>o</sup> and one  
mule left behind ill - It is difficult to dissassociate  
the bad treatment and Tsetse bites - the experiment is  
vitiated - were I not aware of the existence of the Tsetse  
I should say they died from sheer bad treatment &  
hard work -

Sent a note to be read to Sepoys - it stated  
that I had seen their disobedience - unwillingness  
and skulking and as soon as I recieved the  
Havildar's formal evidence I would send them  
back - I regretted parting with the Havildar only -  
they excelled only in eating and vomiting - the  
climate gives a keen appetite and unrestrained  
indulgence then results in emesis

Leopard came a little after dark while moon  
was shining and took away a little dog from among  
us - It is said to have taken off a person a few  
days ago - I

[22<sup>d</sup>] Men returned with but little food in return  
for much cloth - Matumora very friendly but he  
has nothing to give save a little green sorghum &  
[-] that he brings daily

A South wind blows strongly every afternoon  
the rains ceased about the middle of May &  
the temperature is lowered - A few heavy night  
showers closed the rainy season

[23<sup>d</sup> - 24] Lunars &c

[25<sup>th</sup>] Matumora is not Ndonde - that is a chief  
to the South West of this - Matumora belongs to the  
Matumbwe tribe

[26<sup>th</sup>] Sent Musa Westwards to buy food and he  
returned on evening of 27<sup>th</sup> without success  
found an Arab slave dealer waiting in  
the path and he had bought up all the food  
about 11 P M - saw two men pass our door  
with two women in a chain - one man

[0080]

74

carried fire in front - one behind a musket  
Matumora admits that his people sell each  
other

[27<sup>th</sup> May 1866] The Havildar and Abraham came up  
Havildar says all I said in my note  
was true and when it was read to the Sepoys  
they bewailed their folly the Havildar says  
though they were all sent away disgraced  
no one would be to blame but themselves  
He had brought them to Hassane's but  
they were useless though they begged to be  
kept on - May give them another trial  
but at present they are a sad incumbrance  
South West of this Manganja begin but if  
one went by them there is a space beyond  
in South West without people

The country due West of this is described  
by all to be so mountainous and beset  
by Mazite that there is no possibility  
of passing that way - I must therefore  
make my way to middle of Lake - cross  
over and then take up my line of 1863 -

[2 June] The men sent to the Matambwe South East of this  
returned with a good supply of grain - The  
Sepoys wont come - say they cannot a  
mere excuse because they tried to prevail  
on Nassick boys to go slowly like them;  
and wear my patience out - They killed  
one camel beating it till it died - They used  
the but ends of their muskets - I thought  
of going down disarming them all and  
taking five or six of the willing ones but  
it is more trouble than profit so I propose  
to start Westwards on Monday 4<sup>th</sup> or Tuesday  
5<sup>th</sup> Sepoys offered Ali eight Rupees to  
take them to the coast so it has been a  
regularly organized conspiracy

[0081]

75

[2 June 1866] From the appearance of the cow buffalo I fear the tsetse is its chief enemy but it has what looks like a bayonet wound on its shoulder and many of the wounds or bruises on the camels were so probed that I suspect the sepoy's. This suspicion is supported by my lighting on one of them belabouring a camel with a thick stick and next day the beast was unable to move from inflammation on the hip joint from blows on the Trochanter Major - This, had I not seen & shouted to the fellow I should have set down to natural causes

Many things African are possessed of as great vitality in their line as the African people - The white ant was imported accidentally into St Helena from the coast of Guinea and have committed such ravages in the town of St James that many people have been ruined & the Governor calls out for aid against them - In other so called new countries a wave of English weeds follows the tide of English Emigration - and so with insects - the European house fly chases away the blue bottle fly in New Zealand - settlers have carried the house fly in bottles & boxes for their new locations but what European insect will follow us & extirpate the tsetse - the Arabs have given the Makonde bugs but we have no house fly wherever we go and in addition blue bottle flies - another fly like the house fly but with a sharp proboscis - and several enormous gad flies - Here there is so much room for everything - In New Zealand the Norwegian rat is driven off by even the European mouse - not to mention the Hanoverian rat of Waterton which is lord of the land - the Maori say that ["]as the white man's rat has driven away the native rat - so the European fly drives away our own - and the clover kills our fern so will the Maori disappear before the white man himself" - the hog placed ashore by

[0082]

76

[2 June 1866] by Captain Cook has now overran one side of the island and is such a nuisance that a large farmer ^ of 100 000 acres has given sixpence per head

for the destruction of some 20 000 & without  
any sensible diminution - this would be  
no benefit here for the wild hogs abound  
and do much damage besides affording  
food for the Tsetse - They brutes follow  
the ewes with young and devour the poor  
lambs as soon as they make their appearance

[3<sup>d</sup> June] The cow buffalo fell down foaming  
at the mouth and expired - She had what  
seemed to be a bayonet wound on the  
shoulder ^ in which ^ the weapon had broken the ridge  
of the scapula - The meat looks fat &  
nice - and is relished by the people - a  
little glairiness seemed to be present on  
the foreleg and sometimes think that  
notwithstanding the dissimilarity of  
of the symptoms observed in the  
camels & buffaloes now and those  
we saw in oxen & horses the evil may  
be the Tsetse after all - But they have  
been badly used without a doubt -  
the calf has a cut half an inch deep -  
the camels have had large ulcers -  
and at last a peculiar smell which  
portended death - I feel perplexed &  
not at all certain as to the real causes  
of death -

The Sepoys are a nuisance - I have  
sometimes thought of going back dis-  
arming half and sending them back so  
this might be disapproved by the military  
authorities in India - on the other  
hand in going back armed they

[0083]

77

may use these arms among the Makonde  
and bring disgrace on the English name

If I had known their language it might  
have been different but here they have stood  
and hindered my progress some twelve days  
I had however ready translators ever at  
hand in the Nassick boys - I must go forward  
for I have to send some forty mules for food  
and am wearing out my other men while  
the Sepoys sit and talk - It seems certain that  
they gave Ali eight Rupees to take them back  
to the coast without ever asking leave to go -

Asked Matumora if the Matambwe believed in God - He replied that he did not know him and I was not to ask the people among whom I was going if they prayed to Him because they would imagine that I wished them to be killed - Told him that we loved to speak about Him - &c He said when they prayed they offered a little meal and then prayed but did not know much about him - They have all great reverence for the Deity and the deliberate way in which they say we dont know him is to prevent speaking irreverently and that may injure the country - The name is Mulungu - Makodiera afterwards said that "He was not good because he killed so many people["]

[4 June] Left Ngomano - I was obliged to tell the Nassick boys that they must either work or return - It was absurd to have them eating up our goods and not even carrying their own things and I would submit to it no more - Five of them carry bales & two the luggage of the rest Abraham & Richard are behind - I gave them bales to carry & promised them ten Rupees per month to begin on this date - Abraham has worked hard all along

[0084]

78

[5<sup>th</sup> June 1866] and his pay may be due from seventh April the day we started from Kindany

We slept at a village called Lamba on the banks of Rovuma here a brawling torrent ^ 50 150 yards or 200 [yards] perhaps with many islands & rocks in it country covered with open scraggy forest with patches of cultivation everywhere but all dried up at present and withered partly from drought & partly from the cold of winter -We passed a village with good ripe sorghum cut down and the heads or ears all laid neatly in a row - This is to get it dried in the sun and not shaken out by the wind by waving to & fro - It is also more easily watched from being plundered by birds - The sorghum occasionally does not yield seed - It is then the Sorghum saccharatum

for the stalk contains abundance of sugar  
and is much relished & planted by the  
natives - Now that so much has failed  
to yield seed - much of indeed being just in  
flower the stalks are chewed as if sugar  
cane and the people are fat thereon  
but the hungry time is in store when these  
stalks are all done - they make the best  
provision in their power against this  
by planting beans & maize in moist  
spots - The common native pumpkin  
forms a bastard sort in the same way  
but that is considered very inferior  
to the common pumpkin

[6<sup>th</sup>] Great hills of granite are occasionally  
got a glimpse in the North but the trees  
though scraggy close in the view -  
We left a village called Mekosi and soon  
came to a slaving party by a sandstream

[0085]

79

they said that they had bought two slaves but  
they had run away from them - They asked us  
to remain with them - more civil than inviting -  
So we came on to Makodiera the principal head  
man in this quarter and found him a merry  
laughing mortal without any good looks to  
recommend his genial smile - low forehead  
covered with deep wrinkles - flat nose somewhat  
of the Assyrian shape - a big mouth & scraggy  
person - complained of the Maclinga a Waiyau  
tribe north of him & Rovuma stealing his people  
Lat. of vil 11°22'49" South - The river being about  
2' north still shews that it makes a trend to  
the North after we pass Ngomano - He has been  
an elephant hunter - few acknowledge as a  
reason for slaving that sowing & spinning cotton  
for clothing was painful - Waited some days  
for Nassick boys who are behind though we  
could not buy any food except at enormous  
prices and long distances off

[7<sup>th</sup> June] The Havildar and two sepoys came up with  
Abraham but Richard a Nassick boy still  
behind from weakness - sent three off to help  
him with the only cordials we could muster  
the sepoys sometimes profess inability to  
come on but it is unwillingness to encounter

hardship - I must move on whether they  
come or not for we cannot obtain food here  
I sent Sepoys some cloth and on the 8<sup>th</sup>  
proposed to start but every particle of food  
had been devoured the night before so we sent  
off two parts to scour the country round &  
give any price rather than want -

I could not prevail on Makodiera to give me  
a specimen of poetry - He was afraid - neither  
he nor his forefathers had ever seen an  
Englishman - He thought that God was not  
good because he killed so many people  
D<sup>r</sup> Roscher must have travelled as an  
Arab if he came this way for he was  
not known

[0086]

80

[9<sup>th</sup> June 1866] We now left and marched through the  
same sort of scraggy forest gradually  
ascending in altitude as we went West  
Then we came to huge masses of granite  
or syenite with flakes peeling off - They  
are covered with a plant with grassy  
looking leaves and rough stalk which  
peels off into portions similar to what  
are put round candles as ornaments  
It makes these hills look light grey with  
pathes of black rock at the more perpendicular  
parts - The same at about ten miles off  
look dark blue - The ground is often hard  
and stoney but all covered over with  
grass and plants - Looking down at it the  
grass is in tufts and like that on the  
Kalahari desert - Trees shew uplands  
that of which bark cloth is made a  
Pterocarpus is abundant - Timber trees  
seen here and there but scragginess &  
a height of some 20 or 30 feet predominates  
We spent the night by a hill of the usual  
rounded form & called Njeñgo - the  
Rovuma comes close by but leaves us  
again to wind among similar great masses  
Lat 11° 20' 05 S -

[10<sup>th</sup>] a very heavy march through same  
kind of country no human habitation  
appearing - passed a dead body recently  
it was said starved to death - the  
large tract between Makocherás and

our next station at Ngozo hill is without  
any perennial stream - water is  
found often by digging in the same  
streams which we several times  
crossed - sometimes it was a trickling  
rill but suspect that at some

[0087]

81

[[10<sup>th</sup>] June 1866] other seasons all is dry - and people are  
made dependent on the Rovuma alone -  
The first evidence of our being near the  
pleasant haunts of man was a [...] nice little  
woman drawing water at a well - I had become  
separated from the rest - on giving me  
water she knelt down and as country  
manners require held it up to me with both  
hands - I had been misled by one of the carriers  
who got confused though the rounded mass  
of Ngozo was plainly visible from the  
heights we crossed East of it -

An Arab party bolted on hearing of our  
approach - they don't trust the English &  
this conduct increases our importance  
among the natives Lat 11° 18' 10" South -

[[11<sup>th</sup>] Carriers refuse to go further because  
they say that they fear being captured here  
on their return - This is one of the  
troubles of travelling - and not worth  
mentioning

[12<sup>th</sup>] Paid off carriers and wait for a set  
from this - visited by a respectable man  
called Makoloya or Impande - He wished to  
ask some questions as to where I was going  
how long I should be away - Had heard from  
a man who came from Iboe or Wibo  
about the bible - a large book which was  
consulted -

[13] He brought his wife and a little corn -  
says that his father told him that there is a God  
but nothing more = the marks on their  
foreheads and bodies meant only to give  
beauty in the dance - they seem a sort  
of heraldic ornament for they can at  
once tell by his tattoo to what tribe or  
portion of tribe he belongs - the



[0088]

82

[13<sup>th</sup> June 1866] tattoo or tembo of the Matambwe and upper Makonde very much resembles the drawing of the old Egyptians - wavy lines such as the ancients made to signify water - Trees and gardens enclosed in squares seem to have been meant of old for the inhabitants who lived on the Rovuma and cultivated also - The son takes the tattoo of his father and thus it has been perpetuated through the meaning seems now lost - The Makoa have the half or nearly full moon but it is they say all for ornament

[Diagram of the setting/tattoos for different tribes.] some blue stuff is rubbed in to the cuts they say charcoal and the ornament shews brightly in persons of light complexion who are common the Makonde & Matambwe file their front teeth to points - the Machunga a Wayau tribe leave two points on the sides of the front teeth [Drawing of two teeth.] and knock out one of the middle incisors above and below - Their marking is

[Drawings of the tattoos.] and sometimes [Drawings of more tattoos.]

[0089]

83

[[14]<sup>th</sup> [Ju]ne [18]66] As much dependant on carriers as if I had never bought a beast of burden but this is poor stuff to fill a journal with - Went off to Mataba to see if chief there would lend some men the head man Kitwanga went a long way to convoy us there turned saying he was going to get men for Musa next day - We passed near the base of the rounded masses Ngozo & Mekanga and think from a near inspection that they are over 2000 feet above the plain - possibly 3000 feet & nearly bare with only the peculiar grassy plant on some parts not very perpendicular - people are said to have stores of grain on them - and

on one the chief said there is water - Knows of no  
stone buildings of the olden time in the country -  
Passed many masses of ferruginous conglomerate  
and most of the grass dips Westwards - the  
striae seem as if the rock had been partially  
molten and at times the strike is N. & S. at others  
East & West - When we come to what may have  
been its surface it is as if the striae had been  
stirred with a rod while soft -  
Slept at a point of the Rovuma above a cataract  
where a reach of comparatively still water ^ from 150 to 200 yards wide allows  
a school of Hippopotami to live - When the  
river becomes fordable in many places  
as it is said to do in August & September they  
must find it difficult to live

[15<sup>th</sup>] Another three hours march brought us from  
the sleeping place on Rovuma to Mataba the  
chief of which Kinazombe is an elderly man  
with a cunning & severe cast of countenance  
nose Assyrian in type - Has built a large  
reception house in which a number of  
half caste Arabs had taken up their abode  
A great many of the people have guns - and it  
is astonishing to see the number of taming sticks

[0090]

84

[15<sup>th</sup> June 1866]  
[Drawing of taming stick.] abandoned along the road as  
the poor wretches gave in and professed to  
have lost all hope of escape - many huts  
have been built by the Arabs to screen them[-]  
selves from the rain as they travelled - At  
Kinazombe, the second crop of maize is  
ready so the hunger will not be very  
much felt -

[16<sup>th</sup>] Heard very sombre accounts of the country  
in front - four or five days to Mtarika  
and then ten days through jungle to Mataka  
Little food at Mtarika's but plenty at  
Mataka who is near the Lake - The Rovuma  
trends Southerly after we leave Ngozo  
and Masusa on that River is pointed  
out as S.W from Metaba so at Ngozo  
the river may be said to have it furthest  
Northing - Masasa is said to be five days  
or at least fifty miles from Metaba  
the route now becomes S. W.

The cattle of Africa are like the Indian buffalo only partially tamed - They never give their milk without the presence of the calf or its stuffed skin - The "Tulchan" The women adjacent to Mosambique partake a little of the wild animals nature for like the most members of the inferior races of animals they ^ women refuse all intercourse with their husbands after pregnancy is established - and they continue to avoid the male for about three years afterward or until the child is weaned - which usually happens about the third year - I was told on most respectable authority that many fine young native men marry one wife and live happily with her till she becomes pregnant

[0091]

85

[[1]6<sup>th</sup> [Ju]ne 1866] Nothing will induce her to continue to cohabit with him and as the separation is to continue for three years the man is almost compelled to take up with another wife - This was mentioned to me as one of the great evils of society - The same absurdity prevails on the West Coast and there it is said that the men acquiesce from ideas of cleanness and uncleanness -

It is curious that trade Rum should form so important an article of import on the West Coast while it is almost unknown on the East Coast - The same people began the commerce in both instances - If we look North of Cape Delgado we might imagine that the religious convictions of the Arabs had something to do with the matter but the Portuguese south of Cape Delgado have scruples in the matter and would sell their grandfathers with the rum if they could make money by the transaction - They have even erected distilleries to furnish a vile spirit from the fruit of the cashew and other fruits & grain but the trade does not succeed - they give their slaves also rewards of spirit or "mata bicho" "kill the creature" or craving within, and you may meet a man who having had much intercourse with Portuguese may beg spirits but the trade does not pay - the natives will

drink it if furnished gratis - The indispensable dash of Rum - Its presence in every political transaction with independent chiefs is however quite unknown - The Moslems would certainly not abstain from trading in spirits were they profitable - They often asked for brandy from me in a sly way - as medicine - and when reminded that their religion forbade it would say "Oh but we can drink it in secret" -

[0092]

86

[16<sup>th</sup> June 1866] It is something in the nature of the people quite inexplicable - Throughout the Makonde country Hernia Humoralis prevails to a frightful extent - It is believed by the natives to be the result of beer drinking so they cannot be considered as abstemious Here again we have children in the arms and others at the knee - or a woman with a child two years old or so and pregnancy far advanced - This too among Makoa who are the same people with those on the mainland of Mosambique

[18<sup>th</sup> June 1866] Finding that Musa did not come up with the goods I left in his charge and fearing that all was not right we set off with all our hands who could carry after service yesterday morning and after six hours hard tramp arrived here just in time for a tribe of Wanindi or Manindi who are either Gawas (Wayau) or pretended Mazitu had tried to cross Rovuma from North bank - They come as plunderers and Musa having recieved no assistance was now ready to defend the goods A shot or two from the people of Kitwanga made the Wanindi desist after they had entered the water -

Six Sepoys had come up this length - and Simon - Reuben & Mabruki reported Richard to be dead - This poor boy was left with the others at Liponde and I never saw him again - I observed him associating too much with the sepoys - felt inclined to reprove him as their conversation is usually very bad but I could not of my own knowledge say so - He came on

with the others as far as Hassane or Pachassane

[0093]

87

[[1]8<sup>th</sup> June [1]866] There he was too weak to come further and as the Sepoys were notoriously skulkers I feared that poor Richard was led away by them - I knew that they had made many attempts to draw away the other Nassick boys from their duty - When however Abraham came up, and reported Richard left behind by the Sepoys I became alarmed and sent off three boys to [...] cordials to help him on - Two days after Abraham left he seems to have died and I feel very sorry that I was not there to do what I could - I am told now that he never consented to the Sepoy temptation said to Abraham that he wished he were dead He was so much trouble - People where he died not very civil to Simon -

The Sepoys had now made themselves such an utter nuisance that I felt that I must take the upper hand with them - so I called them this morning and asked if they knew the punishment they had incurred by disobedience of orders & attempting to tamper with the Nassick boys to turn back - they not only remained in the way when ordered to march but offered eight Rupees to Ali to take them back - the excuse of sickness was of naught for they had eaten heartily three meals a day while pretending sickness - They had no excuse to offer so [18<sup>th</sup> June] I disrated the Naik or corporal and sentenced the others to carry loads - If they behave then they will get fatigue pa[...] for doing fatigue duty if ill nothing but their pay - Their limbs are becoming contracted from sheer idleness - While all the other men are well & getting stronger they alone are disreputably slovenly & useless looking - their filthy habits soiling all about the huts instead of going afield

[0094]

88

[18<sup>th</sup> June 1866] are to be reformed, and if found at their habit of sitting down and sleeping

for hours on the march or without  
their muskets and pouches they are to be  
flogged - Sent two of them back to bring  
up two comrades left behind yesterday  
and another to strengthen himself by  
carrying a small load on his head for  
an hour - All are comparatively strong who  
[] have done work - I promised them fatigue  
duty pay if they behaved better from this time  
forward - but none if they conducted themselves  
ill -

[19<sup>th</sup> June] Gave Sepoys light loads in order to inure them  
to exercise and strengthen them - they carried willingly  
so long as the fright was on them but when the fear  
of immediate punishment wore off they began  
their skulking again - One, Perim reduced his  
load of about 20 lbs of tea by throwing away the  
lead in which it was rolled and then about 15 lbs of  
the tea thereby diminishing our stock to 5 lbs -

[(198] (. Lighted on a telegram today ."your mother  
died at noon on the 18<sup>th</sup> June" (1865) which  
affected me not a little -)

Passed a woman tied by the neck to a tree  
and dead - The people of the country explained  
that she had been unable to keep up with the  
other slaves of a gang, and her master had deter-  
-mined that after rest she should not become  
the property of anyone else - I may mention  
here that we saw others tied up in a similar  
manner and one lying in the path shot or  
stabbed as she was in a pool of blood - the  
explanation we got invariably was that the  
Arab who owned these victims was enraged  
at losing his money by the slaves becoming  
unable to march and vented his spleen

[0095]

89

by murdering them but I have nothing more than  
common report in support of attributing this  
enormity to the Arabs -

[20<sup>th</sup> June 1866] Having returned to Metaba we were told by Kinazombe  
the chief that no one had grain to sell but himself  
He had plenty of powder and common cloth from  
the Arabs and our only chance with him was  
parting with our finer cloths and other things  
that took his fancy - He magnified the scarcity  
in front in order to induce us to buy all we

could from him - but he gave me an ample meal of porridge & guinea fowl before starting

[21<sup>st</sup>] We had difficulties about carriers but on reaching an island in Rovuma called chimiki we found the people Makoa and more civil & willing to work than the Waiyau and sent men back to bring up the Havildar to a very civil head man called Chirikaloma

[22<sup>d</sup>] A poor boy with prolapsus Ani was carried yesterday by his mother many a weary mile lying over her right shoulder the only position he could find ease in - An infant at the breast occupied the left arm and on her head were carried two baskets - The mother[']s love was seen in binding up the part when we halted, and the coarseness of low civilization in the laugh with which some black brutes looked at the protruding part -

[23<sup>d</sup>] the country is covered with forest much more open than further East - We are now some 800 feet above the sea - People all cultivate maize near the Rovuma and on islands where moisture helps them - Nearly all possess guns & plenty of powder and fine beads - Red ones strung on the hair and fine blue ones in rolls on the neck fitted tightly like soldiers['] stocks - Lip ring universal - Teeth filed to points

[0096]

90

[24<sup>th</sup> June 1866] Immense quantities of wood are cut down collected in heaps and burned to manure the land but this does not prevent the country having an appearance of forest - Divine service at 8-30 AM great numbers looking on - They have a clear idea of the Supreme being but do not pray to him - Cold South winds prevail - Temp . 55° - Mule very ill - was left with Havildar when we went back to Ngozo and was probably left uncovered at night for as soon as we saw its illness was plainly visible - Whenever an animal has been in their power the Sepoys have abused it - It is difficult to feel charitably to fellows whose scheme seems to have been to detach the Nassick boys from me after the animals were all killed - and then the Johannamen and then they could rule me as they like or go back and leave me to perish - but I shall try to feel as charitably as I can in spite of it all - the mind has a strong tendency to brood over the ills of travel - I told the Havildar

when I came up to him at Metaba what I had done and that I was very much displeased with the sepoys for compassing my failure if not death - an unkind word had never passed my lips to them - to this he could bear testimony - He thought that they would only be a plague & trouble to me but he "would go on and die with me" -

Stone boiling is unknown in these countries but ovens are made in anthills & the ground for baking the heads of large game as the zebra-feet of Elephants - Humps of Rhinoceros & the production of fire by drilling between the palms of the hands is universal - It is quite common to see the sticks so used attached to the clothing or bundles in travelling - they wet the blunt end of the ^ upright stick with the tongue

[0097]

91

and dip it in the sand to make some particles of silica adhere before inserting it in the horizontal piece - The wood of a certain wild fig tree is esteemed as yielding fire readily -

But in wet weather they prefer to carry fire in the dried balls of elephant *dæung* which are met with - the male's being about eight inches in diameter and about a foot long - They also employ the stalk of a certain plant which grows on rocky places for the same purpose

We bought a *senze* or *Aulacaudatus Swinderianus* It had been dried over a slow fire - This custom of drying fish flesh & fruits on stages over slow fires is practised very generally - The use of salt for preservation is unknown -

Besides stages for drying the Makonde use them about six feet high for sleeping on these stages keep them off the damp ground - A fire beneath helps to keep off the mosquitoes and they are used by day as convenient resting places & for observation

Pottery seems to have been known to the Africans from the remotest times for fragments are found everywhere, and even among the oldest fossil bones in the country - Their pots for cooking - holding water & beer are made by the women and the form pre-



-served by the eye alone - no sort of [...]Machine is ever used - A foundation or bottom is laid and a piece of bone or bamboo is used to scrape it or smooth over pieces added to increase the roundness - This is left a night a piece added to the rim - as the air is dry several rounds may be added and all carefully smoothed off, and then it is thoroughly sun dried - a light fire of dried new dung -

[0098]

92

[24<sup>th</sup> June 1866] or corn stalks - or straw, and grass with twigs is made in a hole in the ground for their final baking - ornaments are made on them of black lead - or before being hardened by the sun they are ornamented for a couple or three inches near the rim - all ornaments being in imitation of plaited basket work

Chirikaloma says that the surname of the Makoa to whom he belongs is Mirazi - others have the surname Melola or Malola-chimposola All had the half moon mark when in the South East but now they leave it off a good deal and adopt the [...]Waiyau [Drawing of tribal marks.] marks because living in their country - They shew no indications of being named after beasts & birds - Mirazi was an ancestor and they eat all clean animals but refuse the Hyaena - Leopard or any beast that eats dead men

[25<sup>th</sup>] on leaving Chirikaloma we came on to Namalo whose village that morning had been deserted the people moving off in a body towards the Matambwe country where food is more abundant - a poor little girl left in one of the huts from being too weak to walk and probably an orphan - the Arab slave traders flee from the path as soon as they hear of our approach - Rovuma from 50 to 80 yards wide here - No food to be had for either love or money -

Near many of the villages we observe a wand bent and both ends inserted into the ground [Drawing of bent wands.] a lot of medicine usually the bark of trees is buried beneath it - When

sickness is in a village - the men proceed to  
the spot- wash themselves with the medicine &  
water - creep through beneath the bow then  
bury the medicine and the evil influence

[0099]

93

[[2]5<sup>th</sup> June [1]866] together - This is also used to keep off evil spirits  
wild beasts & enemies -

Chirikaloma told us of a child born deformed  
in his tribe - He had an abortive toe where his knee  
should have been - some said to his mother "kill  
him" but she replied "how can I [...]kill my son?"  
and he grew up and had many fine sons &  
daughters but none deformed like himself -  
This was told in connection with an answer  
to my question about the treatment of Albinoes -  
He said they never killed them but they never  
came to anything but die before they come to  
manhood - On enquiring if he had ever heard  
of Cannibals or people with tails he replied "Yes  
but we have always understood that these -  
and other [...]monstrosities were met with only  
among us Sea going people["] - the other monstrosities  
he referred to were those who are said to have eyes  
behind the head as well as in front - I have  
heard of them before but then I was near  
Angola in the West -

The rains are expected here when the Pleides  
appear in the East soon after sunset - they  
go by the same name here as further South -  
Lemila or the "hoeings" -

In the route along the Rovuma we pass among  
people who are so well supplied with white  
calico by the slave trade from Kilwa that it is  
quite a drug in the market - We cannot get  
food for it - If we held on West wards we  
should cross several rivers flowing into  
the Rovuma from the Southward as the  
Zandulo, the Sanjenze - the Lochiringo and  
then in going round the North end of Nyassa  
go among the Nindi who now inhabit  
the parts vacated by the Mazite and  
imitate them in having shields and in

[0100]

[25 June 1866] marauding - An Arab party went in and got out again only by paying a whole bale of calico - It would not therefore be wise in me to venture there at present by if we return this way we may their venture Meanwhile we shall push on to Mataka's who is only a few days off from the middle of the Lake and has abundance of provisions

[26<sup>th</sup> June] Last mule died - In coming along in the morning we were loudly accosted by a well dressed woman who had just had a very heavy slave taming stick put on her neck she called in such an authoritative tone to us to witness the flagrant injustice of which she was the victim that all the men stood still and went to hear the case - she was a near relative of Chirikaloma, and was going up the river to her husband when the old man at whose house she was now a prisoner caught her - took her servant away from her - and now kept her in the degraded state we saw - the withs with which she was bound were green & sappy - the old man said in justification that she was running away from Chirikaloma, and he would be offended with him (the old man) if he did not secure her - I asked the officious old gentleman in a friendly tone what he expected to recieve from Chirikaloma - He said "Nothing" several slaver looking fellows came about and I felt sure that the woman had been seized in order to sell her to them - so I gave the old man a cloth to pay to Chirikaloma if he were offended, and to say that - I feeling ashamed to see one of his relatives in a slave stick had released her - and would

[0101]

take her on to her husband - she is evidently a lady among them, having many fine beads & some strung on elephants hair - and she had a good deal of spirit for on being liberated she went into the old mans house, and took her basket & calabash - a virago of a wife shut the door &

tried to prevent her as well as cut off the beads from her person, but she resisted like a good one and my men thrust the door open & let her go but minus the slave she had - The other wife for old officious had two, joined her sister in a furio[...]-us tirade of abuse - the elder holding her till I burst into a laugh in which the younger wife joined sides in regular fishwife fashion ^- I explained to the different headmen in front of this what I had done and sent messages to Chirikaloma explanatory of my friendly deed to his relative so that no misconstruction should be put on my act -

Passed a slave woman shot or stabbed through the body and lying on the path - a group of men stood about a hundred yards off on one side and another ~~on the~~ of women on the other side looking - They said An Arab who passed early that morning had done it in anger at losing the price he had given

27<sup>th</sup> Passed a man dead from starvation as he was very thin - one of our men wandered & came upon a number of slaves with slave sticks on, abandoned by their master from want of food, they were too weak to be able to speak & say where they had come from - some were quite young - crossed Tulesi a stream coming from South about 20 yards wide

At Chenjewala's The people are usually much startled when I explain that the numbers of slave we see dead on the road have been killed partly by those who sold them - If they sell they are like the man who holds the victim while the Arab performs the murder -

[0102]

96

Chenjewala blamed Machemba a chief above him on the Rovuma for encouraging the slave trade - told him I had travelled so much among them that I knew all the excuses they could make - Each head man blamed some one else & It would be better if they kept their people and cultivated more largely - "Oh Machemba sends his men and robs our gardens after we have cultivated - One man said the Arabs who come and tempt them with fine clothes were the cause of their selling - This was childish" So I told them they would very soon have none to sell - Their country was becoming

jungle - and all their people who did not  
die in the road would be making gardens  
for Arabs at Kilwa & elsewhere -

[28<sup>th</sup> June 1866] When we got about an hour from  
Chenjewa's we came to a party in the  
act of marauding - The owners of the gardens  
made for the other side of the river and  
waved to us to go against the people of  
Machemba - but we stood on a knoll with  
all our goods on the ground and waited to  
see how matters would turn up - Two of the  
Marauders came to us and said he had captured  
five people - I suppose he took us for Arabs  
as he addressed Musa - They then took some  
green maize and so did some of my people  
believing that as all was going they who  
were really starving might as well have a  
share - I went on a little way with the two  
marauders and by the foot prints thought  
the whole might be four or five with guns  
Gardens & huts all deserted - one poor  
woman was sitting cooking green maize  
and one of the men ordered her to follow  
him - I said to him "let her alone she is dying"

[0103]

97

"Yes" said he, "of hunger" & went on without her  
Passed village after village & gardens all deserted  
We were now between two contending parties  
We slept at one garden & as we were told by  
Chenjewa's people to take what we liked and  
my men having no food we gleaned what congo  
beans we could - bean leaves & Sorghum stalks -  
Poor fare enough but all we could get -

[29 June 1866] Came on to Machemba's brother ^ Chimseia who gave  
us food at once - The country is now covered  
with deeper soil and many large acacia trees grow  
in the deep loam - The holmes too are large and many  
islands afford convenient maize grounds - One of  
the Nassick lads came up & reported his bundle  
containing 240 yards of calico had been stolen -  
He went aside leaving it on the path - (probably  
fell asleep) and it was gone when he came back  
I cannot impress either them or the Sepoys that  
it is wrong to sleep on the march

Akosakone the lady we had liberated had now  
arrived at the residence of her husband who was

another brother of Machemba - she behaved like a lady all through sleeping at a fire apart from the men - was condoled with by the ladies of the different villages we passed and to [...] whom she related the indignity that had been done to her - bought food for us for having a good address we saw that she could get double for the cloth what any of our men could purchase - ^and when we came to Machemba's ^ brother Chimseia she introduced me to him, and got him to be liberal to us in food on account of the service we had rendered to her - She took leave of us all with many expressions of thankfulness, and we were glad that we had not mistaken her position or lavished kindness on the undeserving. spoke up for us when any injustice was attempted and when we were in want of carriers volunteered to carry a bag of beads on her head

[0104]  
98

one Johanna man caught stealing maize - then another after I had paid for the first - I sent a request to the chief not to make much of a row about it as I was very much ashamed at my men stealing He replied that he had liked me from the first and I was not to fear as whatever he could do he would most willingly do it to save me pain & trouble - A Sepoy then came up having given his musket to a man to carry, the man demanded payment As it had become a regular nuisance for the sepoys to employ people to carry for them and telling them that I would pay I demanded why he had promised in my name "O it was but a little way he carried the musket" Chimseia warned us next morning 30<sup>th</sup> June [30<sup>th</sup> June 1866] against allowing any one to straggle or steal in front for stabbing and plundering were the rule The same Sepoy who had employed a [...]man to carry his musket now came forward with his eyes fixed and shaking all over - This I was to understand meant extreme weakness but I had accidentally noticed him walking quite smartly before this exhibition - and now ordered him to keep close to the donkey that carried the Havildar's luggage and on no account to remain behind the party - He told the Havildar that he would sit down only for a little while - and I suppose fell asleep for he came up to us in the evening as naked as a Robin - saw another

person bound to a tree and dead - a sad sight  
to see whoever was the perpetrator - so many  
slave sticks lay along our path that I suspect  
the people hereabout make a practice of  
liberating what slaves they can find on the  
march and selling them again

[0105]

99

[[3]0<sup>th</sup> [J]un[...e [1]866] a large quantity of maize cultivated at Chimsaka's  
to whose place we this day arrived - We got a supply  
but being among thieves we thought advisable to  
move on to the next place (Mtarika's) When  
starting we found that fork, kettle, pot & shot pouch -  
had been taken - the thieves I observed, kept up a  
succession of jokes to Chuma & Wikatani, and  
when the latter was enjoying them gaping to the sky  
they were busy putting the things of which he had charge  
under their cloths - spoke to the chief and he got the  
three first articles back for me - a great deal if not  
[[1]<sup>st</sup> July [1]866] all the lawlessness of this quarter is the result of  
the slave trade for the Arabs buy whoever is brought  
to them and in a country covered with forest as  
this is kidnapping can be prosecuted with the  
greatest ease - Elsewhere the people are honest  
and have a regard for justice

As we approached Mtarika's place the  
country becomes more mountainous and  
the land sloping for a mile down to the South  
bank of the Rovuma supports a large population  
some were making new gardens by cutting  
down trees & piling the branches for burning -  
others had stored up large quantities of grain  
and were moving it to a new locality but  
they were all so well supplied with calico  
(Merikano) that they would not look at ours -  
the market was glutted by slavers from  
(Quiloa)' Kilwa - On asking why people were  
seen tied to trees to die as we had seen them  
they gave the usual answer that the Arabs  
tie them thus, and leave them to die because  
they are vexed when the slave can walk no  
further that they have lost their money by  
them - the path is almost strewn with slave  
sticks and though the people denied it I  
suspect that they make a practice

[0106]

[1 July 1866] of following slave caravans and cutting off the sticks from those who fall out in the march and thus stealing them - By selling them again they get the quantities of cloth we see - some asked for gaudy prints of which we had none because we knew that the general taste of the Interior African is for strength rather than shew in what they buy -

Rovuma here is about 100 yards broad & still keeps up its character of a rapid stream with sandy banks and islands - the latter are generally occupied as being defensible when the river is in flood

[2 July 1866] We rested at Mtarika's old place - and though we had to pay dearly with our best table cloths for it we got as much as made one meal a day - At the same dear rate we could give occasionally only two ears of corn to each and if the Sepoys got their comrades corn in their hands they eat it without shame - We had to bear a great amount of staring - the people who are Waiyau have a great deal of curiosity and are occasionally rather rude - They have all heard of our wish to stop the slave trade and rather taken aback when told that by selling they are art and part guilty of the mortality of which we had been unwilling spectators - Some were dumfounded when shewn that in the eye of their maker they are parties to the destruction of human life which accompanies this traffic both by sea & land - If they did not sell the Arabs would not come to buy - Chuma & Wikatani give what is said very eloquently in Waiyan - Most of the people being of their tribe with only a sprinkling of slaves - Chimseia -

[0107]

[[2] July [18]66] - Chimsaka - Mtarika - Mtende - Makanjela - Mataka - and all the chiefs & people in our route to the Lake are Waiyau - or Waiau -

On the Southern slope down to the river there



are many oozing springs & damp spots - when rice has been sown and reaped - The adjacent land has yielded large crops of sorghum - congo beans & pumpkins - successive crowds of people came to gaze - My appearance and acts often cause a burst of laughter - sudden standing up produces a flight of women & children - To prevent peeping into the hut which I occupy and making the place quite dark I do my writing in the verandah - Chitane the poodle dog - the buffalo calf and only remaining donkey are greeted with the same amount of curiosity and laughter exciting comment as myself.

Every evening a series of loud musket reports are heard from the different villages along the River - These are imitation evening guns - All imitate the Arabs in dress & chewing tobacco with "nora" lime made from burnt river shells instead of betel nut & lime The women are stout well built persons with thick arms and legs - The heads incline to the bullet shape - The lip rings are small the tattoo a mixture of Makoa & Wayiyau Fine blue & black beads are in fashion and so are arm coils of thick brass wire - Very nicely inlaid combs are worn in the hair - - the inlaying is accomplished by means of a gum got from the root of an orchis called Nangazu -

[0108]

102

[3 July 1866] A short march brought us to Mtarika's new place - The chief made his appearance only after he has ascertained all he could about us - The population is immense - they are making new gardens, and the land is laid out by straight lines about a foot broad cut with the hoe - one goes miles without getting beyond the marked or surveyed fields -

Mtarika came at last - a big ugly man with large mouth & receding forehead - asked to see all our curiosities as the watch - Revolver breech loading rifle - sextant - I gave him a lecture on the evil of selling his people - Wished me to tell all the other chiefs the same thing - They dislike the idea of guilt being attached to them for having sold many who have lost their lives in their way down to the Sea Coast -

We had a long visit from Mtarika next day  
gave us meal, and meat of wild hog - and a  
salad made of bean leaves - a wretched Swaheli  
Arab ill with Rheumatism came for aid and  
got a cloth - they all profess to me to be buying  
ivory only -

[5 July] We left for Mtende's who is the last before  
we enter on a good eight days march to Mataka  
We might have gone to Kandulo's who is near  
Rovuma & more to the North but all are so  
well supplied with everything by slave traders  
that we have difficulty in getting provisions  
at all - Mataka has plenty of all kinds of food -  
On the way we passed the burnt bones of a  
person who was accused of having eaten  
human flesh - poisoned or as they said  
killed by poison (Muave?[]) & then burned  
His clothes were hung up on trees by the  
wayside as a warning to others - the country  
was covered with scraggy forest but so

[0109]

103

[[5] July [1]866] undulating that one could [...]often se[...]e all around  
from the crest of the waves - Great mountain masses  
appear in South and South West - It feels cold &  
[6<sup>th</sup>] the sky is often overcast -  
Lunars yesterday - after which Mtende invited us to  
eat at his house - He had provided a large mess of  
rice porridge and bean leaves as a relish - Many  
Arabs pass him and many of them die in their  
journeys - He knows no deaf or dumb person  
in the country - He says that he cuts the throats of all  
animals to be eaten & does not touch Lion or  
Hyaena -

[[7] July] Got men from Mtende to carry loads & shew  
the way - He asked a cloth to ensure his people  
going to the journeys end & behaving - This is the  
only case of anything like tribute being demanded  
in this journey - I gave him a cloth worth -  
Upland vegetation - Trees dotted here & there  
among bush five feet high so one can often  
see the horizon - fine blue and yellow flowers  
We pass over a succession of ridges &  
valleys as in Londa - Each valley has a running  
stream or trickling rill - Garden willows in  
full bloom & a species of sage with variegated  
leaves beneath the flowers - camp Lemile R<sup>t</sup>

When the Sepoy Perim threw away the tea &  
the lead lining I only reproved him & promised  
him punishment if he committed any other  
wilful offence - He and another skulked behind  
and gave their loads to a stranger to carry with  
a promise to him that I would pay - We waited  
two hours for them and as the Havildar  
said that they would not obey him I gave  
Perim and the other some smart cuts with  
a cane but I felt that I was degrading  
myself and resolved not to do the  
punishment myself again -

[0110]

104

[8 July 1866] Hard travelling through a depopulated country -  
the trees about the size of hop poles - abundance  
of tall grass - soil sometimes a little sandy - at  
other times that reddish clayey soil that yields  
native grain so well - the rock seen upper  
most is often a ferruginous conglomerate &  
that lies upon granite rocks - the gum copal  
tree is here a mere bush and no digging takes  
place for the gum - It is called here Mchenga  
and yields gum when wounded as also  
bark cloth and cordage when stripped - Mountain  
masses all around us - sleep at Linata M<sup>tn</sup>

[9<sup>th</sup>] Many Masuko fruit trees about - It has the  
same name here as in the Batoka country  
also Rhododendrons of two species but the  
flowers white - Sleep in a wild spot near M<sup>t</sup> Leziro with  
many lions roaring about us - one hoarse  
fellow serenaded us a long time but did  
nothing more - Game is said to be abundant  
but we saw none save an occasional  
Diver springing away from the path -  
Some streams ran to the N. W. to Lismyando & it fr for Rovuma  
others to the South East for Loendi -

[10<sup>th</sup> & 11<sup>th</sup>] Nothing to interest but the same weary  
trudge - Our food scarce - We could only  
give a handful or ½ a lb of grain to each  
person per day - Masuka fruit formed  
but not ripe till rains begin - very few  
birds seen or heard though there is both  
food and water in the many grain bearing  
grasses & running streams which at the  
junction of every two ridges we cross -  
A dead body in a hut by way side - the  
poor thing had begun to make a garden

by the stream probably in hopes of living  
long enough    2 months or so on wild fruits to reap a  
crop of maize

[0111]

105

[[1]2 July [1]866] a drizzling mist set in during the night & continued this morning - We set off in the dark however leaving our last food for the Havildar and s[...]epoys who had not yet come up - The streams are now of good size - An Arab brandy bottle was lying broken in one called Msapa - We hurried on as fast as we could to the Luatize our last stage before getting to Mataka - This stream is rapid - about 40 yards wide - waist deep - with many podostemons on the bottom - country getting more & more undulating & all covered with masses of green foliage chiefly Masuko trees which have large hard leaves - there are hippopotami further down on its way to the Loendi - a little rice which [...]had been kept for me I divided but some did not taste -

[[1]3 July] A good many stragglers behind but we push on to get food and send it back to them - The soil all reddish clay - the roads baked hard by the sun & many weary feet are sore on ours - A weary march and long - It is perpetually up & down now. I counted fifteen running streams in one days march - They are at the bottom of the valley which separates the ridges - We got to the brow of a ridge about an hour from Mataka's first gardens and all were so tired that we remained to sleep - then invited volunteers to go & on & buy food, and bring it back early next morning - the volunteers had to be pressed to do this duty -

[14<sup>th</sup>] As our volunteers did not come at 8 AM I set off to see the cause and after an hour of perpetual up & down march as I descended the steep slope which overlooks the first gardens I saw my friends start up at the apparition - They were comfortably cooking porridge for themselves - I sent men of Mataka back with food to the stragglers behind

[0112]

106

[14 July 1866 Moembe the Town of Mataka] and came on to Mataka's - An Arab Seph Rupia or Rubéa head of a large body of slaves on his way to the coast most kindly came forward and presented an ox, bag of flour and some cooked meat - all which were extremely welcome to half famished men - Or indeed under any circumstances - He had heard of our want of food and of a band of sepoys and what could the English think of doing but putting an end to the slave trade - Had he seen our wretched escort all fear of them would have vanished - He had a large safari or caravan under him - This body is usually divided into ten or twelve portions, and all are bound to obey the leader to a certain extent - This had eleven parties and the traders numbered about 60 or 70 who were dark Coast Arabs - Each underling had his men under him and they were busy making the pens of branches ~~intowhich~~ their slaves and they sleep - Seph came on with me to Mataka's and introduced me in due form with discharges of gun powder - I asked him to come back next morning & presented three cloths & a request that he would assist the Havildar & Sepoys as he met them with food - This he generously did.

We found Mataka's town situated in an elevated valley surrounded by mountains the houses numbered at least one thousand and there were many villages around - The mountains were pleasantly green and had many trees which the [...]people were incessantly cutting down - they have but recently come here having been attacked by Mazitu at their former location West of this - and after fighting four days they left unconquered.

[0113]

107

[[15] July [18]66 Moembe town Mataka] Mataka kept us waiting some time in the verandah of his large square house and then made his appearance smiling with his good natured face He is about sixty years of age - dressed as an Arab and if we may judge from the laughter with which his remarks were always greet[...] ed some what humorous - He had never seen any but Arabs before - Gave me a square house to live in - and indeed the most of the houses here

are square and the Arabs are imitated in everything  
They have introduced the English pea, and we  
were pleased to see large patches of it in full  
bearing and in many places ripe in moist  
hollows which had been selected for it - The  
numerous springs which come out in various  
parts are all made use of - Generally by drainage  
to dry the too wet parts and then leading the  
water by real irrigation to beds & ridges regularly  
laid out - We had afterwards occasion to  
admire the very extensive draining which  
has been effected among the hills - Pease &  
tobacco were the chief products raised by  
irrigation but batatas and maize were often  
planted too - Wheat would succeed if introduced -  
The altitude is about 2700 feet above the sea - the  
air at this time cool and many people have coughs  
Cassava is cultivated on ridges along all the  
streets in the town which give it a somewhat  
regular & neat appearance

Mataka soon sent a good mess of porridge &  
cooked meat (beef) he has plenty of cattle - & sheep  
next day he sent plenty of milk - We stand a  
good deal of staring unmoved though it is  
often accompanied by remarks by no means  
complimentary They think that they are not  
understood and probably I misunderstand  
sometimes - the Waiyau jumble their words

[0114]

108

[15<sup>th</sup> July 1866 Town of Mataka Moembe] as I think and Mataka thought that ~~wel~~ did  
not

enunciate anything but kept my tongue still  
when I spoke -

The safari under Seph set off this morning for  
Kilwa - Seph says that about 100 of the Kilwa  
people died this year - So, slaving is accom-  
panied with loss of life as well as philanthropy, - We saw about  
seven of their graves - the rest died on the  
road up - there [are] two roads from this to the  
Lake one to Loséwa which is West of this  
and opposite Kotakota - the other to Makate  
is further South - the first, five days ~~but~~  
through deserted country chiefly, the other,  
seven but among people & plenty of  
provisions all the way -

It struck me after Seph had numbered up

the losses that the Kilwa people sustained by death in their endeavours to enslave people similar losses on the part of those who go to "proclaim liberty to the captives - the opening of the prison to them that are bound" to save & elevate, need not be made so very much of as they sometimes are -

Soon after our arrival we heard that a number of Mataka's Waiyau had without his knowledge gone to Nyassa, and in a foray carried off cattle and people - When they came home with the spoil Mataka ordered all to be sent back whence they came - When he came up to visit me I told him that his decision was the best piece of news I had heard in the country, He was evidently pleased with my approbation and turning to his people asked if they heard what I said - He repeated my remark, and said you silly fellows think me wrong in returning the captives but all wise men will approve of it & scolded them roundly -

[0115]

109

[16<sup>th</sup> [Ju]ly [18]66 [To]wn of[Mat]aka [Mo]embe] I was accidentally spectator of the party going back

for on going out of town I saw a meat market opened and people buying with maize & meal - on enquiring, I was told that the people & cattle there were the Nyassa ones, and they had slaughtered an ox in order by the exchange of meat for grain to have provisions for the journey - the women and children numbered 54 and about a dozen boys were engaged in milking the cows - the cattle were from 25 to 30 head -

[[17]<sup>th</sup>] The change from hard & scanty fare caused illness in several of the party - I had tasted no animal food except what turtle doves & guinea fowls could be shot since we passed Matawatawa - a fowl was given by Mtende - The last march was remarkable for the fewness of birds, so eight days were spent on porridge & rice - without relish

I gave Mataka a trinket to be kept in remembrance of his having sent back the Nyassa people - He replied that he would always act in a similar manner - As it was a spontaneous act it was all the more valuable -

The Sepoys have become quite intolerable,

and if I cannot get rid of them we shall all  
starve before we accomplish what we wish -  
They dawdle behind picking up wild fruits, and  
in our last march which we accomplished  
on the morning of the eighth day they took from  
fourteen to twenty two days - Retaining their  
brutal feelings to the last they killed the donkey  
which I lent to the Havildar to carry his things by  
striking it on the head when in boggy places  
into which they had senselessly driven it  
loaded - then the Havildar came on his men  
pretending they could go no further from  
weakness - as soon as his back was turned

[0116]

110

[Mataka's town 14-28 July 1866] they moved off the road slaughtered the  
buffalo calf which was quite strong &  
hearty and enjoyed themselves - They have  
gone on employing people to carry their  
things - one came up with a woman  
carrying his musket & belts - He had promised  
the woman three cubits in my name - I  
paid it because she was a woman - The buffalo  
eaters came up quite briskly & strong - they  
said it had died, and tigers came & eat it they saw  
them - Did you see the stripes of the tiger - all declared  
that they saw the stripes distinctly - This, as there  
no striped tiger in all Africa gave us an idea  
of their truthfulness - A Nassick boy called  
Mabruki came up with the Havildar, and his  
load reduced to a very small bulk - He had either  
stolen the cloths it contained 8 or 9 - & 1 fathom  
of calico or allowed the sepoy to do it while  
he remained out of sight - This was practised  
by another Nassick boy Reuben - He carried a  
small ammunition case - When opened about  
250 or more ball cartridges had been extracted,  
When I was proceeding to open it - He said "I dont  
know sir, perhaps when I went to cut wood  
the Sepoys may have stolen from it" - He knew  
perfectly well by the decreased weight but  
he was strongly suspected as a thief, he was  
described as selling a stolen cloth - The day  
after we left Mataka Reuben feeling that his  
character was gone resolved to return & stay  
with Mataka - gave a packet of cartridges to  
a man to carry his load back to a village &



there sat till we sent for him -. A happy  
riddance - All who resolved on skulking  
or other bad behaviour invariably took up  
with the Sepoys - their talk seemed to suit  
evil doers - and the Sepoys were such

[0117]

111

[[Ma]taka [to]wn [14-]28 [Jul]y [186]6] a disreputable looking lot that I was quite ashamed  
of them - the Havildar had no authority, and all  
bore the sulky dogged look of people going where  
they were forced but hated to go - This hang dog  
expression of countenance was so conspicuous  
that I many a time have heard the country  
people remark "these are the slaves of the party"  
They have neither spirit nor pluck as compared  
to the Africans and if one saw a village he  
turned out of the way to beg in the most abject  
manner or lay down & slept the only excuse  
being "my legs were sore" - One stopped two  
days at a village in sight of this because he  
got some food and when asked why he did  
so uttered the usual complaint "his legs were sore"  
Having allowed some of them to sleep at the  
[...]-fire in my house they began a wholesale  
plunder of everything they could sell - as cartridges  
cloths, meat - so I had to eject them - One of  
them then threatened to shoot my interpreter  
Simon if he got him in a qui[...]et place away  
from the English power - As this threat had  
been uttered three times, and I suspect that  
something of the kind had prevented the Havildar  
exerting his authority, I resolved to get rid of  
them by sending by the first trader back to the  
coast - It is likely that some sympathizers  
will take their part but I strove to make them  
useful - they had but poor & scanty fare  
in a part of the way but all suffered alike -  
They made themselves thoroughly disliked by their  
foul talk and abuse - and if any thing tended more  
than another to shew me that theirs was a moral  
unfitness for travel it was the briskness assumed  
when they knew they were going back to the Coast -  
I felt inclined to force them on but it would have  
been acting from revenge, and to pay them out  
so I forbore - I gave Mataka 48 yards of

[0118]

112

[Town of Mataka 14-28 July 1866 Moembe] of calico, and to the sepoys 18 yards, and conveyed that he should give them food till Suleiman a respectable trader should arrive - He was expected every day and we passed him near the town - If they chose to go & get their luggage it was of course all safe for them behind - The Havildar begged still to go on with me and I consented though he is a drag on the party but he will count in any difficulty -

Abraham recognized his uncle among the crowds who came to see us - On making himself known he found that his mother and two sisters had been sold to the Arabs after he had been - The uncle pressed him to remain, and Mataka urged, and so did another uncle, but in vain - I added my voice and could have given him goods to keep him afloat a good while, but he invariably replied "How can I stop where I have no mother and no sister"? The affection seems to go to the maternal side, I suggested that he might come after he had married a wife, but I fear very much that unless some European would go none of these Nassick boys would come - The Nassick system seems to convey to their minds an extravagant idea of the value of their labour - It would be decidedly better if they were taught agriculture in the simplest form as the Indian - Mataka would have liked to put his oxen to use but, Abraham could not help him with that He is a smith or rather a nothing for unless he could smelt iron he would be entirely without materials to work with - The only specimen Mataka will have, Reuben, can teach nothing and has always been a nuisance to us.

[0119]

113

[[Moe]mbe [To]wn [M]ataka [14 -] 28 [July] 1866] In calling at Mataka's I found as usual a large crowd of idlers who always respond with a laugh everything he utters as wit - He asked if he went to Bombay what he ought to take to secure some gold - I replied "Ivory" He rejoined would slaves not be a good

speculation, I replied that "if he took slaves there for sale they would put him in prison." the idea of the great Mataka put in "chokee" made him wince & the laugh turned for once against him - He said that as all the people from the Coast crowd to him they ought to give him something handsome for being here to supply their wants - I replied if he would fill the fine well watered country we had passed over with people instead of sending them off to Kilwa he would confer a benefit on visitors but we had been starved in the way to him - told him what the English would do in a road making in a fine country like this - This led us to talk of railways - ships - ploughing with oxen - this last idea struck him most - I told him that I should have liked some of the Nassick boys to remain & teach this & other things - but they might be afraid to venture lest they should be sold again - The men who listened never heard such decided protests against selling each other into slavery before - the idea of guilt probably floated but vaguely in their minds, but the loss of life we have witnessed, and in the guilt of which the sellers as well as they buyers participate comes home very forcibly to their minds - Mataka has been an active hand in slave wars himself, though now he wishes to settle down in quiet - The Waiyau or Waiaou generally are still the most active agents the slave traders have - The safari from Kilwa arrives at a Waiaou village shews the goods they have brought - are treated liberally by the elders and told to wait & enjoy themselves - They will procure slaves enough to purchase all - Then a foray is made against the Manganja who have few or no guns

[0120]

114

[Moembe Mataka's town 14-18 July 1866] The Waiaou who come against them are abundantly supplied with both by their coast guests - Several of the low Coast Arabs who differ in nothing from the Waiaou usually accompany the foray and do business on their own account - This is the usual way in which a Safari is furnished with slaves

Makanjela a Waiyau chief about a third of the way from Mtende's to Mataka has lost the friendship of all his neighbours by kidnapping and selling their people - if any of Mataka's people are found in the district

between Makanjela & Moembe they [...]are considered fair game & sold - Makanjela's people cannot pass Mataka to go to the Manganja so do what they can by kidnapping & plundering all who fall into their hands - When I employed two of Mataka's people to go back on the 14<sup>th</sup> with food to the Havildar & sepoy they went a little way and relieved some but would not venture as far as the Luatize for fear of losing their liberty by Makanjela's people - I could not get the people of the country to go back - - could not ask the Nassick boys who had been threatened by the sepoy with assassination and some had even sworn after being abused by the sepoy tongue that they would never help one of them in any circumstances - nor could I ask the Johanna men to go back for the stragglers, because though Mahometans the Sepoy had called them Caffirs &c and they all declared "we are ready to do anything for you but we will do nothing for these Hindis[""] - I sent back a sepoy giving him provisions

[0121]

115

[[Moe]mbe 14 - 28] he sat down in the first village, ate all the food and returned - This difficulty resulted from the slave trade -

An immense tract of country lies uninhabited - to the North East of Moembe we have at least fifty miles of as fine country as can be seen anywhere still bearing all the marks of having once supported a prodigious iron smelting, grain growing population The clay pipes which are put on the nozzles of their bellows and inserted into the furna[...][ce] are met with everywhere - they are often vitrified - Then the ridges on which they planted maize - beans - cassava and sorghum and which they find necessary to drain off the too abundant moisture of the rains, still remain unleveled to attest the industry of the former inhabitants - the soil being clayey resists for a long time the influence of the weather They are very regular for in crossing the old fields [...]as the path often compels us to do one foot treads regularly on the ridge and the other in the hollow for a considerable distance

Pieces of broken pots with the rims ornamented with very good imitations of basket work attest that the lady potters of old followed the example given them by their still more ancient mothers rude but better than we can make without referring  
 [Drawing of markings on the edges of the broken pottery pieces.]  
 to the original,  
 no want of water has here acted to drive the people away as has been the case further South - It is a perpetual succession of ridge and valley with a running stream or oozing bog where ridge is separated from ridge - The ridges become steeper and narrower as we approach Mataka's - I counted fifteen running burns of from one to ten yards wide in one days march of about six hours

[0122]

116

Being in a hilly ~~on~~ or rather mountainous region they flew rapidly and have plenty of water power - In July any mere torrent ceases to flow but these were brawling burns even now - the water too cold for us to bathe in ( $61^{\circ}$ ) whose pores were all open by the sweaty regions nearer the coast - The sound of gushing water dashing over rocks so un African was quite familiar to our ears - This district which rises up West of Mataka's to 3400 feet above the sea, catches a great deal of the moisture brought up by the Easterly winds - Many of the trees are covered with lichens - While here we had cold southerly breezes, and a sky so overcast every day after 10 AM that we could take no Astronomical observations - Even the latitude was too poor to be much depended on -  $12^{\circ} 53'$  S may have been a few miles from this -

The cattle rather, a small breed - black & white in patches, and brown - with humps - give milk which is duly prized both by the Waiyau - the s[...]-heep are the large tailed variety and generally of a black colour - Fowls & pigeons are the only other domestic animal we saw if we except the wretched dog which our poodle had immense delight in chasing.

The Waiyau are far from a handsome race but they are not the prognathous beings one

sees on the West Coast either - their heads are of a round shape - compact foreheads but not particularly receding - The alae nasi are flattened out - lips full and a small lip ring just turns them up to give additional thickness their style of beauty is exactly that which was in fashion when the stone deities were made in the caves of Elephanta & Kenora

[0123]

117

near Bombay - a favourite mode of dressing the hair into little knots which was in fashion the[...] re is more common in some tribes than in this - The mouths of the women would not be so hideous with a small lip ring if they did not file the teeth to points  
[Drawing of four filed teeth.] but they seem strong and able for the work which falls to their lots. The men are large strong boned fellows & capable of enduring great fatigue - They under[-] -go a rite which once distinguished the Jews about the age of puberty, and take a new name on the occasion - This was not introduced by the Arabs the advent of whom is a recent event, and they speak of the time before they were inundated with European manufactures in exchange for slaves as quite within their memory -

Young Mataka gave me a dish of peas, and usually brought something every time he made a visit - Seems a nice boy and his father in speaking of learning to read said he & his companions could learn but he himself was too old: The soil seems very fertile for the sweet potatoes become very large and we bought two loads of them for three cubits and two needles - they quite exceeded 1 cwt - the maize becomes very large too - One cob had 1600 seeds - the abundance of water - the richness of soil - the available labour for building square houses (with which every son of a somebody requires possession & the rains do not rea[...]dily wash them down) the coolness of the climate make this nearly as desirable a residence as Magomero, but alas instead of three weeks easy sail up the Zambesi & Shire we have spent four weary months in getting here - I shall never cease bitterly to lament the abandon[-] ment of the Magomero mission - Any other society

would have prized [...]the advantages there with delight  
while this O.C.M. affair let them slip through sheer want  
of pluck -

[0124]

118

[Moembe 14 to 28 July 1866] Moaning seems a favourite way of  
spending the time with some sick folk -  
For the sake of the warmth I allowed a  
Nassick boy to sleep in my house - He & I  
had the same complaint dysentery, and  
I was certainly worse than he but did not  
moan - while he played at it as often as  
he was awake - I told him that people  
moaned only when too ill to be sensible of  
what they were doing - the groaning ceased  
though he became worse - Three sepoys  
played at groaning very vigorously  
outside my door - they had nothing  
the matter with them except perhaps fatigue  
which we all felt alike - As these fellows  
prevented my sleeping, I told them quite  
civilly that, if so ill that they required to  
groan they had better move off a little way  
as I could not sleep - They preferred the  
verandah, and at once forbore groaning -  
An English sailor of the Pioneer moaned  
lustily when ill - and one morning after  
he became quite well, on awaking  
he forgot that he had recovered, and  
commenced a sonorous groan which  
ceased on being awaked fairly by the  
laughter of the spectators in the same  
boat with him -

The abundance of grain and other food is  
accompanied by great numbers of rats or  
large mice which play all manner of  
pranks by night - and white ants have  
always to be gaurded against - anyone who  
would find an antidote to drive them away  
would confer a blessing - the natural check is  
the driver ant which when it visits a house  
is a great pest for a time but it clears the other out -

[0125]

119

[[...]] We proposed to start today but Mataka said that

he was not ready yet - The flour was yet to grind and he had given us no meat - He had sent plenty of cooked food almost every day - He asked if we would slaughter the ox he would give here or take it on - We preferred to kill it at once - He came on the 28<sup>th</sup> with a good lot of flour for us and men to guide us to Nyassa - He said that this was Moembe and his district extended all the way to the Lake - He would not send us to Loséwa as that place had lately been plundered and burned - In general the chiefs have shewn an anxiety to promote our safety - The country is a mass of mountains On leaving Mataka's we ascended considerably and about the end of the first days march near Magola's village the Barometer shewed our greatest altitude about 3400 feet above the sea - There were villages of these mountaineers everywhere - The springs were made the most use of that they knew - The damp spots drained and the water given a free channel to & made use of in irrigation further down - most of these springs shewed the presence of iron by the oxide oozing out - A great many patches of peas in full bearing & flower - Trees small and scraggy except in hollows - plenty of grass and flowers near streams and on the heights - the villages often consisted of from 100 to 150 houses many of them square The mountain tops may rise two or three thousand feet above their flanks along which we wind and go perpetually up & down the steep ridges of which the country is but a succession -

One fine straight tall tree in the hollows seemed a species of fig - Its fruit was just forming but it was too high & the tree ( Turn over 2 leaves

[0126]

120

[ (Parenthesis - Geological note - The plateaux on each side of the Rovuma are masses of grey sandstone capped with masses of ferruginous conglomerate apparently an aqueous deposit - When we ascend the Rovuma about sixty miles a great many pieces & blocks of solidified wood appears on



the surface of the soil at the bottom of the slope up the plateaux - this in Africa is a sure indication of the presence of coal beneath but it was not observed cropping out - the plateaux being cut up in various directions by wadys well supplied with grass & trees on deep & somewhat sandy soil - but at the confluence of the Loendi highlands appear in the far distance which are probably continuations of the right bank plateau for in the sands of the Loendi pieces of coal are quite common -

Before reaching the confluence or say about ninety miles from the sea the plateau is succeeded by a more level country having detached granitic masses shot up some 500 or 700 feet - The sandstone of the plateau has at first been hardened then quite metamorphosed into a chocolate coloured schist - then as at Chilole hill we have igneous rocks apparently Trap capped with masses of beautiful white dolomite We still ascend in altitude as we go Westwards and come upon long tracts of Gneiss with hornblende - The gneiss is often striated all the striae looking one way - Sometimes North & South & at other times East & West - these rocks look as if a stratified rock had been nearly melted and the strata fused together by the heat

[0127]

121

From these striated rocks have shot up great rounded masses of granite or syenite whose smooth sides & crowns contain scarcely any trees and are probably from 3000 to 4000 feet above the sea - The elevated plains among these mountain masses shew great patches of ferruginous conglomerate - which when broken look like yellow Haematite with madrepore holes in it - this had made the soil of a red colour - On the Watershed we have still the rounded granitic hills jutting above the plains if such they may be called which are all ups & downs and furrowed with innumerable running rills the sources of the Rovuma & Loendi - The highest rock observed with mica schist

at an altitude of 3440 feet - The same uneven country prevails as we proceed from the watershed about forty miles down to the Lake and along its Eastern shore we have mica schist & gneiss foliated with a great deal of hornblende but the most remarkable feature of it is the rocks are all tilted on edge or slightly inclined to the Lake The active agent in effecting this is not visible - It looks as if a sudden rent had been made so as to form the Lake and tilt all these rocks nearly over - On the East side of the Lower part of the Lake we have two ranges of mountains evidently granitic - the nearer one covered with scraggy trees & lower than the other the other jagged & bare or of the granitic forms But in all this country no fossil yielding rock was visible except the grey sandstone referred to at the beginning of this note - The rocks are chiefly the old crystalline forms) end of note -]

[0128]

122

[28 July 1866] without branches for me to ascertain - It is called Unguongo - The natives dont eat the fruit but they eat the large grubs which come out of the fruit - The leaves were 15 inches long by five broad -

[29<sup>th</sup>] At Magola's village - As we are now rid of the sepoys we cannot yet congratulate ourselves on being rid of the lazy habits of lying down in the path which they introduced - A strong scud comes up from the South bring[ing] much moisture with it Temp in mornings 55° It blows so hard above this may be a storm on the coast -

[30<sup>th</sup> July] a short march brought us to Pezimba's vil. which consists of 200 houses & huts - It is placed very nicely on a knoll between two burns which as usual are made use of for irrigation & peas in winter time - The headman said that if we left now we had a good piece of jungle before us and would sleep twice in it before reaching Mbanga - We therefore remained An Arab party hearing of our approach took a circuitous route among the mountains to avoid coming in contact with us - In coming to Pezimba's we had commenced our Western descent to the Lake for we were

now lower than Magola's by 300 feet - We  
 crossed many rivulets and the Lochesi a  
 good sized stream - the watershed parts some  
 streams for Loendi & some for Rovuma  
 There is now a decided scantiness of trees  
 Many of the hill tops are covered with grass  
 or another plant - there is pleasure now in  
 seeing them bare Ferns Rhododendrons - & a foliated tree  
 which looks in distance like silver fir  
 The Mandare root is here called Nyumbo  
 When cooked it has a slight degree of bitterness  
 with it which cultivation may remove

[0129]  
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Mica schist crowned some of the heights on the water[-]  
 shed - then gneiss and now as we descend further  
 we have igneous rocks of more recent eruption  
 Porphyry & gneiss with hornblende rocks - a  
 good deal of ferruginous conglomerate with holes  
 in it covers many spots - When broken it looks  
 like yellow Haematite with black linings to the holes.  
 This is probably the ore used in former times  
 by the smiths of whose existence we now  
 find still more evidence than further East -  
 [31<sup>st</sup> July 1866] I had presented Pezimba with a cloth and  
 he cooked for us handsomely last night and  
 this morning desired us to wait a little as he  
 had not yet sufficient meal made to present -  
 We waited and got a generous present - It  
 was decidedly milder here than at Mataka's  
 and we had a clear sky In our morning's  
 march we passed the last of the population,  
 and went on through a fine well watered  
 fruitful country to sleep by near a mountain  
 called Mtewire by a stream called Msapo -  
 A very large Arab slave party were close by  
 our encampment and I wished to speak to  
 them but as soon as they knew of our being  
 near they set off in a pathless course across country  
 and were six days in the wilderness, we heard this at Cazembes  
 [[1] Aug 1866] We saw the encampment of another Arab  
 party - It consisted of 10 pens each of which from  
 the number of fires it contained may have  
 held from eighty to a hundred slaves - The people  
 of the country magnified the numbers saying  
 that they would reach from this to Mataka's  
 but from all I can learn I think that from  
 300 to 800 slaves is the commoner gang - this

second party went across country very early this morning we saw the fire sticks which the slaves had borne with them - The fear they feel is altogether the effect of the English name

[0130]

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for we have done nothing to cause their alarm.

[2 Aug1866] Something very cheering to me in the sight at our encampment of yellow grass & trees dotted over it as in the Bechuana country - The birds were singing merrily too inspired by the cold which was 47° & by the vicinity of some population - Gum copal trees & bushes here as well as all over the country but gum is never dug for probably because the trees were never large enough to yield the fossil gum - Marks of smiths very abundant - some furnaces still standing Much cultivation must formerly have been here where now all is jungle =

We arrived at Mbanga a village embowered in tree - chiefly of the Euphorbia so common in the Manganja country further South Kandulo the headman had gone to drink beer at another village but sent orders to give a hut & to cook for us - We remained next day look Lunars -

We had now passed through at the narrowest part the hundred miles of depopulated country of which about seventy are on the N - E - of Mataka - the native accounts differ as to the cause - Some say slave wars - and assert that the Makoa from the vicinity of Mosambique played an important part in them - others say famine - others that the people have moved to & beyond Nyassa - What is certain is from the potsherds strewed over the country and the still remaining ridges on which beans sorghum - maize - cassava - were planted is that the departed population was prodigious the Waiau who are now in the country came from the other side of the Rovuma & they probably supplanted the Manganja

[0131]

an operation which we see going on at the present day.

[4 Aug 1866] An hour & a half brought us Miule a village on same level with Mbanga and the chief pressing us to stay on the plea of our sleeping two nights in the jungle instead of one if we left early next morning we consented - Asked him what had become of the very large iron smelting population of this region - He said many had died of famine - others had fled to the west of Nyassa the famine is the usual effect of slave wars and much death is thereby caused probably much more than by the journey to the coast - We had never heard any tradition of stone hatchets having been used - nor of stone spear heads or arrow heads of that material - He had never heard of any being turned up by the women in hoeing The Makonde as we saw use wooden spears where iron is scarce - I saw wooden hoes used for tilling the soil in the Bechuana & Batoka countries but never stone ones - In 1841 I saw a bushwoman in the Cape Colony with a round stone and a hole through it - [Drawing of a round stone.] on being asked she shewed me how it was used by inserting the top of a digging stick into it and digging a root

[Drawing of a stone with a stick through the central hole, possibly being held by a person.] - It was to give the stick weight -

The stones still used as anvils and smiths when considered from their point of view shew sounder sense than if they were ~~to be~~ burdened with the great weights we use - They are unacquainted with the process of case hardening which applied to certain parts of our anvils gives them their usefulness - and an anvil of their soft iron would not do so well as a hard stone - It is true a small light one might be made but let any one see how the hammers

[0132]

of their iron bevel over and round in the faces with a little work and he will perceive that only a wild freak would induce and sensible smith to make a mass equal to

a sledge hammer & burden himself with  
a weight for what can be better performed  
by a stone - If people are settled as on  
the coast then they gladly use any mass  
of cast iron they may find, but never  
if as in the Interior where they have no certainty  
of remaining any length of time in one spot

[5<sup>th</sup> Aug. 1866] We left Miule and commenced our  
march towards Lake Nyassa and slept at  
the last of the streams that flows to the Liendi  
In Mataka's vicinity N - E - there is a perfect  
brush of streams flowing to the river - One  
forms a Lake in its course - and the  
sources of the Rovuma lie in the same  
region - After leaving Mataka's we crossed  
a good sized one flowing to Liendi and  
the day after leaving Pezimba's another  
going to the Chiringa or Lochiringa which  
goes to the Rovuma - Passed

[6<sup>th</sup> Aug] Passed two cairns this morning  
at the beginning of the very sensible  
descent to the Lake - they are very  
common in all this Southern Africa in  
the passes of the mountains and all  
meant to mark divisions of countries  
perhaps burial places but the Waiyau  
who accompanied us thought that  
they were merely heaps of stone collected  
by someone making a garden - the  
cairns were placed just about the spot  
where the blue waters of Nyassa first  
came fairly into view  
We now came upon a stream the

[0133]

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[7<sup>th</sup>] Misinje flowing into the Lake - We crossed it  
five times - It was about 20 yards wide & wthigh  
deep - We made but short stages where we got on  
the lower plateau for the people had great abundance  
of food. and made great presents of it if we  
rested - one man gave four fowls - three large  
baskets of maize - pumpkins - Elands fat  
a fine male as seen by his horns & pressed us  
to stay that he might see our curiosities as  
well as others - He said that at one days distance  
south of him all sorts of animals as buffaloes  
eland - Elephants - Hippopotami & antelopes

could be shot.

[8<sup>th</sup> Aug 1866] We came to the Lake at the confluence of the Misinje and felt grateful to that hand which had protected us thus far on our journey - It was as if I had come back to an old home I never expected again to see - Pleasant to bathe in the delicious waters again - Hear the roar of the sea or dash in the rollers - Temp. 71° at 8 AM while the air was 65° - I feel quite exhilarated -

The head-man here ^ Mokalaose is a real Manganja & he and all his people exhibit the greater darkness of colour consequent on being in a warm moist climate - He is very friendly - presented millet porridge - cassava & Hippopotamus meat boiled - asked if I like milk as he had some of Mataka's cattle here - People bring Sanjika - the best Lake fish for sale -they are dried on stages over slow fires and lost t[...]-their fine flavour by it but they are much prized inland - I bought fifty for a fathom of calico - When fresh they taste exactly like the best herrings - i. e. as we think but vo[...]-yagers and travellers appetites are often so whetted as to be incapable of giving a true verdict in matter of taste -

[0134]

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[10 Aug. 1866] I sent Seyed Majids letter up to Jumbe but the messenger met some coast Arabs at the Loangwa which may be fiseve n miles from this - and they came back with him - haggled a deal about the fare and then went off saying that they would bring the dhow here for us - Finding that they did not come I sent Musa who brought back word that they had taken the dhow away over to Jumbe at Kotakota or as they pronounce it Ngotagota - very few of the coast Arabs can read - In words they are very polite but truthfulness seems very little regarded - I am resting myself and people - working up journal, - Lunars Alts- but will either move South or go to the Arabs North soon

Mokalaose's fears of the Waiyau will make him welcome Jumbe here and then the Arab will some day have an opportunity of scattereding his people as he has done those at Kotakota - He has made Losiwa too

hot for himself - When the people there  
were carried off by Mataka's people Jumbe  
seized their stores of grain & now has no  
port to which he can go there - The Loangwa  
Arabs give an awful account of Jumbe's  
murders and sellings of people but one  
cannot take it all in - At the mildest, it  
must have been bad - This is all they  
ever do - they cannot form a state  
or independent kingdom - slavery & the  
slave trade are insuperable obstacles to any  
perman[...]ence inland - slaves can escape  
so easily - All therefore that the Arabs  
do is to collect as much money  
as they can by hook & by crook and then  
leave the country.

[0135]

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We notice a bird called Namtambwe which sings  
very nicely with a strong voice after dark here at the  
Misinje confluence

[11<sup>th</sup> August 1866] Two headmen came down country from villages  
where we slept bringing us food and asking  
how we are treated - They advise our going S.  
to Mukate's where Lake is narrow.

[12 - 14] Map making - but my energies were sorely taxed by  
the lazy Sepoys - and I was usually quite tired out at  
night - some men have come down from Mataka's  
and report the arrival of an Englishman with cattle  
for me - "has two eyes behind as well as two in front"  
this is enough of news for a while.

Mokalaose has his little afflictions and he tells me  
of them - a wife ran away - asked how many he  
had - He has twenty in all - I thought he had nineteen  
t[...]oo many - He answered with the usual reason  
"But who would cook for strangers if I had but one"?  
saw clouds of "Kungu" on the Lake - They are not eaten  
here - an ungenerous traveller coming here with my  
statement in his hand and fingding the people denying  
all knowledge of how to catch & cook them might  
say that I had been romancing in saying I had  
seen them made into cakes in the Northern part  
of the Lake - When asking here about them - a  
stranger said they know how to use them in the  
North, we do not -

Mokalaose thinks that the Arabs are afraid that  
I may take their dhows from them and go up to  
the North - He and the other headmen think that



the best way will be to go to Mukate's in the South -  
All the Arabs flee from me - the English name  
being in their minds inseparably connected with  
recapturing slavers - They cannot conceive that  
I have any other object in view. They cannot  
read Seyed Majids letter

[0136]

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[21 Aug 1866] started for the Loangwa of the East side of  
the Lake - Hilly all the way about seven miles  
Loangwa may be 20 yards wide near its  
confluence - The Misinge is double that - Each  
has accumulated a promontory of deposit  
and enters the Lake near its apex - We got  
a house from a Waiyau man on a bank  
about 40 feet above the level of Nyassa  
[21 Aug] could not sleep for the manoeuvres of a  
crowd of the minute ants which infested it  
They chirrup distinctly - they would not allow  
the men to sleep either though all were pretty  
[22<sup>d</sup>] tired by the rough road up - We removed to  
the South side of the Loangwa where there are  
none of these little pests -

[23 Aug] Proposed to the Waiyau headman to send  
a canoe over to call Jumbe as I did not  
believe in the assertions of the half caste  
Arab here that he had sent for his - All the  
Waiyau had helped me and why not he  
He was pleased with this but advised  
waiting till a man sent to Losewa should  
return

[24<sup>th</sup>] A leopard took a dog out of a house next to ours  
He had bitten a man before but not mortally

Engaged in writing the following Despatch  
part of which was written down country  
I am very anxious not to appear as if  
reflecting on others as Col - Pelly and often  
altered in order to make it mild but it is  
his policy that has allowed the Zanzibar  
slave trade to go on -

[29<sup>th</sup>] News come that the two dhows have  
come over to Losewa - Loséfa - Mazitu chased  
Jumbe up the Hills - Had they said on  
to an island I might have believed  
them

[0137]

Copy - East Africa Lat. 11 ° 18' South  
Political Long. 37 10' East - 11<sup>th</sup> June  
slave trade 1866  
N° 1

The Right Honourable  
The Earl of Clarendon  
My Lord

Having been specially instructed "to confine one series of Reports to Geographical subjects and matters connected with them; and to make distinct and separate reports to you upon political subjects and on the slave trade" I accordingly devoted part of the time of my detention at the Island of Zanzibar to a careful and earnest study of our political relations with the Sultan; and to a minute investigation of the causes which have prevented those parts of Eastern Africa subject to Arab influences from reaping the same advantages by the policy of H. M. Government against the slave trade which have been realized in large portions of Western Africa inhabited by less promising races of people.

The subject seemed of the more importance inasmuch as the Island of Zanzibar is now about the only place in the world where from one to three hundred slaves are daily exposed for sale in open market - This disgraceful scene I several times personally witnessed = And on the adjacent seas, the slave trade which everywhere else is declared to be a grievous offence against public law, is by treaty allowed to be a legal traffic -

But I could not bring my mind to a hasty condemnation of a policy which emanated from officers eminent for the zeal and ability with which they have long & earnestly laboured to promote the welfare of both oppressors and oppressed

[0138]

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[Despatch 11<sup>th</sup> June & 20<sup>th</sup> August 1866] and it was only after pondering deeply on the sad facts revealed at Zanzibar - and on the

still more sorrowful scenes which now at the source of the slave trade meet the eye that I felt forced to express my overpowering conviction that, out policy on the East Coast requires reconsideration -

Whatever the motive for legalising the slave trade on the seas adjacent to Zanzibar may have been, the actual purchasers before my eyes were Northern Arabs & Persians whose dhows lay anchored in the harbour, or beached for repairs in the creek; and on the strength of the exception in our treaty, virtually made in their favour, these men were daily at their occupation - examining the teeth limbs and gait of the slaves that were to form their cargoes as openly as horse dealers engage in their business in England

These preparations were of peculiar significance because made during certain months in which by the Sultan's prohibition no slaves may be carried Coast wise - and this prohibition applies only, but precisely, to those months when the Northerly Monsoon blows so strongly that, as a rule, no dhows can proceed to the North. When however the Monsoon changes and Southerly winds blow, the preparations will all be completed - the prohibition will no longer be in force - and the late busy frequenters of the Zanzibar slave market may even obtain the Sultans legal pass, which will screen their slave cargoes as far North as Lamoo on their way home[-] wards to the Red Sea and Persian Gulph

[0139]

133

[Despatch [11] June [20] Aug. [1]866] The reasons assigned for the continuance of this very unsatisfactory state of affairs derive their force and speciousness partly from political considerations, and partly from forebodings of the evils of change, though that change might be for the better - A bright hope too that, by the slow and steady influence of trade and imported civilization, the Arabs may be led to change their ways, giulds the whole subject -

Among the political considerations are specified - that the Northern Arab slave traders are lawless pirates whom the Sultan, however willing, cannot coerce - His power on the island of Zanzibar is

very limited - and on the Coast line of the adjacent  
 [...]Continent, he possesses but a mere shadow of power  
 In fact to the Arabs he represents that leader only, who  
 first guided them down the East Coast for conquest -  
 They acknowledge him as their chief (Syed) but not  
 their Sultan - and since the present occupant of  
 the chieftainship has been separated from those  
 possessions in Asia whence his father the old  
 Imaum of Muscat drew all his military power,  
 [...]Syed Majid the son, can muster no force to  
 controul either the Zanzibar or the Northern Arab  
 slave traders - His utter powerlessness to withstand  
 the slaving propensities of the Northern pirates &  
 kidnappers who annually infest his island and  
 seas, has been thus forcibly, though hypothetically  
 expressed - Should the Sultan attempt the  
 abolition of the slave trade in his dominions  
 so intimately linked is that traffic with the  
 whole system of slavery in which he is placed,  
 the proclamation would ensure a revolution  
 his own expulsion, or even death-

In judging of the weight due to these and  
 similar ~~considerations~~ assertions, it must  
 never be left out of view ^ for a moment Syed Majid  
 is the creature of English power alone -

[0140]

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[Despatch 11 June 20 Aug 1866] When his elder brother, the present Imaum  
 of Muscat was on the point of asserting his  
 right of primogeniture, and by means of the  
 military force he inherited in Arabia,  
 taking possession of ~~his~~all the dominions of his  
 deceased father, we interfered, and by our  
 arms gave effect to a will which appoitioned  
 Zanzibar to the younger brother, and confined  
 the elder to Muscat - and it is by the continued  
 influence of English power that Syed Majid  
 retains his place - He resembles one of the  
 Indian protected princes, but destitute of any  
 organized force by land or sea, which his  
 Political Resident might wield for his or his  
 subjects benefit -

>Our Treaty with the Sultan's father  
 furnishes a more important consideration  
 than anything else - This Treaty allowed the  
 slave trade to be carried on within certain specified  
 limits, and for the avowed object of per-  
 -mitting supplies of labour to be carried to the

more Southerly territories of the late Imaum  
this concession of a limited slave trade,  
was no doubt made in the hope that at  
some no very distant date the way would  
be paved for the complete cessation of the  
trade in slaves - It certainly never was con-  
templated by either of the contracting parties  
that a special stipulation for a small &  
well defined permission of the traffic should  
be made, as now it is made, the means  
of erecting the island of Zanzibar into a  
great slave emporium - and extending  
the ocean slave trade to the Red Sea and  
Persian Gulph - an argument based  
on entirely unknown data - that if the  
islands of Zanzibar and Pemba were

[0141]

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[[D]espatch [11] June [20] Aug [18]66] not supplied with a continuous stream of slaves  
from  
the mainland they would soon become depopulated  
seems to have been entirely an afterthought - The  
open sale and annual export from both these  
islands shew but small concern for the permanence  
of the population - still though our object in the  
treaty has been perverted and we have been practically  
overreached, treaty obligations ought to be respected  
till that alteration is made in the stipulations which  
the present aspect of the ocean slave trade throughout  
the world demands -

That His Highness the Sultan has not been  
pressed with greater emphasis to make an alteration  
in the Treaty of his late father which would render  
the trade in slaves by sea everywhere illegal, has  
been owing of late years, to a very curious anxiety  
not to interfere with what is called "the status  
of slavery in the island of Zanzibar." Recognising  
to the utmost extent that common sense will  
allow, the broad principle that however much  
we may detest slavery, we have no right  
to meddle with the internal policy and domestic  
institutions of other nations, it is yet quite  
clear that if we over strain this principle we  
must desist from all our noble efforts on the  
Coast of Africa lest we should interfere with the  
status of slavery in Cuba and elsewhere -  
Anxiety to preserve the status of slavery in the

island of Zanzibar intact, at the expense even  
of rendering the efforts of our cruizers to  
suppress the traffic unavailing - and of  
leaving out of view the enormous inland  
slave trade, which is fast depopulation  
large districts of the adjacent continent  
is so remarkable in Englishmen who  
cannot be conceived as nursing a  
delicate sensibility to the rights of the wrongdoers

[0142]

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[Despatch 11 June 20 Aug 1866] and a total insensibility to the woes of their  
victims that it will be worth while to examine  
certain forebodings which have been made  
to serve as arguments for the continuance  
of the present system -

It has been alledged that if we should  
with the Zanzibar slave trade  
interfere ^so as to stop the stream of slaves that  
annually flows to the island, but ultimately  
goes on to the Red Sea and Persian Gulph, we  
shall risk the expulsion of "a king - the utter  
depreciation of existing property - social  
confusion - the slaves themselves might  
become foodless - landless - hutless - No  
one can conceive the ruin that would ensue  
when the island is tramped by a hundred  
thousand discarded slaves" -

These sombre anticipations were the  
result of viewing the helplessness of the  
Sultan without police - without land or  
sea forces - and in the midst of large numbers  
of Northern Arabs infuriated by the capture  
of their vessels - but let us calmly view  
the subject of stopping the eternal slave  
trade in connection with what is  
universally admitted to be the normal con-  
dition of slavery among the Arabs - It  
is of the mildest possible form - The  
master lives with his slaves as the father  
of a family - He dislikes toil and is too  
indolent to force others to work for more  
than the mere necessities of life - This indolence  
is frankly avowed at Zanzibar - and  
as the Arabs there form no exception to the  
generality of Arabian slave holders, it  
does not appear very obvious why

the mere cessation of large additions to  
the existing number of slaves should

[0143]

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[Despatch] produce the frightful convulsions predicted - The abolition of the eternal slave trade would leave the relationship of master and slave exactly as it is at present? with the exception that the slave would be of increased value, and therefore less likely to be discarded than before -

But there is a sort of charm in the prospect of gradual amelioration of the state of slavery by the steady advance of trade and civilization yet all experience proves the prospect to be delusive - It is in the Patriarchal state alone that slavery is endurable - So long as that state continues there is but little disparity between master and man - Each enjoys the general indolence - but let society advance - artificial wants increase - and luxuries become necessities - the distance between owner and slave becomes proportionably widened - In fact just as the love of gain is developed in the master, the lot of the slave becomes the harder, for as soon as labour becomes compulsory & for the sole profit of the master, the interests of owner and slave diverge: and this divergence increases with every advance in trade, civilization, and luxury - The frightful evils of American slavery arose, not because our cousins ~~were~~ had less humanity than Arabs, but because the divergence mentioned had become excessive - to anticipate therefore a gradual change to freedom by the influence of trade and civilization is to expect improvement though all experience shews that the lot of slaves does not improve with the advance of the masters - and to look for a gradual reformation of society where the tendency is to become congealed in oppression, is to hope for a gradual growth of fitness for freedom under a system

[0144]

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[Despatch 11<sup>th</sup> June & 20 Aug 1866] whose curse is to unfit for a better, and towards that point where change by violent convulsion becomes inevitable -

Another of those gloomy forebodings which have formed a sort of setting round the argument for the continuance of the Zanzibar slave trade is, that the stoppage of the present system would have the evil result of locating a series of Arab colonies on the East Coast in which slavery would be as rife as ever - and where slaves would be more plentiful and cheaper than at Zanzibar where also they could carry on the slave trade more easily than they do at present and quite beyond any efficient controul - This theory, thought unquestionably advanced in all sincerity, is purely imaginary and founded on a misapprehension of what is essential to the existence of a slave trading colony on the Coast of Africa - An island or spot with a natural barrier that can be easily gaurded is quite indispensable for the safety of slave property - Neither Mosambique nor Zanzibar could ever have been Slave Emporia but for their insular situation - the very existence of many Portuguese settlements depended on the regular payment of native chiefs to catch their runaway slaves - Kilwa & Mombas might become slave trading colonies in the sense intended, but so such settlement could be formed in the Interior The ease with which slaves can escape in their own country forms an effectual barrier to the erection of any important slave state by Arabs or by any one else

[0145]

139

Continuation of Despatch Lake Nyassa  
20 August  
1866

My Lord

I find it quite impossible to transmit any letters to the Sea Coast- I have nearly met seven slave traders on their way from this district to Kilwa but all, save one, took to their heels as soon as they heard that the English were coming, and scoured across the country in the pathless forests - The



man we met was just on the point of entering a tract of very fine well watered country, which took us eight days hard marching to cross - We were nearly famished - In the last two days I had made forced marches in order to buy food and send it back to the men, most of whom were unable to keep up with four who bore me company, and this Arab met & presented an ox & bag of flour - He could not wait till I had written - I guessed the number of slaves he had at eight hundred - the number of under traders seemed between forty & fifty - The other caravans did not give me a chance of estimating their numbers - The depopulated country was about one hundred miles broad and so broad there was no possibility of going round either end - It bore all the marks of having been densely peopled at some former period - The ridges on which the natives plant grain and beans were everywhere visible, and from the numbers of calcined clay pipes - used in furnaces - it is evident that they worked extensively in iron - The country was very beautiful - mountainous - well wooded and watered - I counted in one days march fifteen running burns though it was the dry season, and some were from four to ten yards broad - The sound of gushing water though not associated in our minds with Africa became quite familiar - It

[0146]

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[Despatch] was too cold to bathe in with pleasure The elevation being between 2000 & 3000 feet above the sea -

The process of depopulation to which I have adverted in the first part of this Despatch goes on annually - The Coast Arabs from Kilwa come with plenty of ammunition and calico to the tribe called Waiyau or Ajawa and say that they want slaves - Marauding parties immediately start off to the Manganja or Wa[...]nyassa villages and having plenty of powder & guns overpower and bring back the chief portion of the inhabitants those who escape usually die of starvation - This process is identical with that of which we formerly saw so much in the hands of the Portuguese in the Shire valley - I cannot write about it without a painful apprehension

that to persons at a distance I must appear guilty of exaggeration - But I beg your Lordship to remember that whenever my statements have been tested on the spot they have been found within and not beyond the truth - Even the grand Victoria falls were put down at less than half their size - It was ignorance of this gigantic evil, while I was familiar only with the wild industrious tribes of the great Interior, that led me formerly to believe that much might be made of their labour - I still believe in their capabilities, but this useful system that flourishes chiefly within three hundred miles of the Coast must be first put down -

The perpetrators of the great annual mischief would themselves be shocked were the guilt not subdivided - the Kilwa and Zanzibar slave traders do not personally make forays - These are the

[0147]

[Despatch] 141

work of the Waiyau or Waiau known in the Shire valley as Ajawa - Those who perish by starvation after a foray, are probably never seen by the marauders after their flight from their villages - Then those who die on their way to the Coast do so piecemeal - The only victims which might disturb the Arab conscience are those who are tied to trees and allowed to perish - We saw three adult bodies fastened by the neck to trees and their hands secured - It was declared by all the country people, that the Arabs when vexed at losing their money by a slave being able no longer to march vent their spleen in this inhuman way - but it is probably only the work of those vile half castes that swarm about every caravan -

I took occasion to explain to the different chiefs that those who sold their people participated in the guilt of the deaths, evidence of which we had seen strewed along the way to the Coast - It always caused evident alarm, and especially when it was asserted, that in selling their people they were as guilty before Him who saw the whole from the bargain to the ensuing death, as if they had held the victim while the Arab cut his throat -

Their uneasy excuses were somewhat those of children - "If so & so gives up selling so will we" "He is the greatest offender in the country" "It is the fault of the Arabs who tempt us with fine clothes powder and guns -" "I would fain keep all my people to cultivate more land, but my next neighbour allows his people to kidnap mine and I must have ammunition to defend them" &c &c

I would therefore earnestly recommend that His Highness the Sultan be pressed so as to alter the Treaty with his late Father as to cancel our permission of a limited

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[Despatch] slave trade - It puts us in a false position - and unless all bona fide slavers are to be legal captures wherever found at sea, the evils touched on above will still go on unchecked -

The alteration will require to be pressed with emphasis - The Sultan will generally be found bland - compliant, and apparently devoid of energy, but let the status of Zanzibar as a slave Emporium be touched in the remotest degree, and he will at once shew decision and even obstinacy - He may talk in a maundering way about "cutting off his right hand" - or "taking half of his dominions, but the most indirect interference with the island being continued as a great slave mart at once evokes strenuous opposition from his counsellors and himself - Like all Orientals they give us no credit in our policy but that of pursuing our own self interests -

This alteration cannot fairly be called injurious to the status of slavery on the island of Zanzibar - It is a sheer absurdity to imagine that the reigning family imports three thousand slaves annually for domestic purposes - and that the inhabitants generally import twelve thousand for similar purposes - They are all intended for exportation to the North - and the Coast towns - Kilwa - Mombas &c receive far more slaves from the Interior than they ever make use of for cultivation -

To render the measure I have ventured to  
propose efficient, an English man of war  
should always be present in the harbour  
of Zanzibar during the visits of the  
Northern Arabs; and during the months

[0149]

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[Despatch] When the dhows are known to our slaves  
the force usually stationed on their route should  
have a depot in their vicinity, so that after a  
single capture the cruizer may not, as usually  
happens, be obliged to retire & land the slaves at the  
most important crisis for action -

The lack of information as to the benefits which  
have been the result of the repressive measures of  
H M G<sup>t</sup> has often struck me in conversing with  
the officers of our cruizers - If an Epitome of  
of the advantages which have accrued to lawful  
trade of the West Coast - the entire suppression  
the comparative smallness of the present export of slaves  
of Piracy there ^establishment missions & schools  
at various points on the seaboard, and [...]the prevention  
of wars inland - say, such information as is  
contained in Lord Russell's Despatch to the French  
Government which led to the abolition of the Engagé  
system, and also in the Report of Colonel  
Ord, were put into the hands of officers about  
to proceed to either East or West Coast, we should  
not hear the ignorant doubts we have been  
pained to hear - Another suggestion as to the time  
which might be counted as service, would  
with increased information proposed  
greatly increase to Zeal of all the officers  
employed, and being the result of much thought  
and a great deal of intercourse, may, should  
it please your Lordship, be submitted to the  
Lords of Admiralty  
I have the honour to be  
My Lord  
Your most obedient Servant  
David Livingstone  
H. M. Consul -  
Inner Africa

[0150]

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[0151]

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[0152]

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[0153]

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Continuation of Journal 30 August 1866

The fear which the English have inspired into the Arab slave traders is rather inconvenient - all flee from me as if I had the plague and I cannot in consequence, transmit letters to the coast or get across the Lake - they seem to think that if I get into a dhow I will be sure to burn it - As the two dhows on the Lake are used for nothing else but the slave trade their owners have no hope of my allowing them to escape - so after we have listened to various lies as excuses we resolve to go southwards and cross at the point of departure of the Shire from the Lake - I took Lunars several times on both sides of the moon and have written a despatch for Lord Clarendon - besides a number of private letters

[3 Sept 1866] Went down to confluence of the Misingje came to many of the eatable insect "Kungu" they are caught by a quick motion of the hand holding a basket - We got a cake of these same insects further down - they made a buzz like a swarm of bees and are probably the perfect state of some Lake insect

[Drawing of the insect.] this is about their size - two wings and no proboscis like the Mosquito -

Observed two beaches of the Lake - one about fifteen feet above the present high water mark and the other about forty above that but between the two the process of disintegration by splitting of the boulders common by the colds & heats of this country have gone on

so much that seldom is a well rounded  
smoothed one seen - the lower one is  
very well marked

The strike of a large mass of foliated  
gneiss is parallel with the major axis  
of the Lake and all are tilted on  
edge - some are a little inclined to the Lake

[0154]

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as if dipping to it Westwards but others are  
as much inclined the opposite way or  
twisted

Made very good blue ink from the  
juice of a berry - the fruit of a creeper  
which is the colour of port wine when  
expressed - A little Ferri. carb. ammon.  
add to this is all that is required -

[4<sup>th</sup> Sept 1866] The Sepoys introduced the practice of  
remaining behind till sent for - This has  
been followed by the Nassick boys when  
they have been offended or sulked in any  
way - one - Andrew sulked because he  
got a blanket & bag only a few pounds  
more to his load than he liked ^ as it was a second offence - gave him  
twelve cuts with a ratan and told him that  
he might leave us and go to his own people  
as he had come to do but if he remained  
he must do what he was told - He  
preferred to go and I was glad to get rid  
of him - Mataka's place has great attractions  
for them as they got plenty to eat there &  
had nothing to do - It is questionable if  
slave boys however educated will ever  
except in rare exceptions go to a tribe and  
work as missionaries for the good of  
that tribe - They cling for support to  
their liberators - they might be useful  
as assistants to a mission but only  
if held with a tight rein - The Nassick  
boys seem to have been nurtured with  
the idea of the very great value of their  
labour as sm[...]iths - carpenters - shoemakers  
but none save the carpenters can be  
of any use in this country - Of agriculture  
they know nothing

[0155]

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The Poodle dog chitane is rapidly changing the colour of its hair - all the parts corresponding to the ribs and neck are rapidly becoming red the majority of country dogs are of this colour -

The Manganja or Wany-assa are an aboriginal race - have great masses of hair and but little if any of the prognathous in the profile - bodies and limbs very well made and countenance of men often very pleasant - Women very plain & lumpy but very industrious in their gardens from early morning till about 11 AM then from 3 PM till dark or pounding corn & grinding it the men making twine or nets by day & at their fisheries in the evenings and nights - They build the huts the women plaster them -

A black fish the Nsaka makes a hole with raised edges - which with the depth from which they are taken is from 15 to 18 inches and from 2 to 3 feet broad - It is called by the natives their house - The pair live in it for some time or until the female becomes large for spawning - This operation over the house is left.

Gave Mokalaose some pumpkin seed and peas - He took me into his house and gave a quantity of beer - I drank a little and seeing me desist from taking more he asked if I wished a servant girl to "pata mimba" not knowing what was meant I offend the girl the calabash of beer & told her to drink but this was not the intention - He asked if I did not wish more - took the vessel and as he drank the girl performed the operation on himself - Placing herself

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in front she put both hands round his waist below the short ribs & pressing gradually drew them round to his belly in front - He took several prolonged draughts and at each she repeated the operation as if to make

the liquor go equally over the stomach  
Our toppers dont seem to have discovered  
the need for this -

[5<sup>th</sup> Sept 1866] March along the shore to Ngombo promontory  
which approaches so near to Senga or  
Tsenga opposite as to narrow the Lake  
to some 16 to 18 miles - It is  
a low sandy point - the edge fringed on  
the North West & part of the South with  
a belt of Papyrus & reeds - the central parts  
wooded - Part of the south side has  
high sandy dunes blown up by the  
South wind which strikes it at right angles  
[6<sup>th</sup>] then - one was blowing as we marched  
along the Southern side Eastwards and  
was very tiresome - We reached Panthinda's  
village by a brook called Lilole - Another  
we crossed before coming to it named  
Libesa - These brooks form the favourite  
spawning grounds of the Sanjika &  
Mpasa two of the best fishes of the  
Lake - The Sanjika is very like our herring  
in shape and taste & size; the Mpasa  
larger every way - They live on green  
herbage found at the bottom of the Lake &  
rivers.

[7<sup>th</sup>] Chiramba's village being on the South  
side of a long lagoon we preferred sleeping  
on the mainland though they offered their  
cranky canoes to ferry us over - the  
Lagoon is called Pansangwa

[0157]

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[8<sup>th</sup> Sept 1866] In coming along the Southern side of Ngombo pro-  
montory we look Eastwards but when we leave it  
we turn Southwards having a double range of lofty  
mountains on our left - These are granitic in  
form the nearer range being generally the lowest  
and covered with scraggy trees - The second or  
more Easterly being some 6000 feet above the  
sea - bare and rugged with jagged peaks shot high into  
the air - This is probably the newest range - The  
oldest people have felt no earthquake but some  
say that they have heard of such from their elders

We passed very many sites of old villages  
which are easily known by the tree Euphorbias  
planted round - another tree an Umbelliferous one  
and the sacred fig - one species here throws



out strong buttresses instead of roots from branches in the manner of some mangroves - These with millstones - stones for holding the pots in cooking and upraised clay benches which have been turned into brick by fire in the destruction of the huts, shew what were once the "pleasant haunts of men" The ridges & broken pots shew where cultivation was carried on - but no stone implements ever appear - This is remarkable since the eyes must in walking be almost always directed to the ground to avoid stumbling on stones or stumps - In some parts of the world stone implements are so common they seem to have often been made and discarded as soon as formed possibly by getting better tools - if indeed - The manufacture is not as modern as that found by M<sup>r</sup> Waller - Passing in the city some men digging for the foundation of a house he observed a very antique looking vase wet from the clay standing on the bank - He gave a sovereign for it and having

[0158]

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[8<sup>th</sup> Sept 1866] to pass that way next day saw another placed quite as invitingly & wet with clay on the sam[e] spot!

Here the destruction is quite recent & by some who entertained us very hospitably on the Misinje before we came to the confluence the woman chief Ulayelenge or Njelenje bore a part in it for the supply of Arab caravans - It was the work of the Masininga a Waiya tribe of which her people form a part - They nearly quite depopulated the broad fertile tract of some three or four miles between the mountain range & the Lake along which our course lay - It was wearisome to see the skulls and bones scattered about everywhere - one would fain not notice them but they are so striking as one trudges along the sultry path - eyes down - that it cannot be avoided -

[9<sup>th</sup> Sept 1866] We spent Sunday at Kandango's village the men killed a Hippopotamus when it was sleeping on the shore - a full grown female ten feet nine inches from

snout to insertion of tail - and four feet  
inches high at withers - The bottom  
here and all along Southwards now is  
muddy - Many of the glanis siluris  
are caught equal in length to eleven or  
twelve Pound Salmon - but a great  
portion is head - slowly roasted on  
a stick stuck in the ground before the  
fire they seemed to me much more  
savoury than I ever tasted them before  
With the mud we have many shells-  
North of Ngombo scarcely a shell  
can be seen and there it is sandy  
or rocky

[0159]

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[10<sup>th</sup>Sept 1866] In marching Southwards we came close to the  
range then found the Lake close to that but we  
could not note the bays which it forms - crossed  
two mountain torrents from 60 to 80 yards broad  
and now only ankle deep - In flood they bring  
down enormous trees which are much  
battered and bruized among the rocks in their  
course - They spread over the plain too and  
would render travelling here in the rains  
impracticable After spending the night at a  
very civil headman's - chefu - we crossed the  
[11<sup>th</sup>] Lotende another of these torrents - - Each very  
lofty mass in the range seemed to give rise to  
a torrent - Nothing of interest occurred as  
we trudged along - a very poor headman  
Pamawawa present a roll of salt instead  
of food - This was grateful to us as we  
have been without that luxury some time -

[12] Crossed the Rivulet Nguena and then  
went on to another with a large village by it  
It is called Pantoza Pangone. The headman  
had been suffering from sore eyes for four  
months and pressed me to stop and give  
him medicine - Whi[---]ch I did -

[13<sup>th</sup>] crossed a strong brook called Nkore - My  
object in mentioning the brooks which were  
flowing as this which is near the end of the dry  
season is to give an idea of the sources of  
supply of evaporation - The men enumerate  
the following North of the Misinje - those which  
are less are mark - those which are greater +  
[1] Misinje 20 yards wide and thigh deep up country -

near Lake 40 yards and crossed by a canoe  
[2] - Loangwa 3 - Leséfa 4 - Lelula 5 - Nchamanje 6  
[7] + Musumba 8 - Fubwe 9 - Chia 10 + [...]Kisanga 11.  
[12] - Bweka + 13 Chifumoro (has canoes on it)  
- [14] Loangwa - 15 Mko 16 Magwelo at N. end of  
Lake

[0160]  
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[13 Sept 1866] These twenty or twenty four perennial  
brooks and torrents give a good supply of  
water in the dry season - In the wet  
season they are supplemented by a number  
of burns which though flowing now have  
their mouths blocked up with bars of  
sand and give nothing except by percolation  
the Lake rises at least four feet perpendicu[-]  
-larly in the ~~dry~~ [...]wet season and has enough  
during the year from these perennial  
brooks to supply the Shire's continual flow.  
[13<sup>th</sup>] In the course of this days march we  
were pushed close to the Lake by Mount Gome  
and being now within three miles of the  
end of the Lake could see the whole plainly  
there we first saw the Shire emerge & there  
we first gazed on the broad waters of  
Nyassa - Many hopes have been  
disappointed here - far down on the  
right bank of the Zambesi lies the dust  
of her whose death changed all my  
future prospects, and here instead of  
a check being given to the slave trade  
by lawful commerce on the Lake,  
slave dhows prosper - an Arab slave  
party fled on hearing of us yesterday:  
It is impossible not to regret the  
loss of good bishop Mackenzie who  
sleeps far down the Shire and with him  
all hope of the gospel being, introduced  
into central Africa - the silly abandon-  
-ment of all the advantages of the Shire  
route by the bishops successor, I  
shall ever bitterly deplore - no other  
society would have acted so blindly  
to obvious facilities, but all will  
come right some day, though I may

[0161]

not live to participate in the joy - or even  
see the commencement of better times -

In the evening we reached the village of Chere-  
-kalongwa on the brook Pamchololo, and was very  
jovially recieved by the headman with beer -  
He says that Mukate - Kabinga - & Mponde alone  
supply the slave traders now ^ by raid on Manganja - but they go S.W.  
to the Maravi who impoverished by a Mazitu  
raid sell each other as well -

[14<sup>th</sup> Sept 1866] At Cherekalongwa's who has a skin disease  
believed by him to have been derived from eating  
fresh water turtles we were requested to remain  
one day in order that he might see us - he had heard  
much about us - had been down Shire and as  
far as Mosambique but never had an Englishman  
in his town before - as the heat is great now we  
were glad of the rest and beer with which he very  
freely supplied us

Saw skin of a "phenembe" a species of Lizard  
which devours chickens - here it is named "Sakata"  
It had been flayed by a cut up the back body 12 inches  
across the belly 10 inches -

After nearly giving up the search for D<sup>r</sup> Roschers  
point of reaching the Lake because no one either  
Arab or native had the least idea of either "Nusseewa"  
or "Makawa" I discovered it in Leséfa. The  
accentuated é being sounded as our e in  
set - This word would puzzle a German  
philologist as being the origin of "Nussewa"  
But the Waiyau pronounce it Loséwa  
the Arabs Lusséwa - and Roschers servant  
transformed the L and é into N and ee -  
hence Nusseewa - In confirmation of this  
rivulet Leséfa which is opposite Kotakota  
or as the Arabs pronounce it Nkotakota  
the chief is Mangkaka("Makawa") or  
as there is a confusion of names as to

[0162]

[14 Sept 1866] chief it may be Mataka whose town and  
district is called Moembe - the town  
Pamoembe = "Mamemba" - Kingomango I  
could not recognize but rest content with  
so far verify the place to which he arrived

two months after we had discovered Lake Nyassa - He deserved all the credit due to finding the way thither, but he travelled as an Arab and no one suspected him to be anything else - our visits have been known far and wide and great curiosity excited - but his merits the praise only of preserving his incognito at a distance from Kilwa & is perhaps the only case of successfully assuming the Arab guise known - Burckhart is the exception - When M<sup>r</sup> Palgrave came to Muscat or a town in Oman where our Political agent M<sup>r</sup> Desborough was stationed he was introduced to that functionary by an interpreter as Hajee Ali &c - M<sup>r</sup> Desborough replied "you are no Hajee Ali nor anything else but Clifford Palgrave with whom I was school fellow at the charter house" M<sup>r</sup> Desborough said he knew him at once from a peculiar way of holding his head - and Palgrave begged him not to disclose his real character to his interpreter on whom and some others he had been imposing I was told this by M<sup>r</sup> Dawes a Lieut<sup>t</sup> in the Indian Navy who accompanied Colonel Pelly in his visit to the Nejed - Riad &c and took observations for him.

[0163]

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[14<sup>th</sup> Sept. 1866] Tañgare - the name of a rather handsome bean which possesses intoxicating qualities - to extract this it is boiled then peeled & new water supplied - after a second, and third boiling, it is pounded, and the meal taken to the river, and the water allowed to percolate through it several times - twice cooking leaves the intoxicating quality, but if eaten then it does not cause death - It is curious that the natives [do] not use it expressly to produce intoxication When planted near a tree it grows all over it and yields abundantly - the skin of the pod is velvety like our broad beans.

Another bean with a pretty white mark on it grows easily & is easily cooked & good It is here called Gwiñgwiza

[[1]5 Sept 1866] We were now a short distance south of the Lake and might have gone West to Mosauka's called by some Pasauka's to cross the Shire there, but

thought that my visit to Mukate's - a Waiyau chief still further south might do good - He - Mponda and Kabinga are the only three chiefs who still carry on raids against the Manganja at the instigation of the coast Arabs, and they are now sending periodical marauding parties to the Maravi (here named Malola) to supply the Kilwa slave traders - We marched three hours South[-] wards then up the hills of the range which flanks all the lower parts of the Lake. The altitude of the town is almost 800 feet above the Lake - The population by the chief is large and all the heights as far as the eye can reach are crowned with villages - The second range lies a few miles off and is covered with trees as well as the first - the nearest high mass is Mañgoche

[0164]

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[15<sup>th</sup> Sept 1866] The people live in plenty - All the chiefs visited by the Arabs have good substantial square houses built for their accommodation - He (Makate) never saw a European before - and everything about us is an immense curiosity to him & to his people - We had long visits from him He tries to extract a laugh out of every remark - He is darker than the generality of Waiyau - has a full beard trained on [...]the chin as all the people hereabouts do - Arab fashion - the courts of his women cover a large space - our house being on one side of them I tried to go out that way but wandered the ladies sent a servant to conduct me out in the direction I wished to go, and we found egress by going through some huts with two doors in them.

[16<sup>th</sup>] At Mukaté's - The prayer book does not give ignorant persons any idea of an unseen Being addressed - It looks more like reading or speaking to the book - Kneeling and praying with eyes shut is better than our usual way of holding Divine Service -

We had a long discussion about the slave trade - the Arabs have told him that our object in capturing slavers is to get them into our own possession, and make them of our own religion - The evils which we have seen the skulls - the ruined villages -

the numbers who perish on the way to the  
coast and on the sea - the wholesale  
murders committed by Waiyau to build  
up Arab villages elsewhere - these Mukate  
often tried to turn off with a laugh but  
our remarks are safely lodged in many  
heards -. next day as we went along

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[16 Sept 1866] our guide spontaneously delivered their substance  
to the different villages along our route - Before  
we reached him a headman in convoying me  
a mile or two whispered to me "speak to Mukate  
to give his forays up" It is but little we can  
do but we lodge a protest against a vile system  
in the heart, and time may ripen it - Their  
great argument is "What could we do without  
Arab cloth?" The answer "Do what you did  
before they came into the country" - At the  
present rate of destruction of population the  
whole country will soon be a desert"

An Earthquake happened here last  
year - that is about the end of last year or begin[-]  
-ning of this - They count five months to a year  
the crater on the Grand Comoro island smoked  
for three months about that time - It shook  
all the houses and everything but they observed  
no other effects - no hot springs known  
here -

[[1]7<sup>th</sup> Sept 1866] Marched down from Mukate's and to  
about the middle of Lakelet Pamalombe - Mukate  
had no people with canoes nearer the usual  
crossing place and he sent a messenger to  
see that we were fairly served - Here we  
got the Manganja headman to confess that  
an Earthquake had happened - all the others  
we have enquired at have denied it - Why  
I cannot concieve - The old men said that  
they had felt Earthquakes twice - once near  
sunset and the next time at night - They shook  
everything and were accompanied with  
noise - and all the fowls cackled -  
no effect on the Lake observed - they profess  
ignorance of any tradition of the water having  
stood higher Their traditions say that  
they came originally from the West æ

[0166]

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[17<sup>th</sup> Sept 1866] or West Nor West which they call "Maravi" that their forefathers taught them to make nets & kill fish. No trace of any teaching by a higher instructor - have no carvings or writings on the rocks - and never heard of a book until we came among them - Their forefathers never told them that after or at death they went to God but they had heard it said of such a one who died "God took him" -

[18<sup>th</sup>] We embarked the whole party in eight canoes went up the Lake to the point of junction between it & the prolongation of Nyassa above it - called Massangano - meetings - which took us two hours - A fishing party there fled on seeing us though we shouted that we were a travelling party (or Loendo) - Mukates people here left us and I walked up to the village of the fugitives with one attendant only - The suspicious of the villagers w[ere] so thoroughly aroused that they would do nothing - The headman Pima was said to be absent - They could not lend us a hut but desired us to go on to Mponda's - We put up a shed for ourselves, and next morning though we pressed them for a guide no one would come -

From Puma's village we had a fine view of Pamalombe - The range of hills on its West[ern] edge - the range which flanks the lower parts of Nyassa on part of which Mukate lives the gap of low land South of it behind which Shirwa Lake lies - And Chikala & Zomba nearly due South from us -. People say hippopotami come from one Lake into the other - A great deal of vegetation in Pamalombe - gigantic rushes -

[0167]

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Duckweed - and great quantities of aquatic plants on bottom - one shiny translucent plant is washed ashore in abundance - fish become



very fat on these plants - one called "Kadiakola"  
I eat much has a good mass of flesh & on it

It is probable that the people of Tanganyika  
Nyassa - Shire and Zambesi are all of one stock  
the dialects vary very little - Take observations on  
this point. An Arab slave party hearing of us decamped.

[19<sup>th</sup> Sept 1866] When we proceeded a mile this morning  
we came to three or four hundred people making  
salt on a plain impregnated with it - They  
livivate the soil and boil the water which  
has filtered through a bunch of grass in a hole  
on the bottom of a pot, till all is evaporated  
and a mass of salt left - We held along the  
plain till we came to Mponda's a large  
village on ^ the plain with a stream running  
past - The plain at the village is very fertile  
and has many large trees on it - The cattle of  
Mponda are like fatted Madagascar beasts  
the hump seems as if it would weigh 100 lbs  
the size of body is so enormous that their  
legs as remarked by our men seemed very  
small - Met Mponda is a blustering sort  
of person but immensely interested in  
everything European - He says that he  
would like to go with me - "would not care  
though he were away ten years - He may  
die on the journey - He will die here as  
well as there but he will see all the wonderful  
things of our country" He knew me having  
come to the boat and ^ had taken a look incognito -

We found an Arab slave party here - and  
went to look at the slaves - When going Mponda  
was alarmed lest we should proceed to violence  
in his town but I said to him that we want to

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[19<sup>th</sup> Sept 1866] look only - Eighty five slaves were in a pen  
formed of Dura stalks - (Holcus sorghum) - the  
majority were boys of almost eight or ten years  
of age - others were grown men & women - nearly  
all were in the taming stick - A few younger ones  
were in thongs - the thong passing round the  
neck of each - Several pots were on the fires  
cooking dura & beans - A crowd went with  
us expecting a scene but I sat down and  
asked a few questions about the journey in front  
The slave party consisted of five or six half[-]

-caste coast Arabs - They said that they came from Zanzibar - The crowd made such noise that we could not hear ourselves speak - I asked if they had any objections to my looking at the slaves - The owners pointed out the different slaves, and said that after feeding them - and accounting for the losses in the way to the coast they made little by the trip - I suspect that the gain is made by those who ship them to the ports of Arabia for at Zanzibar most of the younger slaves we saw went at about seven dollars a head - I said to them it was a bad business altogether - they presented a fowls to me in the evening -

[20<sup>th</sup> Sept<sup>r</sup> 1866] The chief begged so hard that I would stay another day and give medicine to a sick child that I consented - He promised plenty of food and as an earnest of his sincerity sent an immense pot of beer in the evening - The child had been benefitted by the medicine given yesterday - He offered more food than we chose to take -

The agricultural class does not seem to be a servile one - all cultivate and the work is esteemed - The chief was out at his garden when we arrived and no disgrace

[0169]

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[[2]0 Sept<sup>r</sup> 1866] is attached to the field labourer - The slaves very likely do the chief part of the work but all engage in it, and are proud of their skill - Here a great deal of grain is raised though nearly all the people are Waiyau or Machinga - This is remarkable as they have till lately been marauding & moving from place to place - The Manganja possessed the large breed of humped cattle which fell into the hands of the Waiyau and knew how to milk them - their present owners never milk them and they have dwindled into a few instead of the thousands of former times -

A lion killed a woman early yesterday, morning and ate most of her undisturbed -

It is getting very hot now - the ground to the feet of the men "burns like fire" after Noon - so we are now obliged to make short marches and early in the morning chiefly -

Wikatani - bishop Mackenzie's favourite boy -  
met a brother here, and he finds that he has an  
elder brother at Kabingas and a sister - The  
father who sold him into slavery is dead - He  
wishes to stop with his relatives, and it will be  
well if he does - Though he has not much to  
say what he does advance against the slave  
trade will have its weight - and it will all be  
in the way of preparation for better times  
and more light -

The elder brother was sent for, but had not  
arrived when it was necessary for us to leave  
Mponda's on the Rivulet Ntemangokwe - I  
therefore gave Wikatani some cloth - a flint  
gun instead of the percussion one he carried  
some flints - paper to write upon, and commanded  
him to Mponda's care till his relatives arrived -  
He has lately shown a good deal of levity, and

[0170]

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perhaps it is best that he have a touch of what  
the world is in reality - a blessing go with him -

[21<sup>st</sup> Sept 1866] Marched Westwards making across the base  
of Cape Maclear - Two men employed as  
guides & carriers went along grumbling that their  
dignity was so outraged by working - only fancy  
Waiyau carrying like slaves!! - They went but  
a short distance and I being in front laid down  
the loads one of which consisted of the Havildar's  
bed & cooking things - Here they opened the other  
bundle and paid themselves - the gallant Havildar  
sitting & looking on - He has never been of the  
smallest use and lately has pretended to mysterious  
pains in his feet - no swelling or other symptom  
accompanied this complaint - On coming to  
Pima's village he ate a whole fowl and some fish  
for supper - slept soundly till daybreak - then  
on awaking commenced a furious groaning  
"his feet were so bad" - I told him that people  
usually moaned when insensible, but he  
had kept his till he awaked - He sulked at  
this, and remained all day there though I sent  
a man to carry his kit for him - I sent another  
man, and when he came up he had changed  
the seat of his complaint from his feet to  
any part of his abdomen - He gave off his  
gun belt & pouch to the carrier - This was a

blind to me for I examined & found that  
he had already been stealing & selling his  
ammunition - This is all preparatory  
to returning to the coast with some slave  
trader - nothing can exceed the ease &  
grace with which sepoys can glide from  
swagger into the most abject begging  
of food from the villagers - He has remained  
behind -

[0171]

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[[2]2 [Se]pt 1866] The hills we crossed were about 700 feet  
above Nyassa - generally covered with trees  
no people seen - We slept by the brook Sikoche -  
Rocks of hardened sandstone rested on mica  
schist which had an efflorescence of alum on it.  
Above this was dolomite - the hills often capped  
with it and calc spar giving a snowy appearance  
We had a Waiyau party with us - six handsomely  
attired women carried huge pots of beer for their  
husbands who very liberally invited us to partake -  
[[2]2<sup>d</sup>] After seven hours hard travelling we came to the  
village where we spend Sunday on torrent Usangazi  
[[2]3<sup>d</sup>] and near a remarkable mountain Namasi.  
The chief a one eyed man was rather coy -  
coming incognito to visit us, and as I  
suspected that he was present, I asked if  
the chief were an old woman afraid to look  
at & welcome a stranger - all burst into  
a laugh and looked at him, when he felt forced  
to join in it & asked what sort of food we  
liked best - Chuma put this clear enough  
by saying "He eats everything eaten by the  
Waiyau["] - This tribe or rather the Machinga  
now supersede the Manganja - We passed  
one village of the latter near this - a sad  
tumble down affair, while the Waiyau  
villages are all very neat with handsome  
straw or reed fences all around their huts -

[[2]4<sup>th</sup>] We went only 2 ½ miles to the village of  
Marenga - a very large one situated at the Eastern  
edge of the bottom of the heel of the Lake - The  
chief is ill of what they in imitation of Arabs  
and Portuguese call "Buboes" a secondary  
syphilitic affection of the skin which is  
very common - Raised patches of scab of  
circular form disfigure the face & neck  
as well as other parts - The chiefs brother

[0172]

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[24 Sept 1866] begged me to see him, and administer some remedy. He is at a village a little way off and though sent for was too ill to come or be carried - They have got this disease from the Arabs - The tribe is of Babisa origin - Many of these people had gone to the Coast as traders and returning with arms and ammunition joined the Waiyau in their forays on the Manganja and eventually set themselves up as an independent tribe - The women do not wear the lip ring though the Majority of them are Waiyau -. They cultivate largely and have plenty to eat - They have cattle but do not milk them -

The bogs ^ or earthen sponges of this country occupy a most important part in its physical geography and probably explain the annual inundation of most of the rivers - Wherever a plain sloping towards a narrow opening in hills or higher ground exists there we have the conditions requisite for the formation of an African bog ^ or sponge - The vegetation not being of a healthy or peat forming kind, falls down, rots and forms rich black loam - In many cases a mass of this loam two or three feet thick rests on a bed of pure river sand which is revealed by crabs and other aquatic animals bringing it to the surface - At present in the dry season - the black loam is cracked in all directions, and the cracks are often as much as three inches wide and very deep - The whole surface has now fallen ^ down in, & rests on the sand, but when the rains come the first supply is nearly all absorbed in

[0173]

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the sand - The black loam forms soft slush & floats on the sand - The narrow opening

prevents it from moving off in a landslip,  
but an oozing spring rises at that spot -  
All the pools in the lower portion of this spring[-]  
course are filled by the first rains, which  
happen south of the Equator when the sun goes  
vertically over any spot - the second or greater  
rains happen in his course North again -  
when all the bogs & river courses being wet  
the supply runs off and forms the inundation  
This was certainly the case as observed on the  
Zambesi & Shire and taking the different times  
for the suns passage North of the Equator  
explains the inundation of the Nile -  
see Note on the climate beginning on page D 8 August

Marungu the country referred to below is very  
mountainous and steeply undulating - Travelling is  
perpetually up and down but a high rim of  
volcanic rocks near to Tanganyika seems to  
prevent the free offlow of the water - and the rivulets  
flood their banks and make the passage through very dif-  
ficult A partial inundation takes place between  
Kabuire and Tanganyika which renders the  
country impassable for about four months in  
the year - There cannot be much slope there  
otherwise channels capable of letting the water run  
off quickly would have been worn in the historic  
period - The Altitude as measured by Captain Speke  
is probably erroneous - the Lualaba being very  
winding in its course shews also a country not  
greatly depressed and it is to the West of Tangan-  
yika - The R. Lofunso flows from the East in  
Kabuire and Lobemba away NW into the  
Lualaba - entering it a few miles below the  
village of Mpweto

[0174]

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[25<sup>th</sup> Sept 1866] Marenga's town is very large and his people  
collected in great numbers to gaze at the stranger  
The chief's brother asked a few questions &  
I took the occasion as good for telling some[-]  
thing about the bible & the future state - they  
men said, that their fathers had never told them  
aught about the soul but they thought that  
the whole man rotted & came to nothing -  
What I said was very nicely put by a volunteer  
spokesman who seemed to have a gift that way  
for all listened most attentively & especally

when told that our Father in Heaven loved all and heard prayers addressed to him. On reaching Marenga who is living by the shore of Nyassa he came dressed in a red figured silk shawl, and attended by about ten court beauties - who spread a mat for him, then a cloth above ~~that~~, then sat down as if to support him - Asked me to examine his case inside a hut - Here he leaned on the bosom of one of his women - all of whom were nice clean skinned strongly built women - He exhibited his loathesome skin disease - and he being blacker than his wives the blotches with which he was covered made him appear very ugly - I asked if any of his wives had taken the complaint Five had!! - but all six now present were most assiduous in their attention to him - Was it conjugal affection that prompted it - We must not enquire too closely, but position has a great influence here as it has in more civilized countries - They helped him to count the number of the infected apparently not conscious that their own fine light brown skins may hence recieved the seed of the contagion - The dirty black husband was

[0175]

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scratching himself all over - He thought that the disease was in the country before Arabs came - The new disease acquired from them [Sept 26<sup>th</sup> 1866] was the small pox-

An Arab passed us yesterday - his slaves going by another route across the base of Cape Maclear - He told Musa that all the country in front was full of Mazitu - that forty four Arabs & their followers had been killed by them at Kasungu & he only escaped. Musa and all the Johanna men now said that they would go no further - Musa said "No good country that" "I want to go back to Johanna to see my father & mother and son" - I took him to Marenga and asked the chief about the Mazitu, He explained that the disturbance was the Manganja finding that Jumbe brought Arabs & ammunition into

the country every year resented it & would not allow more to come because they were the sufferers - and their nation was getting destroyed - I explained to Musa that we should avoid the Mazitu - Marenga added there are no Mazitu near where you are going - but Musa's eyes stood out with terror and he said "I no can believe that man" - but I enquired how can you believe the Arab so easily - "I ask him to tell me true and he say true true" &c - When we started all the Johanna men walked off leaving the goods on the ground - They have been such inveterate thieves that I am not sorry at getting rid of them - though my party is now inconveniently small - I could not trust them with flints in their guns - nor allow them to remain behind for their object was invariably to plunder their loads -

[0176]

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[26 Sep<sup>r</sup> 1866] With our goods in canoes we went round the bottom of the heel of Nyassa slept among reeds - and next morning [27<sup>th</sup>] landed at Msangwa which is nearly opposite Kimasusa's or Katosa's as the Makololo called him - A man had been taken off by a crockodile last night - He had been drinking beer and went down to the water to cool himself, lay down & the brute seized him - the water very muddy stirred up by an East wind which lashed the waves into our canoes & wet our things - the loud wail of the women is very painful to hear - it sounds so dolefully -

[28<sup>th</sup>] Reached Kimasusa's below Mount Mulundini of Kirk's range - The chief absent but he was sent for immediately His town much increased since I saw it last -

[29<sup>th</sup>] Another Arab passed last night with the tale that his slaves had all been taken from him by the Mazitu - It is more respectable to be robbed by them than by the Manganja who are much despised and counted nobodies - I propose to go West of this among the Maravi until



quite away beyond the disturbances  
whether of Mazitu or Manganja -

I ought to have mentioned in the  
foregoing page that the stealing of the Johanna  
men was not the effect of hunger - It  
attained its height when we had plenty -  
if one remained behind we knew his  
object in delay was stealing - He gave  
what he filched to the others, and Musa  
shared the dainties they bought with it,

[0177]

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When spoken to he would say "I every day  
tell Johanna men no steal D<sup>r</sup> things" As he  
came away, and left them in the march I in[-]  
-sisted on his bringing up all his men - This  
he did not relish - and the amount stolen was  
not small - one stole fifteen pounds of fine  
powder - another seven - another left six  
table cloths out of about twenty four - another  
called out to a man to bring a fish & he would  
buy it with beads - the beads being stolen - and  
Musa knew it all and connived at it - but  
it was terror that drove him away at last -

[[3]0<sup>th</sup> [Se]pt 1866] We enjoy our Sunday here - We have abundance  
of food from Msusa's wife - The chief wished me  
to go alone and enjoy his drinking bout and then  
we could return to this place together - but this  
was not to my taste -

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It seems to have been a mistake to imagine that  
[Private] the Divine Majesty on High was too exalted to take  
any notice of our mean affairs - The great  
minds among men are remarkable for the  
attention they bestow on minutiae - An Astronomer  
cannot be great unless his mind can grasp an  
infinity of very small things each of which if  
unattended to would throw his work out - A  
great General attends to the smallest affairs of his  
Army - The Duke of Wellingtons letters shew  
his constant attention to minute details - and so  
with the Supreme Mind of the Universe - As  
he is revealed to us in His son. "the very hairs  
of your head are all numbered" - "A sparrow  
cannot fall to the ground without Your Father"

["] He who dwelleth in that light which no man can  
["] approach unto, condescends to provide for the  
["] minutest of our wants - directing, gaurding  
["] and assisting us, each hour and moment,  
["] with an infinitely more vigilant & exquisite care  
["] than our own ^ utmost self love can ever attain to."

[0178]

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[Private] With the ever watchful loving eye constantly  
upon me I may surely follow my bent and  
go among the heathen in front bearing the  
message of peace & good will - All appreciate  
the statement that it is offensive to our  
Common Father to sell & kill his children -  
I will therefore go and may the Almighty  
help me to be faithful -

[1<sup>st</sup> Oct<sup>r</sup> 1866] KiMsusa or Mehusa came this morning  
and seemed very glad again to see his old  
friend - Sent off at once to bring an enormous  
ram which had either killed or seriously  
injured a man - He came tied to a pole to  
keep him off the man who held it while a  
lot more carried him - He was prodigiously  
fat - this is a true African way of shewing love  
give plenty of fat & beer - accordingly the  
chief brought a huge basket of "pombe" the  
native beer and another of "nsima" or  
porridge & a pot of cooked meat - to these  
were added a large basket of maize - so  
much food had been brought to us that we  
had at last to explain that we could not  
carry it -

KiMsusa says that they felt earthquakes  
at the place Mponda now occupies but  
none where he is now - He confirms the  
tradition that the Manganja came from the  
West or W-N-W- speaks more rationally  
about the Deity than some have done &  
adds that it was by following my advice  
and not selling his people that his village  
is now three times its former size - He  
has another village besides, and he was  
desirous that I should see that too - that  
was the reason he invited me to come -  
but the people would come & visit me -

[0179]

[2 Oct 1866] KiMsusa made his appearance early with a huge basket of beer - 18 inches high & 15 inches in diameter - He served it out for a time taking deep draughts himself, and he then became extremely loquacious - took us to a fine shady tree in the dense thicket behind his town which has been left on purpose to be cloacae if that term may be applied to a mass of tangled tropical vegetation among numbers of lofty trees many of which I have seen no where else - that under which we sat bears a fruit in clusters which is eatable & called "Mbedwa" a space had been cleared and we were taken to this shady spot as that in which business, of importance & secrecy, is transacted - Another enormous basket of beer was brought here by his wives & there was little need for it for Msusa talked incessantly and no business was done -

[3 Oct] The chief came early and sober - I rallied him on his previous loquacity, and said one ought to find him in the morning, if business was to be done - He took it in good part - one of his wives joined in bantering him - she is the wife & the mother of the sons in whom he delights & who will succeed him - I proposed to him to send men with me to the Babisa country, and I would pay them there where they could buy ivory for him with the pay & bringing it back he would be able to purchase clothing without selling his people - He says that his people would not bring [...]the pay or anything else back - When he sends to purchase ivory he gives the price to Arabs or Babisa and they buy for him & bring back, but his people, they Manganja, cannot be trusted, This shews a remarkable state of distrust and from previous information it is probably true -

[0180]

[3 Oct<sup>r</sup> 1866] A party of the Arab Khambui's people went up lately to the Maravi country above this, and immediately West of Kirk's range to purchase slaves - They were attacked by the Maravi and dispersed with slaughter - This makes Msusa's people afraid to venture there - They had some quarrel with

the Maravi also of their own, and no intercourse now took place - A path further South was followed by Mponda lately and great damage done so it would not be wise to go on his footsteps - Msusa said he would give me carriers to go up to the Maravi but wished to be prepaid, to this I agreed, but even there he could not prevail on any one to go - He then sent for an old Babisa man who has a village under him, and acknowledges Msusa's power - He says that he fears that should he force his Manganja to go they would leave us on the road or run away on the first appearance of danger but this Babisa man would be going to his own country and would stick by us - Meanwhile the chief over-stocks us with beer and other food -

[4<sup>th</sup>] The Mobisa man sent for came but was so ignorant of his own country not knowing the names of the chief Babisa town or any of the rivers, that I declined his guidance - He would only have been a clog on us and anything about the places in front of us we could ascertain by enquiry as well as he at the villages where we touch -

[0181]

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[4<sup>th</sup> Oct [1]866] A woman turned up here and persuaded Chuma that she was his aunt - He wanted to give her at once a fathom of calico & beads - He wished me to cut his pay down for the purpose I persuaded him to be content with a few beads for her - He gave her his spoon & some other valuables fully persuaded that she is a relative though he was interrogated first as to his fathers name & tribe &c before she declared herself - It shews a [...]most forgiving disposition to make presents to those who if genuine relations actually sold them - But those who have been caught young know nothing of the evils of slavery, and do not believe in its ills - Chuma for instance believes now that he was caught and sold by the Manganja & not by his own Waiyau - Though it was just in the opposite way that he became a slave - He asserted &

believes that no Waiyau ever sold his own child - When reminded that Wikatani was sold by his own father - He denied it - Then that Chimwala another boy's father sold him his mother and sister - he replied "These are Machinga" This is another tribe of Waiyau, but this shewed that he was determined to justify his countrymen at any rate - This matter is mentioned because though the Oxf & Camb mission have an advantage in the instruction of boys taken quite young from slavers yet these same boys forget the evils to which they were exposed & rescued, and it is even likely that they will like Chuma deny that any benefit was conferred upon them by their deliverance - This was not stated broadly by Chuma but his tone led one to believe that he was quite ready to return to the former state.

[0182]

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[5<sup>th</sup> Oct 1866] The chief came early with as usual an immense basket of beer - We were ready to start - He did not relish this, but I told him it was clear that his people set very light by his authority - He declared that he would force them or go himself with his wives as carriers - This dawdling and guzzling had a bad effect on my remaining people - Simon for instance overheard two [...] words which he understood these were "Mazitu" & "lipululu" or desert & from these he conjured up a picture of Mazitu rushing out upon us in the jungle and killing all without giving us time to say a word - To this he added scraps of distorted information - Khambuiiri was a very bad chief in front &c - all shewing egregious cowardice - yet he came to give me advice - On asking what he knew as he could not speak the language - He replied that he heard the above two words, and that Chuma could not translate them, but he had caught them & came to warn me -

The chief asked me to stay over today and he would go with his wives tomorrow I was his friend and he would not see me in difficulties without doing his utmost -

He says that there is no danger for people carrying loads - It is probable that Khambui's people went as marauder's, and were beaten off in consequence -

[6 Oct 1866] We marched about seven miles to the North to a village opposite the pass Tapiri and on a rivulet Godedza - It was very hot - Kimasusa behaves like a king his strapping wives came to carry loads and shame his people many of the

[0183]

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[6<sup>th</sup> Oct 1866] young men turned out & took the loads, but it was evident that they feared retaliation if they ventured up the pass - One wife carried beer another meal - and as soon as we arrived cooking commenced - Porridge and roasted goats flesh made a decent meal - A preparation of meal called "Toku" is very refreshing - It brings out all the sugary matter in the grain - He gave me some in the way & seeing I liked it a calabash full was prepared for me in the evening - Msusa delights in shewing me to his people as his friend - If I could have used his Pombe or beer it would have put some fat on my bones, but it requires a strong digestion - many of the chiefs & their wives live on it almost entirely - a little flesh is necessary to relieve the acidity it causes and they keep all flesh very carefully no matter how high it may become - Drying it on a stage over a fire prevents entire putridity -

[7<sup>th</sup> Oct<sup>r</sup> 1866] Hooping cough heard in the village - We found our visitors so disagreeable that I was glad to march - They were Waiyau & very impudent demanding gun or some medicine to enable them to shoot well - They came into the hut uninvited, and would take no denial - It is probable that the Arabs drive a trade in gun medicine - It is inserted in cuts made above the thumb and on the forearm - Their superciliousness shews that they feel themselves to be the dominant race - The Manganja trust to their old bows and arrows - they are much more civil than Ajawa or

Waiyau

[0184]

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[7<sup>th</sup> Oct 1866] A Manganja man who formerly presented us the whole haul of his net came and presented four fowls - some really delight in shewing kindness When we came near the bottom of the Pass Tapiri Kimsusa's men became loud against his venturing further he listened then burst away from them - He listened again - then did the same and as he had now got men for us I thought better to let him go In three hours and a quarter we had made a clear ascent of 2200 feet above the Lake - The first persons we met were two men and a boy who were out hunting with a dog and basket trap

[Drawing of basket trap.] This is laid down

[

[Drawing of basket trap.] ] in the run of some small animal

The dog chases it & it goes into the basket

which is made of split bamboo,

and has prongs looking inwards

which prevent its egress - Mice

traps are made in the same fashion

I suspected that the younger of the

men had other game in view and

meant if fit opportunity offered

to insert an arrow in a Waiyau who

was taking away his wife as a slave

He told me of this before we had gained

the top of the ascent - some Waiyau

had come to a village separated from

his by a small valley - picked a

quarrel with the inhabitants and

they went & took the wife and child

of a poorer countryman to pay these

pretended offences -

[0185]

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Our carriers did well - and after we gained the village where we slept sang & clapped their

hands vigorously till one oclock in the morning  
when I advised them to go to sleep -

[8<sup>th</sup> Oct<sup>r</sup> 1866] At the first village we found that the  
people up here and those down below were  
mutually afraid of each other - Kiemasusa came  
to the bottom of the range - his last act being the  
offer of a pot of beer and giving a calabash of  
Toku which ^ latter was accepted - I paid his wives -  
and now found the men he at last provided  
very faithful and easily satisfied - Here we  
found the headman Kawa of Mpalapala quite  
as hospitable - In addition to providing a supper  
it is the custom here to give breakfast before  
starting - Resting on the 8<sup>th</sup> to make up for the  
loss of rest on Sunday we went on Tuesday,  
[9<sup>th</sup>] but were soon brought to a stand by Gombwa  
whose village Ta miala stands on another ridge  
Gombwa a laughing good natured man, said there  
he had sent for all his people to see me - and I  
ought to sleep to enable them to see one the like of whom  
had never come their way before - Intending to  
go on, I explained some of my objects in  
coming through the country - advising the  
people to refrain from selling each other as  
it ends in war & depopulation - He was cunning  
and said "Well you must sleep here and all  
my people will come & hear those words of peace"  
I explained that I had employed carriers who  
expected to be paid though I had gone but a  
small part of a day - He replied "but they  
will go home & come again tomorrow,  
and it will count but one day" I was thus  
constrained to remain -

[0186]

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[9<sup>th</sup> Oct 1866] Both Barometer and Boiling point  
shewed an Altitude of upwards of 4000 ft  
above the sea - This is the hottest month  
but the air is delightfully clear & delicious  
The country is very fine lying in long  
slopes with ~~mym~~ mountains rising all  
around to from two to three thousand  
feet above this upland - They are mostly  
jagged & rough - (not rounded like  
those near to Mataka's) The long slopes  
are nearly denuded of trees and the  
patches of cultivation are so large &  
often squarish in form that but



little imagination is requisite to trans-  
 -form the whole into the cultivated fields  
 of England - but no hedgerows exist  
 The trees are in clumps on the tops of  
 the ridges or at the villages or at the  
 places of sepulture - Just now the  
 young leaves are come out but not  
 turned green - In some lights they look  
 brown but ~~in~~with transmitted light or  
 when one is near them crimson  
 prevails - A yellowish green is met  
 sometimes in the young leaves & Brown  
 Pink & orange red. - The soil is  
 rich but the grass is excessively  
 rank only in spots ^ in general it is short. - A kind of  
 trenching of the ground is resorted  
 to - they hoe deep, and draw it well  
 to themselves - this exposes the other  
 earth to the hoe  
 [Drawing of greenery followed by a trench.] The soil  
 is burned too - the grass & weeds  
 are placed in ^ flat heaps & soil placed  
 over them - the burning is slow  
 & most of the products of combustion  
 are retained to fatten the field -

[0187]

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[89<sup>th</sup> Oct<sup>r</sup> 1866] The people raise large crops - ~~then~~Men & women  
 and children engage in field labour but at  
 present many of the men are engaged in  
 spinning Buaze and cotton - The former  
 is made into a course sacking looking stuff -  
 immensely strong - It seems to be worn by the  
 women alone - the men are clad in uncom-  
 fortable goat skins - No wild animals seem to  
 be in the country, and indeed the population  
 is so large they would have very unsettled  
 times of it - At every turning we meet people  
 or see their villages - all armed with bows  
 and arrows - The bows are unusually long  
 I measured one made of Bamboo & found  
 that along the bowstring it measured 6 ft 4 in.  
 Many carry large knives of fine iron - &  
 indeed the metal is abundant - Young men  
 and women wear the hair long - a mass  
 of small ringlets comes down & rests on the  
 shoulders giving them the appearance of the  
 ancient Egyptians - one side is often

cultivated and the mass hangs jauntily on  
that side - some few have a solid cap of it  
not many women wear the lip ring - the  
example of the Waiyau has prevailed so far  
but some of the young women have  
raised lines crossing each other on the  
arms which must have cost great pain  
They

[Drawings of the crossing lines on a woman's arm, the small ornamental cuts on the shoulders,  
collar bone, and upper chest.] have also small cuts covering in  
some cases the whole body - The  
Maravi or Manganja here may  
be said to be in their primitive  
state - We find them very liberal  
with their food - We give a cloth to the  
headman of the village where we pass  
the night, and he gives a goat or at  
least cooked fowls & porridge at night &  
morning.

[0188]

182

[9<sup>th</sup> Oct<sup>r</sup> 1866] We were invited by Gombwa in the  
afternoon to speak the same words to  
his people that we used to himself in  
the morning - He nudged a boy to  
respond which is considered polite  
though he did it only with a rough  
hem! at the end of each sentence - as  
our general discourse we mention our  
relationship to one Father - His love to  
all his children - The guilt of selling  
any of his children - The consequence  
it begets war for they dont like to  
sell their own & steal from other villagers  
who retaliate - Arabs & Waiyau are invited  
into the country by then selling foster  
feuds and war & depopulation ensue  
We mention the Bible - Future state  
Prayer - advise union - that they  
should unite as one family to expel  
enemies who came first as slave  
traders, and ended by leaving the  
country a wilderness - In reference  
to Union we shewed that they ought  
to have seen justice done to the man  
who lost his wife and child at their  
very doors but this want of cohesion  
is the bane of the Manganja - they

dont care if the evil does not affect  
themselves who it injures - and  
Gombwa confirmed this by saying  
that when he routed Khambui's  
people the villagers West of him fled  
instead of coming to his aid -

We hear that many of the Manganja  
up here were fugitives from Nyassa

[0189]

183

[9<sup>th</sup> Oct<sup>r</sup> 1866] Kawa & his people were with us early  
this morning, and we started from  
Tamiala with them - The weather lovely -  
The scenery though at present tinged with  
yellow from the grass might be called  
glorious - The bright sun & delicious air  
~~made~~ were quite exhilarating - We passed  
a fine flowing rivulet called Levize going  
into the Lake & many smaller runnels  
of delicious cold water - On resting by a dark  
sepulchral grove a tree attracted the attention  
as nowhere else seen - it is called Bokonto  
and said to bear eatable fruit - Many fine  
flowers were just bursting into full  
blossom - After about four hours march  
we put up at Chitimba the village of Kaṅgomba  
and were introduced by Kawa who came all  
the way for the purpose.

[11<sup>th</sup> Oct] a very cold morning with a great bank  
of black clouds in the East whence the wind  
came - therm - 59° in hut 69° The huts are  
built very well - The roof ^ with lower part plastered is formed so as  
not to admit a ray of light & the only  
visible mode of ingress for it is by the  
door - This care shews that winter is cold -  
on proposing to start - breakfast was not  
ready - Then a plan was formed to keep  
me another day at a village close by  
belonging to one Kulu a man of  
Kauma to whom we go next - It was  
effectual, and here we are ^ detained another day -  
a curiously cut out stool is in my  
hut made by the Mkwisa who are SW of  
this - it is of one block but hollowed out

[Drawing of a stool.] and all the spaces indicated  
are howllow too - It is  
about 2 ½ feet long by 1 ½ high

[0190]

184

[12 Oct 1866] March Westerly with a good deal of Southing  
Kulu gave us a goat & cooked liberally for us  
all - set off with us as if to go to Kauma's  
in our company, but after we had gone  
a couple of miles he slipped behind and  
ran away - Some are naturally mean  
and some naturally noble - The mean cannot  
help shewing their nature nor can the noble,  
but the noble hearted must enjoy life most,  
Kulu got a cloth and he gave us at least  
its value but he thought he had got more than  
he gave, and by running away he had  
done us nicely without troubling himself  
to go & introduce us to Kauma - I usually  
request a headman of a village to go with us -  
They give a good report of us, if for no  
other reason, for their own credit, because  
no one likes to be thought giving his countenance  
to people other than respectable, and it costs  
little -

We came close to the foot of several squarish  
mountains having perpendicular sides - one  
called "Ulazo pa Marungo" - is used by the  
people whose villages cluster round its base  
as a storehouse for grain - large granaries  
stand on its top - the food to be used in case  
of war - a large cow is kept up there - It is  
supposed capable of knowing & letting the  
owners know when war is coming -  
There is a path up but it was not visible  
to us - The people are all "Kanthunda"  
or climbers - not Maravi - Kiemasusa  
said that he was the only Maravi chief  
but this I took to be an ebullition of beer  
bragging - The natives up here however  
confirm this and assert that they are  
not Maravi who have markings down the  
side of the face

[Drawing of the side view of a man's face, revealing four diagonal markings.]

[0191]

185

[12 Oct 1866] We spent the night at a Kanthunda village  
on the Western side of a mountain called

Phunze (the h being an aspirate only) Many villages are planted round its base but in front Westwards we have plains & there the villages are as numerous - Most are within half a mile of some other & few are a mile from other hamlets - Each village has a clump of trees around it - These are partly for shade and partly for privacy from motives of decency - The heat of the sun causes the effluvia to exhale quickly so they are seldom offensive - The rest of the country where not cultivated is covered with grass ^ the seed stalks about knee deep - It is gently undulating - lying in low waves stretching N - E and S.W. The space between each wave is usually occupied by a boggy spot or water course which in some cases is filled with pools with trickling rills between - All are engaged at present in making mounds six or eight feet square & from two to three feet high - The sods in places not before hoed, are separated from the soil beneath & collected into flattened heaps - ^ the grass undermost When dried fire is applied and slow combustion goes on most of the products of the burning being retained in the ground - much of the soil is incinerated - The final preparation is effected by the man digging up the subsoil round the mound passing each hooful into his left hand, which pulverizes, and carries it on to the heap It is this virgin soil on the top of the ashes and burned ground of the original heap - very clear of weeds - At present many mounds have beans & maize about four inches high - holes a foot in diameter & a few inches deep are made irregularly over the surface of the mound and about

[0192]

186

[12<sup>th</sup> Oct 1866] eight or ten grains put into each - These are watered by hand & calabash - and kept growing till the rains set in when a very early crop is secured -

[13<sup>th</sup>] After leaving Phunze we crossed the Leviñge a rivulet which flows Northwards and then into the Lake Nyassa - the lines of gentle undulation tend in that direction - Some hills appear on the plains but after the mountains which we have

left behind they appear mere mounds -  
We are over 3000 feet above the sea and the  
air is delicious, but we often pass  
spots covered with a plant which grows  
in marshy places and its heavy smell  
always puts me in mind that at other  
seasons this may not be so pleasant a  
residence - The fact of even maize  
being planted on mounds where the  
ground is naturally quite dry tells a tale  
of abundant humidity of climate -

Kauma, a fine tall man with a bald  
head and pleasant manners told us that  
some of his people had lately returned from  
the Chibisa or Bibisa country whither  
they had gone to buy ivory, and they would  
give me information about the path -  
He took a fancy to one of the boy's blankets  
offered a native cloth much larger in exchange  
& even offered a sheep to boot but the  
owner being unwilling to part with his  
covering, Kauma told me that he had  
not sent for his Bibisa travellers on  
account of my boy refusing to deal  
with him - a little childish this, but  
otherwise he was very hospitable - gave  
a fine goat which unfortunately my

[0193]

187

[13<sup>th</sup> Oct<sup>r</sup> 1866] people left behind - their carelessness may mean insult -

No Arabs ever came his way nor Portuguese  
native traders - When advising them to avoid the  
first attempts to begin the slave trade as it would  
inevitably lead to war & depopulation - Kauma  
said that the chiefs had resolved to unite  
against the Waiyau of Mponde should he come  
again on a foray up the highlands - but they  
are like a rope of sand - there is no cohesion  
among them and each village is nearly quite  
independent of every other - They mutually dis-  
-trust each other -

[14<sup>th</sup>] Spend Sunday here - Kauma says that  
his people are partly Kanthunda & partly  
Chipeta - The first are the mountaineers  
the second dwellers on the plains - The  
Chipeta have many lines of marking  
[Drawing of markings across the shoulders.]

They are all only divisions of the great Manganja tribe - Their dialects differ very slightly from that spoken by the same people on the Shire - The population is very great - very ceremonious - When we meet anyone he turns aside & sits down We clap the hand on the chest & say, "Re peta - re peta" - or we pass or "let us pass" This is responded to at once by clapping of the hands together - When a person is called at a distance he gives two loud claps of assent - or if he rises from near a superior he does the same thing which is a sort of leavetaking.

We have to ask who are the principal chiefs in the direction which we wish to take and decide accordingly - Zomba was pointed out as a chief on a range of hills on our West - Beyond him lies Undi in Senga - I had to take this

[0194]

188

[15<sup>th</sup> Oct<sup>r</sup> 1866] route as my people have a very vivid idea of the danger of going Northwards towards the Mazitu - We made more southing than we wished - One day beyond Zomba & West S - West is the part called Chindando where the Portuguese formerly went for gold - They dont seem to have felt it worth while to come here, as neither ivory nor gold could be obtained here, The country is too full of people to allow any wild animals elbow room - Even the smaller animals are hunted down by means of nets & dogs -

We rested at Pachoma - the head man offered a goat & beer but I declined and went on to Molomba - Here Kauma's carriers turned because a woman had died that morning as we left the village They asserted that had she died before we started not a man would have left - This shews a reverence for death - the woman was no relative of any of them - The head man of Molomba was very poor but very liberal - cooking for us and presenting a goat - Another head

man from a neighboring village  
a laughing good natured old man  
named Chikala brought beer and a fowl  
[16<sup>th</sup> Mironga] in the morning - Asked him to go on  
with us to Mironga, it being important  
as above mentioned to have the like in  
our company - They feel bound even  
for their own credit to make a favour-  
-able report of the strangers & it is not  
expensive - We saw Mount Ngala in  
the distance like a large sugar loaf shot  
up in the air - In our former route to  
Kasungu we pass North of it -

[0195]

189

[16<sup>th</sup> Oct<sup>r</sup> 1866] Crossed rivulet Chikuyo going N - for the Lake  
and Mironga being but 1 ½ hours off we  
went on to Chipanga - this is the proper name  
of what on the Zambesi is corrupted into Shu-  
-panga - The headman a miserable hemp con-  
-suming leper fled from us - offered a miserable  
hut which we refused - Chikala meanwhile  
went through the whole village seeking a better  
which we ultimately found. It was not in  
him to be generous though Chikala did what he  
could in trying to indoctrinate him - When I gave  
him a present, he immediately proposed to sell  
a goat! We get on pretty well however -

Zomba is in a range of hills to our West called  
Dzala nyama - The Portuguese in going to  
Cazembe went still further west than this -

[17<sup>th</sup>] Went on to a smithy, and found the founder  
at work drawing off slag from the bottom of his  
furnace. He broke through the hardened slag by  
striking it with an iron instrument inserted in  
the end of a pole - when the material flowed out  
of the small hole left for the purpose in the  
bottom of the furnace - the ore was like sand  
and was put in at the top of the furnace  
mixed with charcoal - only one bellows was  
at work - a goat skin - & the blast very poor -  
The ore seemed the black oxide - Many of these  
furnaces or their remains are met with  
[ ^ on knolls] those at work have a peculiarly tall hut  
built over them

On the ^ Eastern edge of a valley lying North & South  
with the Diampwe stream flowing along it  
and the Dwala nyama range on the Western



side are two villages screened by fine specimens of the Ficus Indica - one of these is owned by the headman Theresa & there we spent the night - We made very short

[0196]

190

[17 Oct. 1866] marches - the sun is very powerful & the soil is baked hard & is sore on the feet - No want of water however is felt for we come to supplies every mile or two - People look very poor having few or no beads - the ornaments being lines & cuttings on the skin - they trust more to Buaze than cotton - I noticed but two cotton patches - The women are decidedly plain, but monopolize all the Buaze cloth - The men wear goatskins Theresa was excessively liberal - and having informed us that Zomba lived some distance up the range and was not the priencipal man in these parts We to avoid climbing the hills turned [18<sup>th</sup> Oct<sup>r</sup>] away to the North in the direction of the paramount chief C[...]<sup>r</sup>hisumpi whom we found to be only traditionally great - In passing along we came to a village embowered in fine trees - The headman Kaveta - a really fine specimen of the Kanthunda - tall - well made with a fine forehead and Assyrian nose He proposed to us to remain overnight with him, and I unluckily declined - convoying us out a mile we parted with this gentleman and then came to a smiths village - where the same invitation was given & refused - A sort of infatuation drove us on and after a long hot march we found the great C[...]<sup>r</sup>hisumpi the facsimile in black of Sir Colin Campbell; his nose mouth & the numerous wrinkles on his face were identical with those of the great general, but

[0197]

[18<sup>th</sup> Oct<sup>r</sup> 1866] here all resemblance ceased - Two men had preceded us to give information, and when I followed I saw that his village was one of squalid misery - the only fine things about being the lofty trees in which it lay Chisumpi begged me to sleep at a village about half a mile behind - His son was brow beating him on some domestic affair & the ^ older man implored me to go - Next morning he came early to that village and arranged for our departure offering nothing, and apparently not wishing to see us at all - I suspect that though the paramount chief he is weak minded & has lost thereby all his influence but in the people's eyes he is still a great one.

[19<sup>th</sup>] Several of my men exhibiting symptoms of distress I inquired for a village in which we could rest Saturday & Sunday and at a distance from Chisumpi - a headman volunteered to lead us to one West of Kisumpi In passing the sepulchral grove of Chisumpi our guide remarked "Chisumpi's Fore fathers sleep there" - This was the first time I have heard the word "sleep" applied to death in these parts - The trees in these groves, and around many of the villages ^ the trees are very large and shew what the country would become if depopulated -

We crossed the Diampwe or Adiampwe from 5 to 15 yards wide & well supplied with water even now - It rises near Ndomo mountains and flows North[-] wards - into the Lintipe & Lake - We found Chitokola's village ^ called Paritala a pleasant one on the East side of the Adiampwe valley many elephants & other animals feed in the valley & we saw the ^ Bechuana Hopo again after many years -

[0198]

192

[20<sup>th</sup> Oct<sup>r</sup> 1866] Note the Ambarre otherwise Nyumbo plant has a pea shaped or rather papilionaceous flower with a fine scent - It seems to grow quite wild - flowers yellow

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Chaola is the poison used by the  
Maravi for their arrows. It is said  
to cause mortification

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[21<sup>st</sup> Oct<sup>r</sup>] one of the wonders usually told of us in this  
upland region is that we sleep without fire -  
The boys blankets suffice for warmth during  
the night when the thermometer sinks to 64° - 60° -  
but no one has covering sufficient except  
them - some huts in process of building here  
shew that a thick coating of plaster is put on outside  
the roof before the grass thatch is applied - Not  
a chink is left for the admission of air -

The lines ^ of tattoo of the different tribes serve for  
ornaments - and are resorted to most by the  
women - It is a sort of Heraldry closely resem-  
-bling the Highland Tartans

[0199]

193

[20<sup>th</sup> Oct<sup>r</sup> 1866] Chitikola was absent ^ from Paritala when we arrived on some  
milando or other - These milandos are the business  
of their lives - They are like petty lawsuits - if one  
trespasses on his neighbours rights in any way  
it is a milando and the headmen of all the  
villages about are called on to settle it - Women  
are a fruitful source of milando - a few ears  
of Indian corn had been taken by a person, and  
Chitikola had been called a full days journey off to  
settle this milando - He administered Muave &  
the person vomited, therefore innocence  
was clearly established! He came in the even[-]  
[21<sup>st</sup>] ing of the 201<sup>th</sup> footsore and tired = an elderly  
man with Assyrian nose & features - and  
at once gave us some beer - This perpetual  
reference to food & drink is natural insomuch  
as it is the most important point in our  
intercourse - While the chief was absent we  
got nothing - the queen even begged a little  
meat for her child who was recovering  
from an attack of small pox - There being  
no shops we had to set still without food  
I took observations for Longitude and whiled  
away the time by calculating the Lunars - Next

day the chief gave us a goat cooked whole  
and plenty of porridge -  
[22<sup>d</sup>] We started with Chitikola as our guide  
and he led us away Westwards across the  
Lilongwe R<sup>t</sup> then turned North till we came to  
a village called Mashumba the headman of  
which was the only chief who begged anything  
except medicine - gave him less than we  
were in the habit of doing in consequence -  
We gave a cloth usually and clothing being  
very scarce this was considered munificent

[0200]

194

[23<sup>d</sup> Oct<sup>r</sup> 1866] We had the Zalanyama range on our  
left and our course was generally  
North, but we had to go in the direction  
of the villages which were on friendly  
terms with our guides - and sometimes  
we went but a short way as our  
guides & carriers studied to make the  
days as short as possible - The headman  
of the last village Chitoku was with us &  
he took us to a village of smiths - four  
furnaces & one smit[...]-hy being at work -  
We crossed the Chiniambo a strong R<sup>r</sup> coming  
from Zalanyama & flowing into the Mirongwe  
which again goes into Lintipe - in our way  
to the smiths whose chief was named Mpanda  
The country near the hills becomes covered  
with forest the trees are chiefly Masuko  
Mochenga (the gum copal tree) the bark  
cloth tree and Rhododendrons - the heath  
known at the Cape as "Rhinoster bosch"  
occurs frequently and occasionally  
we have thorny acacias - grass short -  
but plenty of it -

[24<sup>th</sup>] Mpanda led us through the forest by  
what he meant to be a short cut to Pa -  
-chim[...]-una's - Came on a herd of about 15  
elephants - many trees laid down by these  
animals - they seem to relish the roots of  
some kinds, and spend a good deal of time  
digging them up - they chew woody roots  
& branches as thick as the handle of a spade  
many buffaloes feed here and we came  
upon a herd of elands - they kept out of  
bow shot only. a herd of the baama or  
hartebeest stood at 200 paces and one was

shot - While all were rejoicing over the  
meat we got news of the Mazitu out on

[0201]

195

[24<sup>th</sup> Oct<sup>r</sup> 1866] a foray by the inhabitants of a large village in  
full flight - While roasting & eating meat I  
went forward with Mpanda to get men from  
Pachimuna to carry the rest. but was soon  
recalled - another village passed close by the  
hartebeest - the people were running straight to  
Zalanyama range regardless of their feet -  
making a path for themselves through the  
forest - they had escaped from the Mazitu that  
morning - they saw them - Mpanda's people  
wished to leave and go to look after their own  
village but we persuaded them on pain of a  
milando to take us to the nearest village - that  
was at the bottom of Zalanyama proper, and we  
took the spoor of the fugitives - the hard grass  
with stalks nearly as thick as quills must have  
hurt their feet sorely, but what of that in compa[-]  
-rison with dear life - We meant to take our  
stand on the hill and defend our property in case  
of the Mazitu coming near - and we should  
in the event of being successful be a defence  
to the fugitives who crowded up its rocky sides -  
but next morning we heard that the enemy  
had gone to the South - Had we gone forward for  
the men to carry the meat we should have  
met the marauders for the men of the  
second party of villagers had remained  
behind guarding their village till the Mazitu  
arrived and they told us what a near escape  
I had had from walking into their power -

[25<sup>th</sup>] came along Northwards to Pa[...]-chimuna's vil  
a large one of Chipeta with many villages  
around - our path led through the forest and as  
we emerged into the open strath in which the villages  
lie we saw large anthills each the size of  
the end of a one storied cottage covered with  
men on guard watching for the Mazitu -

[0202]

196

[25<sup>th</sup> Oct<sup>r</sup> 1866] A long line of villagers were just arriving

from the South and we could see at some  
 low hills in that direction the smoke arising  
 from the burning villages - None but men  
 were present - the women and the chief were  
 at the mountain called Pambe - all were  
 fully armed with their long bows - some flat  
 in the bow others round and it was common  
 to have the quiver in the back | and a bunch  
 of feathers stuck in the hair like those in our Lancers  
 chakos - But they remained not to fight but  
 to watch their homes & stores of grain from  
 robbers of their own people in case no  
 Mazitu came - They gave a good hut &  
 sent off at once to let the chief at Pambe know of  
 our arrival - We heard the  
 cocks crowing up there as we passed in  
 the morning - Pamalōa is the name of  
 his village - Chimuna the man - He  
 came in the evening and begged me to  
 remain a day as he was the greatest  
 chief the Chipeta had - I told him all  
 wished the same thing & if I listened to  
 each chief we should never get on & the  
 rains were near - but we had to stay over  
 [26<sup>th</sup>] with him. All the people returned today  
 from Pambe - and crowded to see the  
 strangers - they know very little beyond  
 their own affairs - though these require  
 a good deal of knowledge and we  
 should be sorely put about if without  
 their skill we had to maintain an  
 existence here [-] Their furnaces are rather  
 bottle shaped  
 [Drawing of bottle shaped furnace with three circles across bottom described in text.] and  
 about seven feet  
 high by three broad - one toothless  
 Patriarch had heard of books & Umbrellas  
 but had never seen either - The oldest

[0203]

197

[26 Oct 1866] inhabitant had never travelled far from the  
 spot in which he was born - Yet he has a  
 good knowledge of soils & agriculture -  
 hut building - basket making - pottery & the  
 manufacture of bark cloth & skins for clothing  
 as also making of nets - traps - cordage -  
 [27<sup>th</sup>] Chimuna had a most ungainly countenance

yet did well enough - very thankful for a  
blister on his loins to ease rheumatic pains  
there - presented a huge basket of porridge  
before starting

[Drawing of rectangular basket of porridge.] with a fowl and asked  
me to fire a gun that the Mazitu might here  
and know that armed men were here  
they all said that these marauders flee from  
firearms, so I think that they are not Zulus  
at all though adopting some of their ways  
In going to Mapuio's we passed several  
large villages each surrounded by the usual  
Euphorbia hedge & having large trees for  
shade - We are on a level or rather gently  
undulating country rather bare of trees -  
At the junctions of these earthen waves we  
have always an oozing bog - often this  
occurs in the slope down the trough  
of this terrestrial sea - bushes are common  
& of the kind which were cut down as  
trees - Yellow Haematite very abundant  
but the other rocks scarcely appear  
In the distance we have mountains  
both on the East & West -

On arriving at Mapuio's village he  
was as often happens invisible, but  
he sent us a calabash of fresh made  
beer which is very refreshing - gave  
us a hut & promised to cook for us  
in the evening - We have to employ  
five or six carriers and they rule

[0204]

198

[27<sup>th</sup> Oct 1866] the length of the days march - Those from  
Chimuna's village growled at the cubit of  
calico with which we paid them - A few  
beads pleased them perfectly and we parted  
good friends - It is not likely I shall ever  
see them again but I always like to please  
them because it is right to consider their  
desires - Is that not what is meant in  
”

Blessed is he that considereth the  
poor

” - There is a great deal of good

in these poor people - In cases of milando  
they rely on the nearest distant relations  
and connections to plead their cause,  
and seldom are they disappointed though  
time at certain seasons, as for instance  
at present, is felt by all to be precious,  
The men all appear with hoe or axe  
on shoulder, and they often only sit  
down as we pass and gaze at us till  
we are out of sight [...]or often resuming  
it when we are a couple of hundred yards  
off -

Many of the men have large slits  
in the lobe of the ear - they have their  
distinctive tribal tattoo - the women  
indulge in this painful luxury more  
than the men probably because they  
have very few ornaments - the two  
central front teeth are hollowed at the  
cutting edge

[Drawing of front teeth with hollowing described in text.] - Many have quite the  
Grecian facial angle - Mapuio has  
thin lips & a quite a European face -  
Delicate features & limbs are common &  
the spur heel as scarce as among  
Europeans - Small feet & hands are  
the rule -

Clapping the hands in various

[0205]

199

[27<sup>th</sup> Oct<sup>r</sup> 1866] ways is the polite way of saying "allow  
me" - "I beg pardon" "Permit me to pass" -  
"Thanks" "Respectful introduction" and [""]leave  
taking" "Hear Hear" When inferiors are called  
they respond by two brisk claps of the hands  
meaning "I am coming" - they are very  
punctilious among each other - A large  
ivory bracelet marks the headman of a  
village - there is nothing else to mark differences  
of rank.

[28<sup>th</sup>] We spent Sunday at Mapuio's - Had a long talk  
with him - country in a poor state from the  
continual incursions of the Mazitu who are  
wholly unchecked -

[29<sup>th</sup>] We marched Westwards to Makosa's vil-  
and could not go further as next stage is long  
and through an ill peopled country - the morning



was lovely - the whole country bathed in bright  
 sunlight - not a breath of air disturbed the  
 smoke as it slowly curled up from the heaps  
 of burning weeds which the native agriculturist  
 wisely destroys - The people generally busy  
 hoeing in the cool of the day - One old man  
 in a village where we rested had trained the  
 little hair he had left into a tail which well  
 plastered with fat he had bent on itself & laid  
 flat on his crown - another was carefully  
 paring a stick for stirring the porridge - and  
 others were enjoying the cool shade of the wild  
 fig trees which are always planted at villages -  
 It is a sacred tree all over Africa & India -  
 the tender roots which drop down towards  
 the ground are used as medicine - A  
 Universal remedy - Can it be a tradition of its  
 being like the tree of life which Archp Whately  
 conjectures may have been used in Paradise  
 to render man immortal? One kind of fig tree

[0206]

200

[29<sup>th</sup> Oct 1866] is often seen hacked all over to get the sap  
 which is used as bird lime - Bark cloth is  
 made of it too - I like to see the men weaving  
 or spinning or reclining under these glorious  
 canopies - as much as I love to see our more  
 civilized people lolling on their sofas or  
 ottomans -

The first rain - a thunder shower fell  
 in the afternoon - Air in shade before it  
 92° Wet bulb 74° - At Noon the soil  
 in the Sun was 140° - perhaps more but I  
 was afraid of bursting the instrument as  
 it was graduated only a few degrees above that  
 This first rain happened at the same time  
 that the Sun was directly overhead in his way  
 South. The rain was but a quarter of an  
 inch but its effect was to deprive us  
 of all chance of getting the five carriers we  
 need - All were off to their gardens to commit  
 the precious seed to the soil - We got three  
 but no one else would come so we have  
 [30<sup>th</sup>] to remain here over today 30<sup>th</sup> Oct<sup>r</sup>

The black traders come from Tette to this,  
 to buy slaves - and here we come to bugs again  
 which we left when we passed the Arab

slave traders beat - The route taken by former Portuguese in going to Cazembe seems to have been much to the West of this - a good deal further indeed than map maa imagine they do not appear to have asked for the names of places so much as for those of persons - The different "Mfumos" or head men only are indicated and as they frequently change it is difficult to identify their dwelling places - Each spot has its own name as well as that of its chief - Mashinga and Muxinga mean mountains only -

[0207]  
201

[30<sup>th</sup> Oct<sup>r</sup> 1866] It is remarkable that no mention is made of the chief Undi the paramount chief of Senga which district extends far to the North - His father was their greatest & most powerful enemy - the absence of his name shews that as I have said their route was much nearer the greater Loangwa that enters the Zambesi at Zumbo than is usually supposed -

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Paragraph left out of vol. printed

["] It is well known to Physicians that if a child [] sleeps with an elderly person, a transference of vitality sometimes takes place; the younger loses, and the elder gains in vital force, and the child becoming sickly and old looking can only be restored to a blooming condition by being allowed to sleep in ~~in~~ alone in its own crib - The like happens when old men marry young wives, as was well known to the harsh physicians who tried to prolong the life of King David; and this physiological fact led us to observe that in cases where Portuguese officers had black wives, a transference of colour as well as of vitality takes place - they became decidedly darker than any of us - this was particularly marked in one whom we had an opportunity of observing for eight years - the Arabs in similar circumstances acquire the peculiar which want of cleanliness develops in some Africans and many months of bathing ["] are said to be needed to get rid of it -"

In speaking to Professor Owen about

this passage he thought that there is another  
and deeper reason for man & wife be-  
-coming assimilated in features - For  
several months at least in each preg-  
-nancy the woman or rather wife

[0208]

202

[] has the blood of a being only half her own  
circulating through every part of her system  
and no wonder a similarity ensues  
directly between her & the child & remotely with  
[] the father -  
[] In connection with this subject I  
observed that my Zambesians who were  
taken to India with the African odour  
strongly developed - lost it entirely in the  
course of a year and acquired the peculiar  
[] mousy smell of some East Indians

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[31<sup>th</sup> Oct<sup>r</sup> 1866] Proceed westwards & a little South through  
a country covered with forest - Trees thickly  
planted but small - generally of "Bark  
cloth - & Gum copal trees - Masuko's -  
Rhododendrons & a few acacias - Saw  
ten wild hogs in a group but no other  
animal though marks of elephants, buffaloes  
& other animals having been there in the wet  
season were very abundant - The first  
few miles were rather more scant of water  
than usual but we came to the Leile a  
fine little stream with plenty of water - It is  
said by the people to flow away Westwards  
into the Loangwa - It was from 25 to 30 yds  
wide -

In the evening we made the Chigumokire  
a nice rivulet where we slept and next  
[1 Nov<sup>r</sup> 1866] morning we proceeded to Kangene's  
whose village is situated on a mass of  
mountains & to reach which we made  
more Southing than we wished - Our  
appearance on the ascent of the hill caused  
alarm and we were desired to wait till  
our spokesman had explained the  
unusual phenomenon of a white man

[0209]

203

[1<sup>st</sup> Nov 1866] This kept us waiting in the hot sun among heated rocks, and the chief being a great ugly public house keeper looking person excused his incivility by saying that his brother had been killed by the Mazitu, and he was afraid that we were of the same tribe - On asking if Mazitu wore clothes like us, he told some untruths - and what has been an unusual thing began to beg powder and other things - I told him how other chiefs had treated us which made him ashamed - He represented the country in front to the N - W - to be quite impassable from want of food - the Mazitu have stripped it of all provisions & the people are living on what wild fruits they can pick up.

[2 Nov] Kangene is very disagreeable naturally, and as we have to employ five men as carriers we are in his power - We can scarcely enter into the feelings of those who are harried by marauders Like Scotland in the twelfth & thirteenth centuries harassed by Highland Celts on one side, and by English marchmen on the other, and thus kept in the rearward of civilisation, this people have rest neither for many days nor for few. When they fill their garner they can seldom reckon on eating the grain for the Mazitu come when the harvest is over - catch as many able bodied young persons as they can to carry away the corn - Thus it was in Scotland so far as security for life & property were concerned - but the Scotch were apt pupils of more fortunate nations. To change of country they were as indifferent as the Romans of the olden times - they were always welcome in France either as pilgrims, scholars, or merchants or soldiers but the African is different - If let alone

[0210]

204

[2 Nov<sup>r</sup> 1866] The African's ~~his~~ mode of life is rather enjoyable - they love agriculture, and land is to be had anywhere - They know nothing of other ~~lands~~ countries [...] But they have imbibed the idea of property in man.

Thus Kangene told me that he would like to give me a slave to look after my goats, I believe that he would rather give a slave than a goat.

[3<sup>d</sup>, 4<sup>th</sup> - 5] Detained by the illness of Simon - When he recovered we proposed to the headman to start with five of his men, and he agreed to let us have them - but having called them together a demand was made for prepayment & the wages so enormous that on the 7<sup>th</sup> Nov<sup>r</sup> [7<sup>th</sup>] we took seven loads forward through a level uninhabited country generally covered with small trees - slept there, and on the morning [8<sup>th</sup>] of the 8<sup>th</sup> after leaving two men at our depot came back, and took the remaining five loads - Kangene was disagreeable to the last He asked where we had gone & having described the turning point as near the hill Chimbimbe he complimented us on going so far - and then sent an offer of three men, but I preferred that unless he could give five & take on all the loads not to have those who would have been spies - He said that he would find the number, and after detaining us some hours brought two one of whom primed with beer babbled out that he was afraid of being killed by us in front - I asked whom we had killed behind and moved off - The headman is very childish - - does womans work - cooking & pounding - and in all cases of that kind the people take after their head - The chiefs have scarcely any power unless they are men of energy - they have to court the people rather than be courted - We came much further back

[0211]

205

[8 Nov<sup>r</sup> 1866] in our course from Mapuio's than we liked In fact our course is like that of a vessel baffled with foul winds - This is mainly owing to being obliged to avoid places stripped of p[ro]visions or suffering this spoilation - The people too can give no information about others at a distance from their own abodes - Even the smiths who are a most plodding set of workers are as ignorant as the others - They supply the surrounding villages with hoes & knives & combining agriculture with handicraft pass through life - An

intelligent smith came as our guide from Chimchimbe hill on the 9<sup>th</sup> and did not know a range of mountains about twenty miles off "It was too far off for him to know the name"

[9<sup>th</sup>] The country over which we actually travel is level and elevated, but these are mountains all about which when put on the map make it appear to be a mountainous region - We are on the Watershed apparently between the Loangwa of Zumbo on the West & the Lake on the East - The Leué or Leuia is said by the people to flow into the Loangwa - the Chigumokire coming from the North in front [East<sup>ds</sup>] of Irongwe the mountains on which Kangene skulks out of sight of Mazitu, flows into the Leué, and North of that we have the Mando a little stream flowing into the Bua - The rivulets on the West flow in deep defiles, and the elevation on which we travel makes it certain that no water can come from the lower lands on the West - It seems that the Portuguese in travelling to Cazembe did not enquire of the people where the streams they crossed went for they are often wrongly put and indicate the direction only in which they appeared at

[0212]

206

[9<sup>th</sup> Nov<sup>r</sup> 1866] their crossing places - the natives have a good idea generally of the rivers into which the streams flow though ~~generally~~ very deficient in information as to the condition of the people that live on their banks - Some of the Portuguese questions must have been asked through slaves who would shew no hesitation in answering; Maxinga or Machinga means "mountains" only - once or twice it is put down saxa de Maxinga or Machinga or Mcanga which translated from the native tongue means "rocks of mountains or mountains or rocks" the names of headmen are mostly given, as Mfumo so & so, and as changes are constantly taking place in chieftainships & more frequently in the localities they occupy, one cannot find out where their route lay - It must

have been considerably to the West of  
 where the geographers have placed it -  
 [written 1869 footnote] but they were dragged back Eastwards in order  
 to cross the Chambeze where it is narrow and  
 seem to have followed their guides blindly  
 without asking any questions - they were led  
 to this silence by the fact that these guides had  
 come to Tette from Cazembe and of course  
 knew their way back again - It would have  
 appeared impertinent to dictate to such able  
 guides but it does seem surprising that no  
 information was given about Bangweolo  
 from which the line of march deviated - Possibly  
 the guides felt as their chief Cazembe did when  
 told that I wished to see Bangweolo - "It is a piece  
 of water like Mofwe or Luapula or any other  
 water and what can he see in it - can he  
 draw cloth out of it - the Portuguese did not  
 draw any out of Mofwe -"

[0213]

207

[10<sup>th</sup> Nov<sup>r</sup> 1866-] We found the people on the Mando to be  
 Chawa or Ajawa but not of the Waiyau  
 race as that people is sometimes so named  
 by the Manganja - They are Manganja and  
 this is a village of smiths - We got five  
 men readily to go back & bring up our  
 loads - and the sound of the hammer is constant  
 shewing a great deal of industry - They combine  
 agriculture - hunting with nets with their handi-  
 -craft -

[12<sup>th</sup>] A herd of buffaloes came near the village and  
 I went & shot one thus, procuring a supply of  
 meat for the whole party & villagers too - The  
 hammer which we hear from dawn till  
 sunset is a large stone bound with the strong  
 inner bark of a tree and loops left which  
 form handles

[Drawing of natives using hammer described in text.] Thus pieces of  
 bark form the tongs & a big stone  
 sunk into the ground the anvil - They  
 make several hoes in a day and the  
 metal is very good, it is all from  
 yellow haematite which abounds  
 all over this part of  
 the country the bellows  
 two goat skins with sticks at  
 the open ends which are opened & shut

at every blast.

[13<sup>th</sup>] a Lion came last night and gave  
a growl or two on finding he could  
not get our meat - a man had lent us  
a hunting net to protect it & us from  
intruders of the sort - The people kept  
up a shouting for hours afterwards  
in order to keep him away by the human  
voice

We might have gone on but I had a  
galled heel from new shoes - Wild figs  
are rather nice when quite ripe

[0214]  
208

[14<sup>th</sup> Nov<sup>r</sup> 1866] We marched Northwards round the end of  
Chisia hill and remained for the night at  
a blacksmiths or rather founder's village.  
The two occupations of founder & smith are  
always united and boys taught to be smiths  
in Europe or India would find themselves  
useless if unable to smelt the ore - a good  
portion of the trees of the country have been  
cut down for charcoal - and those which  
now spring up are small - certain fruit  
trees alone are left - the long slopes on the  
undulating country clothed with fresh  
foliage look very beautiful - The young  
trees alternate with patches of yellow grass  
not yet burned - The hills are covered  
with a thick mantle of small green trees  
with as usual large ones at intervals.  
The people at Kalumbi on the Mando  
where we spent four days had once a  
stockade of wild fig (ficus Indica) and  
Euphorbia round their village which has  
a running rill on each side of it, but  
the trees which enabled them to withstand  
a seige by Mazitu fell before elephants &  
buffaloes during a temporary absence  
of the villagers - the remains of the Stockade  
are all around it yet Lions sometimes  
enter huts by breaking through the roof -  
Elephants certainly do for we saw a  
roof destroyed by one - the only chance  
for the inmates is to use the spear  
in the belly of the beast while so engaged.

[15<sup>th</sup>] A man came & reported the Mazituto  
be at Chœanyandula's village where we are



going - the headman advised remaining  
at his village till we saw whether they  
came this way or went by another path

[0215]

209

[15<sup>th</sup> Nov<sup>r</sup> 1866] The women were sent away but the men  
went on with their employments - two proceeded  
with the building of a furnace on an ant hill  
where they are almost always placed, and  
they keep a look out while working - We have  
the protection of an all embracing Providence  
and trust that He whose care of his people  
exceeds all that our utmost selfove can attain  
will shield us and make our way prosperous -  
An elephant came near enough last night to  
scream at us but passed on warned perhaps  
by the shouting of the villagers not to meddle  
with man -

[16<sup>th</sup>] No Mazitu having come we marched on & crossed  
the Bua 8 yards wide & knee deep - It rises in the  
North in hills a little beyond Kanyindula's village  
winds round his mountains & away to the East.  
The scenery among the mountains very lovely - They  
are covered with a close mantle of green - with here  
and there red and light coloured patches shewing where  
grass has been burned off recently & the red clay soil  
is exposed - the lighter portions are unburned grass  
or rocks - Large trees are here more numerous  
and give an agreable change of contour to the  
valleys & ridges of the hills - the leaves of many  
still retain a tinge of red from young leaves -  
We came to the Bua again before reaching Kanyanje  
as Kanyindula's place is called - The iron trade  
must have been carried on for an immense time  
in the country for one cannot go a quarter of  
a mile without meeting pieces of slag & broken  
pots - calcined pipes & fragments of the furnaces  
which are converted by the fire into brick - It  
is curious that the large stone sledge hammers  
now in use are not called by the name  
stone hammers but by a distinct word  
"Kama" Nyundo is one made of iron

[0216]

210

[16<sup>th</sup> Nov<sup>r</sup> 1866] When we arrived at Kanyanje, Kanyindula was

out collecting charcoal. He sent a party of men to ask if we should remain next day - an old unintellectual looking man was among the number sent - He had 27 rings of elephants skin on his arm - all killed by himself by the spear alone - Had given up fighting elephants since the Mazitu came - They had not come to this village lately as we heard. They passed away to the [...]South East of it - They took all the crop of last year, and the chief alone has food - He gave us some which was very acceptable as we got none at the two villages south of this Kanyindula came himself in the evening an active-stern looking man but we got on very well with him -

[17<sup>th</sup>] Kanyindulas people say that they were taught to smelt iron by Chisumpi which is the name of Mulungu (God) & that they came from Lake Nyassa originally - If so they are greatly inferior to the Manganja on the Lake in pottery for the fragments as well as modern whole vessels are very coarse The ornamentation omitted or by dots [Drawing of ornamentations described in text.] they never heard of Eorohtes but know hail - the lightning strikes trees. The tree Mfu or Mō having sweet scented leaves yields an edible plum in clusters Buabwa another edible fruit tree with palmated leaves. Mbéu a climbing arboraceous plant yields a very pleasant fruit which tastes like gooseberries - seeds very minute - [18<sup>th</sup>] Rain fell heavily yesterday afternoon & was very threatening today - remain to sew [19<sup>th</sup>] a calico tent.

[0217]

211

[20<sup>th</sup> Nov<sup>r</sup> [1]866] Kanyindula came with three carriers this morning instead of five, and joined them in demanding prepayment - It was natural for him to side with them as they have more power than he has - In fact the chiefs in these parts all court their people, and he could feel more interest in them than in an entire stranger whom he might never see again. We came on without his people leaving two to guard the loads - About four miles up the

valley we came to a village named Kanyenjere Mponda at the fountain eye of the Bua - & thence sent men back for the loads while we had the shelter of good huts during a heavy thunder shower which fell & made us willing to remain all night - The valley is lovely in the extreme the mountains on each side are gently rounded, and as usual covered over with tree foliage - except where the red soil is exposed by recent grass burnings - The valley itself has many large trees which give it quite an English park appearance Quartz rocks jut out, and much drift of the material [...]has been carried down by the gullies into the bottom - These gullies being in compact clay - The water has but little power of erosion so they are worn deep but narrow - some fragments of titanferous iron ore with Haematite changed by heat and magnetic, lay in the gully which had worn itself a channel of the North side of the village - The Bua like most African streams whose sources I have seen rises in an oozing boggy spot - Another stream the Tembure rises near the same spot & flows N. W. into the Loangwa - we saw Shuare palms in its bed -

[0218]

212

[21<sup>st</sup> Nov<sup>r</sup> 1866] Left Bua fountain ^ Lat. 13° 40 South and made a short march to Mokatoba a stockaded village where the people refused to admit us till the headman came - They have a little food here and sold us some - we have been on rather short commons for some time, and this made our detention agreeable We rose a little in Altitude after leaving this morning, then though in the same valley made a little descent towards the NNW High winds came driving over the Eastern range which is called Michinje, and bring [...]large masses of clouds which are the rain givers - - They seem to come from the South East - Scenery of the valley lovely & such in the extreme - All the foliage is fresh washed & clean - young herbage is bursting through the ground - air deliciously cool - The

bi[...rds are singing joyfully - one called  
 Mzie is a good songster with a loud  
 melodious voice - Large game abound[-]  
 ant but we do not meet with it.  
 We are making our way slowly to the  
 North where food is said to be abundant  
 I divided about 50 lbs of powder among  
 the people of my following to shoot  
 with, and buy goats, or other food as  
 we could - This reduces our extra loads  
 to three - four just now Simon being  
 sick again - He rubbed goats fat on a blistered surface  
 this causes an eruption of pimples -  
 People assent by lifting up the head  
 instead of nodding it down as we  
 do - Deaf Mutes are said to do the  
 same -

[0219]

213

[22<sup>d</sup> Nov<sup>r</sup> 1866] Leave Mokatoba village and proceed down the  
 valley which on the North is shut up apparently by  
 a mountain called Kokwe - We crossed the Kasamba  
 about two miles from Mokatoba & yet found it  
 though so near its source four yards wide & knee  
 deep - Its source is about a mile above Mokatoba  
 in the same valley with the Bua & Tembwe - We  
 were told that Elephants were near & we saw where  
 they had been an hour before but after looking  
 about could not find them - An old man in the  
 deep defile between Kokwe & Yasika mountains  
 pointed to the latter & said "Elephants! why  
 there they are - they are always there - Elephants  
 or tusks walking on foot are never absent"  
 but though eager for flesh we could not give him  
 credit and went down the defile which gives  
 rise to the Sandili R<sup>r</sup> Where we crossed it  
 in the defile it was a mere rill having large  
 trees along its banks - Yet it is said to go to  
 the Loangwa of Zumbo N. W or N.N.W. We  
 were now in fact upon the slope which  
 inclines to that river, and made a rapid  
 descent in altitude - We reached Sihibe's vil  
 on the base of a rocky detached hill - no  
 food to be had - all taken by Mazitu &  
 Sihibe gave me some Masuko fruit  
 instead - They find that they can keep  
 the Masitu off by going up a rocky  
 eminence and hurling stones & arrows

down on the invaders - They can defend themselves also by stockades & these are becoming very general.

[23<sup>d</sup>] On leaving Sihibe's vil. we went to a range of hills & after passing through found that we had a comparatively level country on the North - It would be called a well wooded country if we

[0220]

214

[23<sup>d</sup> Nov<sup>r</sup> 1866] looked at it only from a distance - It is formed into long ridges all green & wooded but clumps of large trees where villages have been or are still situated shew that the sylvan foliage around & over the whole country is that of mere hop poles - The whole of this upland region might be called woody - If we bear in mind that where the population is dense, & has been long undisturbed the trees are kept down to the size of low bush - Large districts are kept to about the size of hop poles growing on pollards three or four feet from the ground by charcoal burners who in all instances are smiths too - Here the trees are somewhat largers but mere poles except round villages, and at sepulchral groves which shew what the country would become were it entirely uninhabited -

On reaching Zeore's village on the Lokuzhwa we found it stockaded & the stagnant pools round three sides of it the Mazitu had come - pillaged all the surrounding villages - looked at this & went away - so they had food to sell People here call themselves Echéwa & have a different marking from the Atumboka - The men have the hair dressed as if a number of the hairs of Elephants tails were stuck around the head - women wear a small lip ring and a straw or piece of stick in the lower lip which dangles down about level with the lower edge of the chin - their clothing in front very scanty - the men know nothing of distant places the Manganja being a very stay at home

[0221]

215

people - the stockades are crowded with  
huts & the children have but small room to  
play in the narrow spaces between.

[25<sup>th</sup> Nov<sup>r</sup> 1866] Sunday at Zeore's - men thought we  
prayed for rain which was much needed  
the cracks in the soil have not yet come  
together by the swelling of soil produced  
by moisture - I disabused their minds  
about rain making prayers - The head[-]  
man is intelligent -

[26<sup>th</sup>] I did not intend to notice the Lokuzhwa  
It is such a contemptible little rill and  
not at present running, but in going to  
our next point Mpande's village we go  
along its valley & cross it several times,  
as it makes for the Loangwa in the  
North - The valley is of rich dark red  
loam - and so many lillies of the  
Amaryllis kind have established them[-]  
selves [...]so completely ^ as to mask the colour  
of the soil - They form a cover[...]ing of pure  
white where the land has been cleared by the  
hoe - as we go along this valley to the  
Loangwa We descend in altitude - It is  
said to rise at "Nombe rume" as we  
formerly heard - country covered with  
diminutive forest - Elephants had been  
digging their food in the night but we  
saw none -

Zeore's people would not carry without  
prepayment, so we left our extra loads  
& went on - sent men back for them,  
they did not come - till 27<sup>th</sup> & then two  
[27<sup>th</sup>] of my men got fever - I groan in  
spirit and do not know how to make  
out gear into nine loads only - It is the  
knowledge that we shall be detained some two  
to three months during the heavy rains that  
makes me cleave to it as means of support.

[0222]

216

[28<sup>th</sup> Nov<sup>r</sup> 1866] Two Men sick with fever - advantage has

been taken by the people of spots where  
 the Lokuzhwa goes round three parts  
 of a circle to erect their sotcekaded villages  
 this is the case here, and the water  
 being stagnant engenders disease - -  
 The country abounds in a fine ^ light olive  
 flowering ^ perennial pea which the people make  
 use of as a relish - at present the  
 blossoms only are collected - & boiled,  
 on enquiring the name - Chilobe -  
 the men asked me if we had none  
 in our country - On replying in the  
 negative, They looked with pity on us,  
 "What a wretched country not to have  
 Chilobe" - It is on the highlands alone;  
 We never saw it elsewhere - another species  
 [chilobee Weza its name] of pea ^ with reddish flowers is eaten in the same way but  
 it has [...]spread [...]but little - ^ in comparison = It is worth remarking  
 that Porridge of maize or sorghum is never  
 offered without some pulse - beans, or  
 bean leaves - or flowers - They seem to feel  
 the need of it or of pulse which is richer  
 in flesh farmers, than the porridge -

Last night a loud clapping of hands by  
 the men was followed by several half  
 suppressed screams by a woman - they  
 were quite eldrich, as if she could not get  
 them out - Then succeeded a lot of utterances  
 as if she were in extacy - to which a man  
 responded "Moio" "Moio" - the utterances so  
 far as I could catch were in five syllable  
 snatches - abrupt - laboured - I wonder  
 if this "bubbling or boiling over" has been  
 preserved as the form in which the true  
 prophets by old gave forth their "burdens"  
 one sentence frequently repeated towards

[0223]

217

the dose of the effusion was "linyama uta"  
 "flesh of the bow" shewing that the Pythoness ~~loved~~  
 loved venison killed by the bow - The people  
 applauded, and attended, I suppose hoping  
 that rain would follow her efforts - next  
 day she was duly honoured by drumming &  
 dancing -

The beliefs prevalent seem to have been  
 persistent in certain tribes - that strange

idea of property in man that may be sold to another is [...]among the Arabs - Manganja - Makoa - Waiyau but not among Kaffers or zulus - & Bechuanas. If we exclude the Arabs two families of Africans alone are slavers on the East side of the Continent.

[29<sup>th</sup> Nov 1866] March to Chilunda's on Embara's still on the Lokuzhwa now a sand stream about 20 yards wide with pools in its bed - Its course is pretty much North or N.N.W. We are now near the Loangwa ~~and not far from its source~~ country covered with dense d[...]warf forest - & the people collected in stockades - This v[...]illage is on a tong[...]ue of land (between Lokuzhwa & another sluggish rivulet) chosen for its strength - It is close to a hill named Chipemba, and there are ranges of hills both East and West in the distance - Emboro came to visit us soon after we arrived, a tall man with a yankee face - Was very much tickled when asked if he were a Matumboka - After indulging in laughter at the idea of being one of such a small tribe of Manganja he said proudly "that he belonged to the Echewa who inhabited all the country to which I was going". They are generally smiths a mass or iron had just been brought in to him from some outlying furnaces - It is made into hoes which are sold for native cloths down the Loangwa.

[0224]

218

[3<sup>d</sup> Dec 1866] March through a hilly country covered with dwarf forest - to Kande's village still on the Lokuzhwa - We made some Westing - The village was surrounded by a dense hedge of bamboo & a species of bushy fig that loves ed[...]ges of water bearing streams - It is not found where the moisture is not perennial - Kande is a fine tall smith - a volunteer joined us here asked Kande if he knew his antecedents - He had been bought by Babisa at Chipeta, and left at Chilunda's & therefore belong to no one Two Waiyau then volunteered and as they declared their masters were killed by the Mazitu and Kande seemed to confirm them we let them join - In general run away slaves are bad characters but these two seem good men, and we want them to fill



up our complement - The first volunteer  
we employ as goat herd -

A continuous tapp tapping in the villages  
shews that bark cloth is being made - The  
bark on being removed from the tree is  
steeped in water or in a black muddy hole  
till the outer of the two inner barks can  
be separated - Then commences the tapping  
with a mallet to separate & soften the  
fibres - The head is often of ebony & the  
face cut into small furrows  
[Drawing of pattern described in text.] which

[Drawing of mallet described in text.] without breaking separate &  
soften the fibres

[4 Dec<sup>r</sup>] Marched Westwards over a hilly  
dwarf ^ forest covered [...]country As we advanced  
trees increased in size but no people  
[at Katette] inhabited it - spent a miserable night  
wetted by heavy thunder shower which  
lasted a good while - Morning Muggy  
[5<sup>th</sup>] clouded all over & rolling thunder in distance

[0225]

219

[5<sup>th</sup> Dec<sup>r</sup> 1866] Went three hours with for a wonder no  
water - made Westing chiefly & got on to the  
Lokuzhwa again - All the people are collected  
on it and this village had been selected for  
the sake of its strong bamboo hedge -  
[6<sup>th</sup>] Too ill to march.

[7<sup>th</sup>] Went on & passed Mesumbe's village -  
also protected by Bamboo's & came to  
the hill Mparawe with a village perched  
on its Northern base & well up its sides  
Lokuzhwa flows at the bottom - the  
top of hill is rounded off as if of granite  
below it is fine grained schist like that  
of Lupata near Tette - - Mazitu have  
caused this congregation on hills &  
strongly fenced spots - The Babisa have  
begun to imitate them by attacking and  
plundering Manganja villages - Muasi's  
brother was so attacked & now is here &  
eager to attack in return - In various  
villages we have observed miniature  
huts about two feet high - very neatly thatched  
and plastered Here we noticed them in  
dozens - On enquiring we were told that

when a child or relative dies one is made  
and when any pleasant food is cooked  
or beer brewed, a little is placed in the  
tiny hut for the departed soul which is  
believed to enjoy it.

The Lokuzhwas is here some fifty  
yards wide & running - Numerous  
large potholes in the fine grained schist  
in its bed shew that much water has  
flowed in it.

A good deal of beans called Chitetta  
is eaten here - Chiteta is an [...]old acqu[-]  
-aintance in the Bechuana country

[0226]

220

[8<sup>th</sup> Dec<sup>r</sup>1866] where it is called Mositsane & is a mere  
plant, then it becomes a tree from  
15 to 20 feet high - The root is used for  
tanning - The bean is pounded & then  
put into a sieve of bark cloth to extract  
by repeated mashings the excessively astringent  
matter it contains - Where the people have  
plenty of water, as here, it is used copiously  
in various processes - Among Bechuanas  
it is scarce and its many uses unknown -  
The pod becomes from 15 to 18 inches  
long - & an inch in diameter

[9<sup>th</sup>] A poor child whose mother had died  
was unprovided for - no one not a relation  
will nurse another's child - It called out  
piteously for its mother by name - and  
the women like the servants in the case  
of the poet Cowper when a child, said  
"She is coming" I gave it a piece of bread -  
but it was too far gone & is dead today

An alarm of Mazitu sent all the  
villagers up the sides of Mparawe ~~this~~  
this morning - the affair was a chase  
of a hyaena - but everything is Mazitu,  
Babisa came here but were surrounded  
and nearly all cut off - M[...]uasi was  
so eager to be off with a party to return  
the attack on the Mazitu that when deputed  
by th headman to give us a guide he  
got the man to turn at the first village  
We had to go on without guides & made  
almost due North -

[11<sup>th</sup>] detained in forest at a place called Chonde ^ Forest  
by set in rains - It rains every day  
& generally in the afternoon but the  
country is not wetted till the "set in"  
rains commence - the cracks in the

[0227]

221

[11<sup>th</sup> Dec<sup>r</sup> 1866] soil then fill up - Everything rushes  
up with astonishing rapidity - the grass  
is quite crisp & soft - After the fine  
grained schist we came on granite with large  
flakes of talc in it - Forest of good sized trees  
many of them Mopane - the birds now  
make much melody & noise - all intent  
on breeding.

[12<sup>th</sup>] Across an undulating forest country  
N. got a man to shew us [the] way if a  
pathless forest can so be called - He  
used a game path as long as it ran N - but  
left it when it deviated - Rested under a  
Baobab tree with a Marabou's nest -  
a bundle of sticks - on a branch - young ones  
uttered a hard Chuck chuck when the old  
ones flew over them - a sun bird with  
bright scarlet throat & breast had its nest  
on another branch - it was formed like  
the weaver's nest but without a tube

[Drawing of sun bird's nest.] Observed the dam picking out  
insects from the bark & leaves of  
the Baobab keeping on the wing  
the while - It would thus appear to be  
insectivorous as well as a honey biber  
Much spoor of Elands - zebras - gnus  
Kamas - Pallahs - buffaloes - Reedbucks  
with tsetse their parasites

[13<sup>th</sup>] Reached the Tokosusi which is  
said to rise at Ñombe Rume - about  
20 yards wide & knee deep - swollen  
by the rains - had left a cake of black  
tenacious mud on its banks - (Got  
(a pallah & a very strange flower  
called Katende - It was a whorl of  
[14<sup>th</sup>] 72 flowers spring from a flat  
round root - but it cant be described)

[0228]

222

[14<sup>th</sup> Dec<sup>r</sup> 1866] Our guide would have crossed the Tokosusi which was running N W to join the Loangwa & then gone to that river but always when we have any difficulty the "lazies" exhibit themselves, We had no grain & three remained behind spending 4 hours at what we did in an hour & a quarter - our guide became tired & turned, not before securing another, but he would not go over the Loangwa - no one likes to go out of his own country - He would go Westwards to Maranda's & no where else - a "set in" rain came on after dark, and we [14<sup>th</sup>] went on through slush - the trees sending down heavier drops than the showers as we neared the Loangwa we forded several deep gullies all flowing N. or N W into it - the paths were running with water - and when we emerged from the large Mopane forest we came on the plain of excessive[-] ly adhesive mud on which Maranda's strong hold stands - the village is on the left bank of Loangwa, here a good sized river - people all afraid of us - and we mortified to find that food is scarce - the Mazitu have been here three times, and the fear they have inspired, though they were successfully repelled, has prevented agricultural operations from being carried on -

[15<sup>th</sup>] A flake of reed is often used in surgical operations among the natives as being sharper than their knives -

[0229]

223

[16<sup>th</sup> Dec<sup>r</sup> 1866] We could get no food at any price on 15<sup>th</sup> so crossed the Loangwa & judged it to be from seventy to a hundred yards wide - Deep at present and it must always be so for some Atumboka submitted to the Mazitu, and ferried them over & back again - The river is said to rise

in the North - has alluvial banks with large forest trees along them and all the other water courses - bottom sandy & great sand banks are in it like the Zambesi - no guide would come so we went on without - the "lazies" of the party seized the opportunity of remaining behind wandering as they said though all the cross paths were marked - this evening we secured the Latitude 12° 40' 48" S which would make our crossing place about 12° 45' S - clouds prevented observations as they usually do in the rainy season -

[17<sup>th</sup>] Went on through a bushy country without paths and struck the Pamazi a river of 60 yards wide in steep banks & in flood - held on as well as we could through a very difficult country - the river holding us N.W. Heard Hippopotami in it - game abundant but wild shot two Poku's here called Tsebuelas which drew a hunter to us who consented for meat and pay to shew us a ford - He said that the Pamazi rises in a range of mountains we can now see - In [...] general we could see no high ground during our marches for the last fortnight - We forded it thigh deep on one side & breast deep on the other - We made only about 3 miles of North[-] ing and found the people on the left bank uncivil - Would not lend a hut so we soon put up a tent with cloth & branches - a piece of prepared

[0230]

224

[17<sup>th</sup> Dec<sup>r</sup> 1866] of D<sup>r</sup> Stenhouse's process was invaluable on this & many other occasions - It is far superior to Mackintosh's

[18<sup>th</sup>] As the men grumbled at their feet being pierced by thorns in the trackless portions we had passed, I was anxious to get a guide but the only one we could secure would go to Molenga's only, so I submitted though this led us East instead of North - When we arrived we were asked what we wanted seeing we bought neither slaves nor ivory - replied it was much against our will we came, but the guide had declared that this was the only way

to Cazembe's our next stage - to get  
rid of us they gave a guide & we set  
forward Northwards through Mopane  
forest the trees of which were very  
large - It is perfectly level & after rains  
the water stands in pools - but during  
most of the year it is without water  
the trees here were very large & planted  
some 20 or 30 yards apart - no branches  
on their lower parts enables the game to  
see very far - now the lower parts  
where the rain had stood a few hours  
wore a carpet of bright green short  
grass instead of water - shot a gnu but  
wandered in coming back to the party  
and did not find them till it was  
getting dark - many parts of the plain  
are thrown up into heaps of about the  
size of one's cap by crabs probably which  
now being hard are difficult to walk  
over - Under the trees it is perfectly smooth  
the Mopane is the iron wood of the Portuguese  
Pao Ferro

[0231]

225

[18<sup>th</sup> Dec<sup>r</sup> 1866] It is pretty to travel & in & look at in the bright  
sunshine of early morning but the leaves hang  
perpendicularly as the sun rises high & afford  
little or no shade through the day - the land is  
clayey & becomes hard baked thereby - We observed  
that the people had placed corn granaries  
at different parts of this forest & had been careful  
to leave no track to them - a provision in case  
of further visits of Mazitu - King-hunters  
abound and make the air resound with their  
stridulous notes which commence with a  
a sharp shrill cheep & then follow a succession  
of notes which resemble a pea in a whistle -  
Another bird is particularly conspicuous at  
present by its chattering activity - it is nest  
consists of a bundle of fine seed stalks of grass  
the free ends being left untrimmed - & no  
attempt of concealment made - they hang  
at the ends of branches - many other birds  
are now active and so many new notes  
are heard that it is probably this is a richer  
ornithological region than the Zambesi -  
Guinea fowl & francolins are in abundance

and so indeed are all the other kinds of game  
as zebras - Pallahs - gnus -

[19<sup>th</sup>] Got a fine male Kudu - We have no  
grain and live on meat alone - I am better  
off than the men in as much I get a  
little goats milk besides - the kudu stood 5 ft  
6 in high - horns 3 feet on the straight

[20<sup>th</sup>] Cazembe's a miserable hamlet of a few  
huts - people here very suspicious -  
will do nothing but with a haggle for  
prepayment - could get no grain nor  
even native herbs though we rested a  
day to try -

[0232]

226

[21<sup>st</sup> Dec<sup>r</sup> 1866] All the "heavy hung" Africans are slave dealers  
or vendors - the more moderately developed  
are neither - ?

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After a short march we came to the  
Nyamazi another considerable rivulet  
coming from the North to fall into the  
Loangwa - It has the same character  
of steep alluvial banks as Pamazi &  
about same width but much shallower  
loin deep but somewhat swollen -  
from 50 to 60 yards wide - We came to  
some low hills of coarse sandstone,  
and on crossing these we could see by  
looking back that for many days we  
had been travelling over a perfectly level  
valley clothed with a mantle of forest,  
The barometers had shown no difference of  
level from about 1800 feet about the sea  
We began our descent into this great  
valley when we left the source of the Bua,  
and now these low hills called Ngale or  
Ngalao though only 100 or so above  
the level we left, shewed that we had  
come to the shore of an ancient Lake  
which probably was let off when the  
rent of Kebra basa on the Zambesi was  
made; for we found immense  
banks of well rounded shingle above  
They may be called mounds of shingle,

all of hard silicious schist with a  
few pieces of fossil wood among them  
The gullies reveal a stratum of this  
well rounded shingle lying on a soft  
greenish sandstone which again lies  
on the coarse sandstone first observed  
This shingle formation is identical  
with that observed formerly below the

[0233]

227

[21<sup>st</sup> Dec 1866] Victoria falls, and the Nyamazi which  
above the hills takes a NW - course (as we  
go up) or rather South East course runs  
in the shingle - We have the mountains  
still on our N & N.W. & the called mountains  
of Bisa or Babisa & from them the Nyamazi  
flows while Pamazi comes round the  
end or what appears to be the end of their  
[22<sup>d</sup>] higher portion - shot a bush buck, and slept  
on the left bank of Nyamasi - all the  
people subsist on wild fruits & roots -  
the Motondo is the most palatable fruit -  
Kigelia seeds are a miserable fare - but the  
fruit a huge thing is roasted & then the seeds  
pounded - All complain of having had  
their all taken by Mazitu, and are living  
in expectation of a fresh visitation from  
these pests; hence no corn is sown but  
the old sorghum is left to sprout & give what  
it will -

[23<sup>rd</sup>] Hunger sent us on; for a meat diet is  
far from satisfying - We all felt very  
weak on it, and soon tired on a march,  
but today we all hurried on to Kavimba's  
who successfully beat off the Mazitu -  
it is very hot, and between three & four  
hours is a good days march - On  
sitting down to rest before entering the  
village we had been observed & all the  
force of the village issued to kill  
us as Mazitu - but when we stood up  
the mistake was readily perceived & the  
arrows were placed again in their quivers  
In the hut I occupy four Mazitu shields  
shew that they did not get it all their  
own way - they are miserable imitations  
of Zulu shields made of Eland & bush



water buck's hides & ill sown -

[0234]

228

[23<sup>d</sup> Dec<sup>r</sup> 1866] A very small return present was made by Kavimba and nothing could be bought except at exorbitant prices - We [24<sup>th</sup>] remained all day on the 24 haggling and trying to get some grain - He took a fancy to a shirt and left it to his wife to bargain for it - she got the length of cursing and swearing - and we bore it but could get only a small price for it - We resolved to hold our christmas some other day and in a better place - the women seem ill regulated here - Kavimba's brother had words with his spouse and at the end of every burst of vociferation on both sides called out "Bring the Muavi bring the Muavi" or ordeal -

[25<sup>th</sup>] no one being willing to guide us to Moerwa's I hinted to Kavimba that should we see a Rhinoceros I would kill it - He came himself and led us on where he expected to find these animals but we saw only their footsteps - We lost our four goats some where stolen or strayed in the pathless forest we do not know but the loss I felt very keenly for whatever kind of food we had a little milk made all right, and I felt strong & well - but coarse food hard of digestion without it was very trying - We spent 26<sup>th</sup> in searching for them but all in vain Kavimba had a boy carrying two huge elephant spears - with these he attacks [...]at large animal single handed We parted as I thought good friends but a man who volunteered to act as guide saw him in the forest afterwards & was counselled to leave

[0235]

229

[2]6<sup>th</sup> Dec<sup>r</sup> [1]866] us as we would not pay him - This hovering

near us after we parted makes me  
suspect Kavimba of taking the goats but  
I am not certain - The loss affected me more  
than I could have imagined - A little indigestible  
porridge of scarcely any taste is now my fare  
and it makes me dream of better -

[27] Our guide asked his cloth to wear in the way  
as it was wet & raining & his bark cloth was  
a miserable covering - I consented & he bolted  
the first opportunity - the forest being so  
dense he was soon out of reach of pursuit  
He had been advised to this by Kavimba &  
nothing else need have been expected - We  
then followed the track of a travelling  
party by Babisa - the grass springs up over  
the paths and they are soon lost - the rain  
had fallen early in these parts & the grass  
was all in seed - In the afternoon we came  
to the hills in the North where Nyamazi rises -  
went up the bed of a rivulet for some time  
& then ascended out of the valley - At the  
bottom of the ascent & in the rivulet the  
shingle stratum was sometimes 50 feet  
thick - then as we ascended we met Mica  
schist tilted on edge - then grey gneiss  
& last an igneous trap among quartz  
rocks with a great deal of bright mica  
& talc in them - on resting near the top  
of the first ascent two honey hunters  
came to us - they were using the honey  
guide as an aid - the bird came to us  
as they arrived - waited quietly during  
the half hour they smoked & chatted and  
then went on with them -

The tsetse which were very numerous  
at the bottom came up the ascent with

[0236]

230

[27<sup>th</sup> Dec<sup>r</sup> 1866] us but as we increased our altitude  
by another thousand feet they gradually  
dropped off & left us - only one remained  
in the evening - and he seemed out of  
spirits - near sunset we encamped  
near water on the cool height & made  
our shelters with boughs of leafy trees  
Mine rendered perfect by Stenhouse's  
invaluable patent cloth which is very

superior to Mackintosh - Indeed the  
India Rubber cloth is not to be named  
on the same day with it

[28<sup>th</sup>] Three men going to hunt bees came to  
us as we were starting and assured  
us that Moerwa's was near - The  
first party had told us the same thing  
and so often have we gone long distance  
as "pafupi" near, when in reality they  
were "patari" far - We think pafupi means  
"I wish you to go there" & patari the  
opposite - in this case near meant  
an hour and three quarters from our  
sleeping place to Moerwa's -

When we look back from the height to which  
we have ascended we see a great plain  
clothed with dark green forest except at  
the line of yellowish grass where probably  
the Loangwa flows - on the East & South  
East this plain is bounded as the extreme  
range of our vision by a wall of dim  
blue mountains 40 or 50 miles off -  
The Loangwa is said to rise in the Chibale  
country due North of this - (Malambwe  
in which district Moerwas village is  
situated) and to flow SE then round  
to where we found it

[0237]

231

[[2]8<sup>th</sup> [D]ec<sup>r</sup> [1]866] Moerwa came to visit me in my hut - a  
rather stupid man though he has a well shaped & well  
developed forehead - tried the usual little arts of  
getting us to buy all we need here though the prices  
are exorbitant - "no people in front" - "great  
hunger there" - "We must buy food here & carry it  
to support us" On asking the names of the next  
headmen he would not tell, till I told him to try  
and speak like a man - He then told us that the  
first Lobemba chief was Motuna & the next Chafunga  
We have nothing as we saw no animals in  
our way hither and hunger is ill to bear - By giving  
Moerwa a good large cloth he was induced to cook  
a mess of Maére or Millet & elephants stomach,  
It was so good to get a full meal that I could have  
given him another cloth - and the more so as it was  
accompanied by a message that he would cook  
more next day & in larger quantity - on enquiring  
next evening he said "the man had told lies" he

had cooked nothing more - He was prone to lie himself and was a rather bad specimen of a chief

The Babisa have round bullet heads - snub noses - often high cheek bones - upward slant of eyes - look as if they had a lot of bushman blood in them - a good many would pass for Bushmen or Hottentots - Both Babisa and Waiyau may have a mixture of the race giving them their roving habits - the women have the fashion of exposing the upper part of the buttocks by letting a very stiff cloth fall down behind - Teeth filed to

[Drawing of fashion of women's skirt described in text.] points - no lip ring - the hair plaited

so as to lie in a net at the back part of the head - the mode of salutation among the men is to lie down (nearly) on the back clapping the hands & making a rather inelegant half kissing sound with the lips -

[0238]

232

[29<sup>th</sup> Dec<sup>r</sup> 1866] Remain a day at Malambwe but get nothing save a little Maere which grates in the teeth & in the stomach - to prevent the Mazitu starving them they cultivate small round patches placed at wide intervals in the forest with which the country is covered - the spot some ten yards or a little more in diameter is manured with ashes & planted with this millet & pumpkin in order that should Mazitu come they may be unable to carry off the pumpkins and be unable to gather the millet the seed of which is very small - they have no more valour than the other Africans but more craft and are much given to falsehood - They will not answer common questions except by misstatements, but this may arise in our case from our being in disfavour because we will not sell all our goods to them for ivory -

[30<sup>th</sup>] Marched for Chitembo's because it is said he has not fled from the Mazitu & therefore has food to spare - While resting in the way Moerwa with all his force of men women & dogs came up on his way to hunt elephants - the men furnished with big spears - the dogs to engage the animals

attention while they spear it - The women to  
cook the meat, and make huts - and a  
smith to mend any spear that may be  
broken -

We pass over level plateaux on which  
the roads are wisely placed & do not  
feel that we are travelling in a mountain-  
ous region - it is all covered with dense  
forest which in many cases is poll[...][-]  
ed from being cut for bark cloth  
or for hunting purposes - Masuko

[0239]

233

[30<sup>th</sup> Dec<sup>r</sup> 1866] abounds - From the Caesalpiniae & gum copal  
trees bark cloth is made - grass short seeding at 2 ^ & 3 feet

We now come to large masses of Haematite  
which is often ferruginous conglomerate  
too - ~~much~~ many quartz pebbles being intermixed - It  
seems as if when the Lakes existed in the  
lower lands, the higher gave forth great  
quantities of water from chalybeate fountains  
which deposited this iron ore - Grey granite  
or quartz with talc in it or gneiss lie under  
the Haematite -

The forest resounds with singing birds  
intent on nidification - Francolins abound  
but are wild - "Whip poor wills" & another  
which has a more a more laboured ^ treble note &  
voice "oh oh oh" - gay flowers blush unseen - but the  
people have a good idea of what is eatable  
and what not - I looked at a womans basket  
of leaves which she had collected for supper,  
and it contained eight or ten kinds - ^ with mushrooms  
& orchidaceous flowers - We have a succession  
of showers today from NE & ENE - We are  
uncertain when we shall come to a village as  
the Babisa will not tell us where they are  
situated - In the evening we encamped beside  
a little rill running Northwards, and made  
our shelters but we had so little to eat that I  
dreamed the night long of dinners I had eaten,  
and might have been eating; but I shall make  
this beautiful land better known - which is  
an essential part of the process by which  
it will become the "pleasant haunts of men"  
it is impossible to describe its rich luxuriance  
but most of it running to waste through  
the slave trade & internal wars -

[0240]

234

[31<sup>st</sup> Dec<sup>r</sup> 1866] When we started this morning after rain  
all the trees & grass dripping, a lion roared  
but we did not see him - A woman had  
come a long way & built a neat miniature  
hut in the burnt out ruins of her mother's  
house - The food placed in it & the act of  
filial piety no doubt comforted this poor  
mourner's heart -

Arrived at Chitembo's village & found  
it deserted - the Babisa dismantle their  
huts and carry off the thatch to their gardens  
where they live till harvest is over - this  
fallowing of the framework destroys many  
insects, but we observed that whereon  
Babisa and Arab slavers go they leave the  
breed of the domestic bug - ! It would be  
well if that were all the ill they did -  
Chitembo was working in his garden  
when we arrived, but soon came and  
gave us the choice of all the standing  
huts - an old man much more frank  
& truthful than our last headman -  
says that Chitapanga is paramount chief  
of all the Abemba

Three or four women whom we saw  
performing a rain dance at Moerwas  
were here doing the same - their faces  
smeared with meal, and axes in their  
hands, imitating as well as they could  
the male voice - Got some Maére or  
millet here and a fowl -  
( We now end 1866 - has not been so fruitful  
or useful as I intended - Will try to do better  
in 18667 and be better - more gentle & loving  
and may the Almighty to whom I commit  
my way bring my desires to pass, and  
prosper me - Let all the sins of /66 be blotted  
out for Jesus sake)

[0241]

235

[[1]<sup>st</sup> [J]anuary [1]867 -] May he who was full of grace & truth impress his  
character on mine - grace = eagerness to shew favour  
truth = truthfulness - sincerity - honour - for his

mercy's sake -

We remain today at Mbulukuta - Chitembos district  
by the boy's desire & because it is Newyearsday &  
because we can get some food - It is also set in  
rain

[2<sup>d</sup> 3<sup>d</sup>] Remain on account of a threatened set in rain &  
cleared up - 3<sup>d</sup> showery - & drizzly all day - Bought a  
senze - Aulocaudatus Swinderianus - a rat looking  
animal but I was glad to get anything in the shape of  
meat -

[4<sup>th</sup>] a set in rain - Boiling point shews an altitude of  
3565 feet above the sea - Barometer 3983 ft D<sup>o</sup> - We get  
a little Maere here I prefer it to getting drenched and our  
goods spoiled - we have neither sugar nor salt so  
have no soluble goods, but cloth & gunpowder get  
damaged easily - It is hard fare & scanty - I feel always  
hungry and am constantly dreaming of better food  
when I should be sleeping - savoury viands of former  
times come vividly up before the imagination,  
even in my waking hours - this is rather odd as I  
am not a dreamer; indeed scarcely ever dream but  
when going to be ill or actually so -

We are on the Northern brim or North Western  
rather of the great Loangwa vally we lately crossed,  
and the rain coming from the East strikes it & is  
deposited both above & below while much of the  
valley itself was not yet well wetted - Here all the  
grasses have run up to seed - yet are not more  
than two feet ^ or so in the seed stalks - The pasturage  
is very fine - The people employ these continuous  
or set in rains for hunting the elephant - they  
get bogged and sink in from fifteen to eighteen  
inches in soft mud & even he, the strong one, feels  
it difficult to escape

[0242]

236

[5<sup>th</sup> Jany 18667] Still storm stayed - rains heavy - we shall  
be off as soon as we get a fair day -

[6<sup>th</sup>] After service two men came & said that  
they were going to Lobemba & would guide us  
to Motuna's village - another came a day  
or two ago but he had such a villainous  
look we all shrank from him - this man['s]  
face pleased us, but he did not turn

[7<sup>th</sup>] out all we expected for he guided us  
away Westwards without a path - It was  
a drizzling rain and this made us averse to  
stiking off in the forest without him - no

inhabitants now except at wide intervals -  
 and no animals either - In the afternoon  
 we came to a deep ravine full of gigantic  
 with the Mavoche R<sup>r</sup> at bottom  
 timber trees & Bamboos - ^the dampness had  
 caused the growth of lichens all over the  
 trees & the steep descent was so slippery that  
 two boys fell & he with the chronometers  
 twice - this was a misfortune as it altered  
 the rates as was seen by the first comparison  
 of them together in the evening - no food  
 at Motuna's village yet the headman tried to  
 extort two fathoms of calico on the ground  
 that he was owner of the country - Offered  
 to go out of his village and make our own  
 sheds on "God's land" - That is where it is  
 uncultivated rather than have any words  
 about it - He then begged us to stay - a  
 mountain called Chikokwe appeared  
 W - SW - from this village - It was very  
 high and the people there are called Matumb[a]  
 this part here is named Lokumbi - but  
 whatever the name all the people are  
 Babisa or the dependants of the Babisa  
 reduced by their own slaving habits  
 to a miserable jungly state - They feed

[0243]

237

[7<sup>th</sup> January 1867] much on wild fruits - roots & leaves yet are  
 generally plump - they use a wooden hoe  
 for sowing their Maere -  
 [Drawing of the v-shaped wooden hoe described in text.] It is a sort of  
 V shaped implement made from a branch  
 with another springing out of it is, about an  
 inch in diameter at the sharp point & with  
 it they claw the soil after scattering the seed  
 about a dozen young men were so employed  
 in the usual small patches as we passed  
 [8<sup>th</sup>] in the morning -

The country now exhibits the extreme of leafiness  
 the undulations are masses of green leaves -  
 As far as the eye can reach with distinctness  
 it rests on a mantle of that hue, and beyond the  
 scene becomes dark blue - Near at hand many  
 gay flowers peep out - Here & there the scarlet martagon  
 (*Lilium Chalcedonicum*) - bright blue or yellow gingers -  
 Red - orange - yellow & pure white orchids - pale



lobelias &c but they do not mar the general greeness - as we ascended higher on the plateau grasses which have pink & reddish brown seed vessels imparted distinct shades of their colours to the lawns & were grateful to the eye We turned aside in our march early to avoid being wetted by rains & took shelter in some old Babisa sheds - these when the party is a slaving one are built so as to form a circle with but one opening - A ridge pole or rather a succession of ridge poles form one long shed all round with no partitions in the roof shaped hut.

[[9]<sup>th</sup>] Ascended a hardened sandstone range - Two men who accompanied our guide calling out every now & then to attract the attention of the honey guide, but none appeared - A water buck had been killed & eaten at one spot the ground shewing marks of a severe struggle

[0244]

238

[9<sup>th</sup> Jan'y 1867] but no game was to be seen - Buffaloes & Elephants come here at certain seasons at present they have migrated elsewhere The valleys are very beautiful - The oozes are covered with a species of short wiry grass, which gives the valleys the appearance of well kept gentlemen's parks, but they are full of water to overflowing - Immense sponges in fact, and one has to watch carefully in crossing them to avoid plunging into deep water hole made by ^ the feet of elephants or buffaloes - in the ooze generally the water comes half way up the shoe & we go splash, splash, splash! in the lawn like glade - No people here now in these lovely wild valleys, but today we came to mounds made of old for planting grain, and slag from iron furnaces - The guide rather offended because he did not get meat or meal though he is accustomed to leaves at home, and we had none to give except by wanting ourselves - He found a mess without much labour in the forest - My stock of meal went done today, but Simon gave me some of his - It is not the unpleasantness of eating

unpalatable food that teases one, but  
we are never satisfied - I could brace  
myself to dispose of a very unsavoury  
mess, and think no more about it -  
but this "Maere" engenders a craving which  
plagues day and night incessantly -

[10<sup>th</sup>] Came near a herd of buffaloes  
but heard them only - the under parts of the  
trees are without branches & the animals  
can see us long before we see them &  
are off at full gallop - Cross Muasi flowing  
strongly to the East to Loangwa -

[0245]

239

[10<sup>th</sup> [J]any 1867] In the afternoon an excessively heavy  
thunderstorm wet us all to the skin before any  
shelter could be made - Two wandered, and  
other two remained behind - lost as our track  
was washed out by the rains - The country is  
a succession of enormous waves all  
covered with jungle & no traces of paths -  
We were in a hollow & our firing was not  
[11<sup>th</sup>] heard till this morning we ascended a  
height and were answered - Thankful that  
none was lost for a man might wander  
a long time before reaching a village - Simon  
gave me a little more of his meal this  
morning, and went without himself - Took  
my belt up three holes to relieve hunger - got  
some wretched wild fruit like that called Jambos  
in India, and at midday reached village of  
Chafunga - Famine here too, but some men  
had killed an elephant & came here to sell the  
dried meat - it was high & so were their prices -  
but we are obliged to give our best by this craving  
hunger -

[12<sup>th</sup>] Sitting down this morning near a tree my  
head was just one yard off a good sized cobra  
coiled up in the sprouts at its root - but it  
was benumbed with cold - a very pretty little  
puff-adder lay in the path, also benumbed,  
seldom is any harm done by these reptiles  
here - It is different in India - Houses here  
flatter in the roof than they are nearer the edge  
of the plateau, and a vegetable called "Lobanga"  
is planted in the gardens for the sake of  
its palmated leaves - We bought up all the  
food we could get, and it did not suffice

for the marches we expect to make to get  
to the ~~Zambesi~~ or Chambesi where food is  
said to be abundant - We were therefore

[0246]

240

[12<sup>th</sup> Jany 1867] again obliged to travel on Sunday - We  
had prayers before starting, but I  
always feel that I am not doing  
right - It lessens the sense of obligation  
in the minds of my companions,  
but I have no choice - We went along  
a rivulet till it ended in a small lake  
[Mapam- pa or] "Chimbwe" about five miles long, and  
1½ broad - It had Hippopotami; and  
the Poku fed on its banks -

[15<sup>th</sup>] We had to cross the Chimbwe at its Eastern  
end where it is fully a mile wide -  
The guide refused to shew another and  
narrower ford up the stream which  
emptied into it from the East, and I  
being the first to cross, ~~it~~ I neglected  
to give orders about the poor little dog  
Chitane - The water was waist deep,  
the bottom soft peaty stuff with deep  
holes in it, and the Northern side was  
infested by leeches - The boys were like  
myself, all too much engaged with  
preserving their balance to think of the  
spirited little beast, and he must have  
swam till he sank - He was so useful  
in keeping all the country curs off  
our huts - none dared to approach  
steal, & he never stole himself - then in  
the march he took charge of the whole  
party - running to the front & again  
to the rear to see that all was right -  
He was becoming yellowish red in  
colour, and poor thing, perished  
in what the boys all call Chitane's  
water - He shared the staring of the people  
with his master -

[0247]

241

[16<sup>th</sup> Jany 1867] March through the mountains which are of

beautiful white & pink dolomite scantily covered  
 with upland trees & vegetation - rain as usual  
 made us halt early and wild fruits helped  
 to induce us to stay -  
 Lighted on a party of people living on Masuko  
 fruit & making mats of the Shuare Palm petioles  
 We have hard lives ourselves - nothing but  
 a little Maere porridge & dampers - we roast a  
 little grain & boil it, to make believe, it is coffee -  
 the guide - a maundering fellow - turned  
 because he was not fed better than at home,  
 & because he knew that but for his obstinacy  
 we should not have lost the dog - It is needless  
 to repeat that it is all forest on the Northern  
 slopes of the mountains - open glade & miles  
 of forest - ground at present all sloppy - oozes  
 full & overflowing feet constantly wet - Rivulets rushing strongly  
 with clear water though they are in flood -  
 We can guess which are perennial & which  
 mere torrents that dry up - they flow Northwards  
 and Westwards to the ZChambezie -

[17<sup>th</sup>] Detained in an old Babisa slaving encampment by  
 by set in rains till noon then set off in the  
 midst of it came to hills of dolomite but all the  
 rocks were covered with white lichens (ash coloured)  
 the path took us thence along a ridge which separates  
 the "Lotiri" running Westwards and the "Lobo" going  
 Northwards - we came at length to the Lobo &  
 went along its banks till we reached the  
 village called "Lisunga" It was about five  
 yards broad & very deep - now in flood with clear water

[0248]

242

[17<sup>th</sup> January 1867] All the rivulets are now very deep and can  
 be crossed only by felling a tree on the bank  
 & letting it fall across - They do not abrade their  
 banks - vegetation protects them - Observed  
 that the Brown Ibis - a noisy bird - took  
 care to restrain his loud harsh noise when  
 driven from the tree in which his nest  
 was placed - and when about a quarter of  
 a mile off then commenced his loud  
 "Hā Hā Hā"

We came to Haematite - when in our descent  
 from the range behind "~~Mpini~~" Chitane we came to  
 Bar. 24.7 at 3 P.M. air 82° Probably the  
 springs which deposited this ore & formed the  
 conglomerate which it often is were not higher

than what this indicates -

[18<sup>th</sup>] The headman of Lisunga - Chaokila - took our present & gave nothing in return - a deputy from Chitapangwa came afterwards & demanded a larger present as he was the greater man, and if we gave him two fathoms of calico he would order all the people to bring plenty of food, not here only but all the way to the paramount chief of Lobemba, Chitapanga proposed that he should begin by ordering Chaokila to give us some in return for our present - This lad, as Chaokila told us, to the cloth being delivered to him - and we saw that all the starvelings south of the ZChambezie were poor dependants on the Babemba or rather their slaves who cultivate little, and in the rounded patches above mentioned, so as to prevent their conquerors from taking away more than a small share - the subjects are Babisa - a miserable lying lot of serfs - this tribe engaged in the slave trade & do still slave & the evil effects are seen in their

[0249]

243

[[1]9<sup>th</sup> [J]anuary [1]867] depopulated country & utter distrust of every[-]  
one - Raining most of the day - Worked out the Longitude of the mountain station said to be Mpini but better to name them Chitane's as I could not get the name from our maunder[-]  
-ing guide - He probably did not know it -  
[[T]op of [M]ountain [B]ar - [5]638 ft]  
[Two lines of geographical calculations.]

Famine and famine prices - people live on Mushrooms & leaves - of Mushrooms we observed that they choose five or six kinds & reject ten sorts - One species becomes as large as the crown of a man's hat - It is pure white with a blush of brown in the middle of the crown - and is very good roasted - It is named "Mo-tente"

[Drawing of a mushroom.] another Mofeta

[Drawing of a mushroom.] 3<sup>d</sup> Bosefwe

[Drawing of a mushroom.]

[brownish yellow]

[Drawing of a mushroom.] 4<sup>th</sup> Nakabausa 5<sup>th</sup> Chisimbe

[Drawing of a mushroom.]

lobulated - green outside & pink & fleshy inside - as a relish to others

and they reject about ten sorts - some experience  
must have been requisite to enable them to  
distinguish the good from the noxious -

We got some elephant meat from the people  
but high is no name for its condition - It was  
very bitter, but used as a relish to the Maere porridge  
none of the animal is wasted - skin & all is cut  
up and sold - not one of us would touch it with  
the hand if we had aught else - the gravy in which  
we dip our porridge is like an aqueous solution  
of aloes, but it prevents the heart-burn which  
Maere causes when taken alone - I take Mushrooms  
boiled instead, but the meat is never refused -  
when we can purchase it, as it seems to ease  
the feeling of fatigue which jungle fruit and  
fare engenders - The appetite in this country is  
always very keen and makes hunger worse to  
bear - the want of salt probably makes  
the gnawing sensation worse —

[0250]

244

[20<sup>th</sup> January 1867] A Guide refused so we marched without  
one - Two Waiyau who joined us at  
Kande's now deserted - they had been  
very faithful all the way and took our  
part in every case - Knowing the language  
well they were extremely useful & no one  
thought that they would desert for now  
they were free men - Their masters had been  
killed by the Mazitu, and this circumstance  
and their uniform good conduct made,  
us trust them ~~the~~ more than we should  
have done any others who had been slaves -  
They now left us in the forest and heavy  
rain came on obliterating every vestige of  
their footsteps - To make the loss the  
more galling they took what we could least  
spare - the medicine box - and they would  
throw it away as soon as they came to ex-  
amine their booty - One exchanged his load  
that morning with a boy called Baraka who  
had charge of the medicine box because he was  
so careful - this was done, because with  
it were associated five large cloths & all  
Barakas clothing & beads of which he was  
very careful - He offered to carry it a stage  
to help him while he gave us his own load in  
which there was no cloth in exchange - the

forest was so dense & high there was no chance  
of getting a glimpse of them - They took all the  
dishes - a large box of powder - the flour  
we had purchased dearly to help us as far  
as the Chambeze - the tools - two guns - &  
a cartridge pouch - but the medicine chest  
[&] was the sorest loss of all - I felt as if  
I had now recieved the sentence of death like  
poor bishop Mackenzie - All the other goods  
I had divided in case of loss or desertion  
but never dreamed of losing the precious  
quinine & other remedies - other losses

[0251]

245

[20<sup>th</sup> [J]anuary 1867] and annoyances I felt as just part s of that under-  
current of vexations which is not awanting  
in even the smoothest life - & certainly not worthy  
of being moaned over in the experience of an  
explorer anxious to benefit a country & people - but  
this loss I feel most keenly - Everything of this  
kind happens by the permission of One who watches  
over us with most tender care, and this may  
turn out for the best by taking away a source  
of suspicion among more superstitious charm-  
-dreading people further North - I meant it as  
a source of benefit to my party & to the heathen -

We returned to Li[...sunga - and got two men off  
to go back to Chafunga's village, and intercept the  
fugitives if they went there, but it is likely that  
having our supply of flour, they will give our  
route a wide berth & escape altogether - It is  
difficult to say from the heart - "Thy will be  
done" - but I shall try - These Waiyau had  
few advantages - sold into slavery in early life -  
they were in the worst possible school for  
learning to be honest & honourable - they behaved  
well for a long time, but we having had hard  
& scanty fare in Lobisa - wet & misery in  
passing through dripping forests - hungry nights  
& fatiguing days - their patience must have  
worn out, & they had no sentiments of honour  
or at least none so strong as we ought to have,  
they gave way to the temptation which their  
good conduct had led us to put in their way -  
Some we have come across in this journey  
seemed born essentially mean & base - a  
great misfortune to them & all who have to

deal with them - they cannot be so blameable  
as those who have no natural tendency to  
meanness, & whose education has taught them  
to abhor it - True, yet this loss of medicine box  
gnaws at the heart terribly

[0252]

246

[21<sup>st</sup> & 22<sup>d</sup> January 1867] Remained at Lisunga - raining nearly all  
day - and we bought all the Maere the  
chief would sell - We were now forced to  
go on and made for the next village to  
buy food - Want of food & rain are our  
chief difficulties now - More rain falls  
here on this Northern slope of the upland  
than elsewhere - clouds come up from the  
North & pour down their treasures in heavy  
thunder shews which deluge the whole country  
South of the edge of the plateau, the ^ rain clouds  
came from the West chiefly -

[23<sup>d</sup>] A march of 5  $\frac{3}{4}$  hours brought us ^ yesterday to a  
village, ^ Chibanda's stockade where "no food" was the case  
as usual - We crossed a good sized ^the Mapampa Rivulet  
10 yds probably, dashing along to the East -  
All the rest of the way was in dark forest -

[24<sup>th</sup>3<sup>d</sup>] Sent off the boys to the village of Muasi to  
buy food - If successful tomorrow  
we march for the Chambeze on the  
other side of which all reports agree in  
the statement that there plenty of food is  
to be had - We all feel weak & easily tired  
& an incessant hunger teases us, so  
it is no wonder though so large a space  
of this paper is occupied by stomach  
affairs - It has not been merely want  
of nice dishes, but real biting hunger &  
faintness -

[24<sup>th</sup>] Four hours through unbroken dark forest  
brought us to the Movushi which here is a sluggish  
stream winding through & filling a marshy valley  
a mile wide - It comes from S - E - & falls into the  
Chambeze as the Zambezi is here also  
called ^ a mistake about 2' North of our encampment -  
The village of Moaba is on the East side of the  
marshy valley of the Movushi & very difficult

[0253]



[24<sup>th</sup> [J]anuary 1867] to be approached as the water is chin-deep in several spots - I decided to make sheds on the West side & send over for food which - thanks to the Providence which watches over us, we found at last - A good supply of Maere & some ground nuts - but through all this upland region the trees yielding bark cloth or Nyanda are so abundant that the people are all well clothed with it, and care but little for our cloth - Red & pink beads are in fashion, and fortunately we have red-

[25<sup>th</sup>] Remain and get our Maere ground into flour - Moaba has cattle, sheep & goats - The other side of the Chambeze has everything in still greater abundance - so we may recover our lost flesh - there are buffaloes in this quarter, but we have not got a glimpse of any - If game was to be had should I should have hunted but the Hopo way of hunting prevails, and we pass miles of hedges by which many animals must have perished - In passing through the forests it is surprising to see none but old footsteps of the game; but the Hopo destruction accounts for its absence - When the hedges are burned then the manured space is planted with pumpkins & calabashes

observed at Chibanda's a few green mushrooms which on being peeled shewed a pink fleshy inside - they are called Chisimba & only one or two are put into the mortar in which the women pound the other kinds to give relish it was said to the mass - Could not ascertain what properties Chisimba had [enquire] when taken alone - but Mushroom diet in our experience is good only for producing dreams of the roast beef of bygone days - The saliva runs from the mouth in these dreams and the pillow is wet with it in the mornings -

[0254]

[25<sup>th</sup> January 1867] Nothing can exceed the distrust of these Babisa - nothing is done without prepayment and we found that giving a present to a chief was only putting it in his power to cheat us out of a supper - They give nothing to each other for nothing - If this is enlargement of mind produced by

commerce, commend me to the untrading  
African -  
Fish now appear in the Rivulets - higher altitudes  
have only small things not worth catching  
an owl called "~~Tyune~~" makes the woods  
resound by night & early morning with his notes which consist  
of a loud double initial note & then a succession  
of lower descending notes - Another new  
bird or at least new to me makes the  
forests ring -

When the vultures see us making our sheds  
they conclude that we have killed some  
animal, but after watching a while, &  
seeing no meat, depart - this is suggestive  
of what other things prove that it is only  
by sight they are guided -

The colouring matter "Nkola" which seems  
to be camwood is placed as an ornament  
on the head and some is put on the bark  
cloth to give it a pleasant appearance  
the tree when cut is buried to bring out the  
strong colour & then when it is developed  
the wood is powdered

The Gum copal trees now pour out  
gum where wounded and I have seen  
masses of it fallen on the ground which  
no doubt is the way the so called fossil  
gum was formed - This tree is very  
plentiful all over the regions we have  
traversed - yields strong cordage & cloth -

[0255]

249

[26<sup>th</sup> January 1867] Went Northwards along Movushi near to its con[-]  
fluence with Chambeze and then took lodging in  
a deserted temporary village - Went out in the  
evening and got a Poku or Tsebula - full grown  
male - It measured from snout to insertion of tail 5 ft 3  
tail - 1 foot .. height at withers 3 feet  
circumference of chest 5 feet  
Face to insertion of horns 9½ inches  
Horns measured on curve 16 inches  
12 rings on horns & one had a ridge behind  
½ inch broad - ¼ high & tapering up horn - Probably  
accidental  
colour Reddish yellow - dark points in front  
of foot & on the Ears - Belly mainly white - The  
shell went through from behind shoulder to spleen  
and burst on the other side - yet he ran 100 yards

I felt very thankful to the Giver of all good for this meat -

[27<sup>th</sup>] Set in rain all morning but having meat we were comfortable in the old huts - In changing dress this morning I was frightened at my own emaciation

[28<sup>th</sup>] Went 5 miles along Mavushi & Chambeze to a crossing place said to avoid three rivers on the other side which require canoes just now and have none - Our Lat 10° 34' South - the Chambeze was flooded with clear water but the lines of bushy trees which shewed its real banks were not more than 40 yards apart - the ZChambeze shewed its usual character of abundant animal life in its waters and on its banks as it winded its way Westwards the canoe man was excessively suspicious when prepayment was asceded to he asked a price more then when promised that when we were all safely over he would have it kept the East on the South side as a hostage for this but - then ran away - they must cheat each other sadly -

[0256]

250

[28<sup>th</sup> January 1867] Went Northwards wading across two miles of flooded flats on to which the Clarias Capiusis - or s[...]-pecies of Siluris comes to forage out of the river - We had the Likindazi a sedgy stream with hippopotami in on our right - slept in forest without seeing anyone - Then next day we met with a party who had come from their village to look for us - We were now in Lobemba but these villagers had nothing - but hopes of plenty at Chitapangwa's - this village had half a mile of ooze & sludgy marshy in front of it - a stockade as usual - We observed that the people had great fear of animals at night - shut the gates carefully every night even of temporary villages - When at Molembe Chitapangwa's village afterwards two men were killed by a lion - and great fear of crocodiles was expressed by our canoe man at Chambeze where one washed in the margin of that river - there was evidence of abundance of game Elephants & buffaloes but we saw none -

[29<sup>th</sup>] When near our next stage end we were shewn where lightning had struck - It ran down a gum copal tree without damaging it - then ten yards horizontally, dividing these into two streams it went up an anthill

the withered grass shewed its course very plainly -  
Next day ^ (31<sup>st</sup>) on the banks of the ~~Lopure~~ Mabula we saw a dry  
tree which had been struck - large splinters had  
been riven off & thrown a distance of 60 yards in  
one direction and thirty yards in another - only  
a stump left and large patches of withered grass  
where it had gone horizontally

[30 -] Northwards through almost trackless dripping  
forests & across oozing bogs -

[31] Through forest but gardens of larger size  
than in Lobisa now appear - A man offered  
a thick bar of copper for sale - a foot by 8 inches  
the huts all stockaded - The hard leafed acacia

[0257]

251

[[3]1<sup>st</sup> [Ja]nuary [18]67] in abundance & mohempi - the valleys with  
the oozes have a species of grass having  
pink seed stalks & yellow seeds - this is very  
pretty - At midday we came to the Lopiri the  
rivulet which waters Chitapanga's stockade  
and soon after found that his village has a  
triple stockade the inner being defended also  
by a deep broad ditch & hedge of a solanaceous  
thorny shrub - it is about 200 yards broad  
& five hundred long - the huts not planted  
very closely

The rivulets were all making for Chambeze  
they contain no fish except very small  
ones probably fry - On the other or Western  
side of the ridge near which "molemba" is  
situated fish abound worth catching -

Chitapangwa or Motoka as he is also called,  
sent to enquire if we wanted an audience - "We  
must take something in our hands the first  
time we came before so great a man" Being  
tired marching I replied "Not till the evening"  
sent notice at 5 PM of my coming - We passed  
through the inner stockade and then on to an  
enormous hut where sat Chitapangwa with  
three drummers and ten or more men with 2  
rattles in their hands

[Drawing of a rattle.] the drummers beat  
furiously & the rattlers kept time to the drums  
two of them advancing & receding in a  
stooping posture with rattles near the ground,  
as if doing the chief obeisance but still  
keeping time with the others - I declined to sit

on the ground and an enormous tusk  
was brought for me - chief saluted courteously  
a fat jolly face - legs loaded with brass  
& copper leglets - I mentioned our losses  
by the desertion of the Waiyau but his  
power is merely nominal & he could

[0258]

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[31<sup>st</sup> January 1867] do nothing - After talking a while he  
came along with us to a group of cows  
& pointed out one "that is yours" said he  
The tusk on which I sat was sent after me  
too as being mine because I had sat upon it,  
He put on my cloth as token of acceptance  
and sent two large baskets of sorghum to  
the hut afterwards - then sent for one of the  
boys to pump him after dark -

We found a small party of black Arab  
slave traders here from Bagamoio on the coast  
[1<sup>st</sup> Feby 1867] and as the chief had behaved handsomely as  
I thought, I went this morning & gave him one  
of our best cloths - but when we were  
about to kill the cow a man interfered and  
pointed out a smaller one - Asked if this  
were the orders of the chief - the chief said  
that the man had lied but I declined to take  
any if he did not give it willingly - the  
slavers - the headman of which was Magaru  
Mafupi came & said that they were going  
[2<sup>d</sup>] off on the 2<sup>d</sup> but by payment I got  
them to remain a day and was all day  
employed in writing despatches -

[3<sup>d</sup>] Magaru Mafupi left this morning with  
a packet of letters for which he is to get Rs 10  
at Zanzibar - they came by a much shorter  
route than we followed - in fact nearly  
due West or West SouWest but not a  
soul would tell us of this way of coming  
into the country - Bagamoio is only 6  
hours North of Kindany harbour - It is  
possible that the people of Zanzibar did not  
know of it themselves as this is the first  
time they have come so far - the route  
is full of villages ^ and people who have plenty of  
goats and very cheap - they number 15

[0259]

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[[3]<sup>d</sup> [Fe]by [18]67] stations or sultans as they call the chiefs and will be at Bagamoio in two months

1<sup>st</sup> Chasa 2 Lombe 3 Uchere 4 Nyamiro  
5 Zonda 6 Zambi 7 Lioti 8 Merere 9 Kiranga -  
- bana 10 Nkongozi 11 Sombago 12 Sure  
13 Lomolasenga 14 Kapass 15 Chanze - They  
are then in the country adjacent to Bagamoio -  
Some of these places are two or three days apart  
from each other

They came to three large rivers - Rivers 1 Wembo - 2 Luaba  
3 Luvo - but I had not time to make further enquiries  
They had one of Spekes companions to Tanganyika  
with them named Ianje or Ianja who could  
imitate a trumpet by blowing into the palm of his  
hand - I ordered another supply of cloth and beads  
and I sent for a small quantity of coffee - sugar  
candles - French Preserved meats - a cheese in tin  
6 bottles port wine - quinine calomel & Resin of Jalap  
to be sent to Ujiji

[[4]<sup>th</sup>] I proposed to go a little way East with their ^ route  
to buy goats but Chitapangwa got very angry  
saying I came only to shew my things & would  
buy nothing - Then altered his tone & requested  
me to take the cow first presented & eat it  
As we were all much in need I took it - We were  
to give only what we liked in addition - but this  
was a snare and when I gave two more  
cloths he sent them back and demanded a  
blanket - The boys alone have blankets  
told him they were not slaves & I could not  
take from them what I had once given - Though  
it is disagreeable to be this victimized - It is  
the first time we have tasted fat for six  
weeks & more -

[6<sup>th</sup>] He came with his wife to see the instruments  
I explained them as well as I could and the  
books as well as the book of Books - to my

[0260]

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[6<sup>th</sup> Feby 1867] statements he made intelligent remarks - Boys  
sorely afraid of him - When Abraham does  
not like to say what state he says to me I  
"dont know the proper word" but when I speak

without him he soon finds them - He & Simon though that talking in a cringing manner was the way to win him over, so I let them try it with a man he sends to communicate with us - The result was this fellow wanted to open their bundles - pulled them about, and kept them awake most of the night. Abraham came at night "Sir what shall I do" they wont let me sleep" - you have had your own way and must abide by it - He brought them over to me [7<sup>th</sup>] in the morning but soon dismissed both him & them - Sent to the chief either to come to me or say when I should come to him & talk; said he would come when shaved but afterwards sent a man to hear what I had to advance - This I declined & when rain ceased went myself -

Stated that I had given him four times the value of his cow but if he thought otherwise, let us take the four cloths to his brother Moamba, and if he said that I had not given enough I would buy a cow & send it back - This he did not relish at all - "Oh Great Englishman why should we refer a dispute to an inferior - I am the great chief of all this country" - "Ingleze mokolu" You are sorry that you have to give so much for the ox you have eaten - you would not take a smaller & therefore, I gratified your heart by giving the larger, and why should not you gratify my heart by giving cloth sufficient to cover me & please me - " I said my cloths would

[0261]

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[[7]<sup>th</sup> [Fe]by [18]67] cover him & his biggest wife all over - He laughed at this but still held out, and as we have meat & he sent maize & calabashes, I wait a day or two - He turns round & puts the blame of greediness on me - I cannot enter into his ideas, or see his point of view - cannot in fact enter into his ignorance his prejudices or delusions - hence cannot pronounce a true judgment - It is as one who has no humour cannot understand one who has -

Rain & clouds so constantly, I could not get our

Latitude till last night 10° 14' 6" South - On 8<sup>th</sup>  
 got Lunars Long 31° 46' 45" East - Alt. above sea  
 4700 feet by Boiling Point & Barometer -  
 [8<sup>th</sup>] Chief demands one of my boxes & a blanket -  
 Explained that one days rain would spoil their  
 contents & the boys who have blankets not being  
 slaves I could not take from them what I had  
 or more probably his men say  
 given - says he will take us back to the Loangwa  
 - make war and involve us in it - deprive us  
 of food - &c - Boys all terrified - He thinks that we  
 have some self interest to secure in passing  
 through the country, & therefore he has a right - to  
 a share in the gain - When told it was for  
 a public benefit - He pulled down the underlid  
 of the right eye - He believes we shall profit  
 by our journey though he knows not in  
 what way - .

It is possible only a coincidence but no  
 sooner do we meet with one who accom-  
 -panied Speke & Burton to Tanganyika than  
 the system of mulcting commenced - I have no  
 doubt but Janje told how his former  
 employers paid down whatever was demand[-]  
 -ed of them - Unfortunately my boys are  
 cowardly in the extreme, otherwise I question

[0262]

256

[9<sup>th</sup> Feby 1867] if this Chitapangwa or Motoka would dare  
 to follow us - they come to me & Simon  
 the most chickenhearted, was spokesman,  
 said the danger from which the Johanna men  
 fled was imaginary, this was real, therefore  
 they could not move though I wished to go -  
 I afterwards remembered that of this imaginary  
 danger. The same Simon conjured up all  
 our deaths by hundreds of Mazitu and all the  
 ground he had to go upon was two words  
 namely "Mazitu & Lipululu"! Therefore I  
 would have a good thick stick ready and if  
 he sat still when I said "go" I would soon make  
 him jump and do as he was bidden, but  
 those who have been slaves generally cringe  
 till "the end of the chapter" -

[10<sup>th</sup>] Had service in the open air many looking  
 on - Spoke afterwards to the chief but  
 he believes nothing save what Speke and



Burton's man has told him - He gave  
us a present of corn and ground nuts -  
says he did not order the people not to sell  
grain to us - We must stop & eat green  
maize - He came after evening service  
[10<sup>th</sup>] and I explained a little to him - & shewed  
woodcuts in Bible Dictionary which he  
readily understood

[11<sup>th</sup>] Chief sent us a basket of Hippopotamus  
flesh from Chambeze, and a large one  
of green maize - He says the three cloths  
I offered are still mine - all he wants is a  
box & blanket - if not a blanket a box must  
be given - a tin one. He keeps out of my  
way by going to the gardens every morning.  
He is good natured and our intercourse is  
a laughing one - but the boys betray their terror  
in their tone of voice & render my words power -less

[0263]

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[[12<sup>th</sup>] [Feb]ruary 1867] The black and white, and the brownish  
grey water wagtails are remarkably tame - they  
come about the huts & even into them and  
no one ever disturbs them - they build their  
nests about the huts - In the Bechuana country  
a fine is imposed on any man whose boys  
kills one but why no one can tell me - the  
boys with me aver that they are not killed  
because the meat is not eaten! - or because  
they are so tame!!

Gave one of the boxes he offering a heavy Arab  
wooden one to preserve our things - declined to take  
it - as parted with our own partly to lighten a load -  
[[...]<sup>th</sup>] Abraham unwittingly told me that he had not  
given me the chief's statement in full when  
he pressed me to take his cow - It was take  
and eat the one you like & give me a blanket -  
Abraham said he has no blanket - Then he  
said to me "Take it & eat it & give him any  
pretty thing you like -" I was thus led to  
mistake the chief - and he believing that  
he had said explicitly he wanted a blanket  
for it naturally held out - It is difficult  
to get wretched cringing slavelings to say  
what one wants uttered - They either with  
enormous self conceit give other & as they

think better statements - suppress them  
altogether or return false answers -  
This is the great & crowning difficulty of  
my intercourse -

I got ready to go but chief was very angry  
came with all his force & said that I wanted  
to go against his will & power though he  
wished to adjust matters & send me away  
nicely - does not believe that we have no  
blankets - It is hard to be kept waiting here

[0264]

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[13<sup>th</sup> Feby 1867] but all may be for the best - It has always  
turned out so I trust in him on whom  
I can cast all my cares - The Lord look on this  
and help me - though I have these 9 boys they  
are so thoroughly useless except for running  
away I feel quite alone -

Gave chief some seeds - pease & beans -  
He seemed thankful & returned little presents  
of food & beer frequently - The beer of Maere  
is stuffed full of the growing grain as it  
begins to sprout - is as thick as porridge  
very strong - bitter - & goes to the head - It requires  
a strong digestion to overcome it -

[14<sup>th</sup>] shewed chief one of the boys blankets which  
he is willing to part with for two of our  
cloths each of which is larger than it -  
He declines to recieve it because we have  
new ones - invited him since he dis-  
believed my assertions to look in our  
boxes and if he saw none to pay us a  
fine for the insult - He consented in a  
laughing way to give us an ox - All our  
personal intercourse has been of the good  
natured sort - It is the communications  
with the boys by three men who are our  
protectors or rather spies that is disagreeable  
I wont let them bring these fellows near  
me.

[15<sup>th</sup>] He came early in the morning & I shewed  
that I had no blanket - He took the old  
blanket & said that the affair was ended,  
A long misunderstanding would have been  
avoided had Abraham told me fully what  
the chief said -

[16<sup>th</sup>] The chief offered me a cow for a piece

of red serge - & after a deal of talk and  
Chitapangwa swearing that no demand

[0265]

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[[1]6<sup>th</sup> [F]eby 1867] would be made after the bargain was  
concluded - I gave the serge - a cloth & a few  
beads for a good fat cow - the serge was  
two fathoms - & some that Miss Coutts gave  
me when leaving England in 1858

The chief is not so bad as the boys are so  
cowardly - They assume a chirping piping  
tone of voice in speaking to him, and dont  
say what at last has to be said because in  
in their cringing souls they believe they know  
what should be said better than I do - It does  
not strike them in the least that I have grown  
grey amongst these people, and it is immense  
conceit in mere crawling slavelings to equal  
themselves to me - The difficulty is greater  
because when I do ask their opinions I  
only recieve the reply - "It is as you please Sir"  
Very likely some men of character may  
arise & lead them but such as I have would  
do little to civilize -

[[1]7<sup>th</sup>] Too ill with Rheumatic fever to have  
service - This is the first attack of it I ever  
had & no medicine! but I trust in the  
Lord who healeth his people -

[[1]8<sup>th</sup>] This cow we divided at once - Last one  
we cooked & divided a full hearty meal to  
all every evening - boys as I knew did  
not like this - now they shew their taste  
by selling good fat beef for a few squashy  
young calabashes & pumpkins which are  
nearly all water - but to these they were  
accustomed in early youth

The boom booming of water dashing  
against or over rocks is heard at a  
good distance from most of the burns  
in this upland region - Hence it is  
never quite still - The boys are very

[0266]

260

[18<sup>th</sup> Feby 1867] useless as assistants in observing  
When I noticed it first in Lobisa - they  
thought it was drums beating in the distance  
the change in loudness &c when rain  
fell told me a different tale which was  
confirmed by the natives -

The rocks here are argillaceous schist  
red & white - (Keel, Scottice)

[19<sup>th</sup>] Chitapangwa begged me to stay another  
day that one of the boys might mend his  
blanket - It has been worn every night since  
April - I being weak & giddy consented -  
a glorious day of bright sunlight - after  
a nights rain - We scarcely ever have  
a 24 hours without rain and never  
half that period without thunder -

The Camwood ?is here called Molombwa  
and grows very abundantly - The  
people take the bark - boil and, grind  
it fine - It is then a splendid blood red -  
and they use extensively as an ornament  
sprinkling it on the bark cloth, or smearing  
it on the head - It is in large balls, and  
is now called Inkola - The tree has  
pinnated alternate lanceolate leaves,  
and attains a height of 40 or 50 ft  
with a diameter of 15 or 18 inches  
(finely ^ & closely veined above more widely beneath)

[Drawing of veined leaf described in text.]

[0267]

261

[[1]9<sup>th</sup> [F]ebruary [1]867]

I am informed by Abraham that the Nyumbo  
Numbo or Mumbo ^is easily propagated by cuttings or by cuttings  
of the roots - a bunch of the stalks is preserved  
in the soil for planting next year & small  
pieces are cut off & take root easily - & has a  
pea shaped flower but he never saw the seed -  
It is very much better here than I have seen  
it elsewhere - and James says that in his  
country it is quite white & better still - What  
I have seen is of a greenish tinge after it is  
boiled -

[[20]<sup>th</sup>] Told the chief before starting that my heart  
was sore because he was not sending me

away so cordially as I liked - He at once ordered men to start with us and gave me a brass knife with ivory sheath which he had long worn, as a memorial - Shewed that we ought to go North as if we made Easting we should ultimately be obliged to turn West and all our cloth would be expended ere we reached the Lake Tanganyika - Took a piece of clay off the ground and rubbed it on his tongue as an oath that what he said was true - came along with us to see that all was right & so we parted -

We soon ascended the plateau which encloses with its edge the village & stream of Molenaba Wild pigs abundant - marks of former cultivation - A short march brought us to an ooze surrounded by hedges - game traps and pitfalls where as we are stiff & weak we spend the night - Rocks the same dolomite kind as on the ridge further South between Loangwa & Chambeze - covered like them with lichens - orchids - Euphorbias - & upland vegetation - hard leafed acacias - Rhododendrons Masukos - The Gum copal tree when

[0268]

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[20<sup>th</sup> Febry 1867] perforated by a grub exudes from branches no thicker than one's arm masses of soft glaucous looking gum - brownish yellow - light grey, as much as would fill a soup plate this sinking into soil is no doubt the origin of the fossil gum - It seems to yield this gum only in the rainy season and now all the trees are full of sap & gum -

[21<sup>st</sup>] A night with loud and near thunder and much heavy rain which came through the boys sheds Roads all plashy or running with water oozes full - & rivulets overflowing - rocks of dolomite jutting out here & there - The spikenard looking shrub six feet high & a foot in diameter - The path led us West against my will - found one going North but boys pretended that they did not see my mark & went West evidently afraid of incurring Moamba's displeasure by passing him - found them in an old hut and made the best of it by saying nothing - they said that they had wandered

that was had never left the West going path  
[22<sup>d</sup>] March till we came to a perennial  
Rivulet running North - The Merungu -  
here we met Moamba's people but declined  
going to his village as huts are disagreeable -  
often have vermin - and one is exposed  
to the gaze of a crowd through a very small  
door way - The people in their curiosity  
often make the place dark, and the impudent  
ones make characteristic remarks - then  
raise a laugh & run away - We encamped  
on the Merungu right bank in forest  
sending word to Moamba that we meant so  
to do - He sent a deputation first of all  
his young men to bring us - then of the

[0269]

263

[[2]2<sup>d</sup> [F]eby 1867] old men & lastly came himself with about  
sixty followers - I explained that I had become  
sick by living in a little hut at Molemba -  
that I was better in the open air - that huts  
contained vermin , close up and that I did not mean to  
remain any while here but go on our way  
He pressed us to come to his village - gave a  
goat & kid with a huge calabashful fulof beer  
I promised to go over and visit him -  
next day, and went accordingly -

[[2]3<sup>d</sup>] Moamba's village was a mile off & on  
the left bank of the Merenge a large stream  
than the Merungu and having its banks &  
oozes covered with fine tall straight ever  
green trees - It is five or seven yards wide  
& flowing North - The village is surrounded  
with a stockade and a dry ditch some  
15 or 20 feet wide & as much deep - Had a  
long talk with Moamba - a big stout public  
house looking person with a slight outward  
cast in his left eye - Is intelligent & hearty - I  
presented him with a cloth and he gave  
me as much Maere meal as a man  
could carry with a large basket of ground  
-nuts - Wished us to come to Merenge if not  
into his village that he might see & talk  
with me - Shewed him some pictures in  
Smith's Bible dictionary which he readily  
understood - spoke to him about the Bible  
He asked me "to come next day and tell him

about prayer to God” - This is a natural desire after being told that we prayed -

He was very anxious to know what we were going to Tanganyika - for what we came what we should buy there - if I had any relatives there - shewed some fine large tusks 8 ft 6 [inches] in length - What do you

[0270]

264

[23<sup>d</sup> Feby 1867] wish to buy if not slaves or ivory I replied ”that the only thing I had seen worth buying was a fine fat chief like him as a specimen, with a woman feeding him as he had, with beer” He was tickled at this, and said that when we reached our country I must put fine clothes on him - This led us to speak of our climate & the production of wool.

[24<sup>th</sup>] Went over after service, but late as the rain threatened to be heavy - a case was in process of hearing, and one old man spoke an hour on end - the chief listening all the while with the gravity of a Judge - He then delivered his decision in about five minutes - the successful litigant going off lullilooing - Each person before addressing him turns his back to him lies down on the ground clapping the hands - This is the common mode of salutation - Another here in Lobemba is to rattle the arrows or an arrow on the bow which all carry - We had a little talk with the chief, but it was late before the cause was heard through - He asked us to come & find one night near him on the Meronge & then go on -

[25<sup>th</sup>] So we came over this morning to the vicinity of his village - a great deal of copper wire is here made - the wire drawers using for one part of the process a seven inch cable - They make very fine wire, and it is used chiefly as leglets and anklets - the chief’s wives being laden & obliged to walk in a stately style from the weight - It comes from Katanga

[0271]

265

[[2]6<sup>th</sup> [Fe]by [18]67] The chief wishes to buy a cloth with two goats but his men do not bring them up quickly one of the boys ill of fever (S) this induced me to remain though moving from one place to another is the only remedy we have in our power - S - being a sly half caste is an obstinate as a mule - the chief is liberal with food gave me a calabash of sweet beer - very agreeable a large potful of the thick bitter kind - a basket of meal and cooked a basketful of Numbo or Mumbo as the native potato is here called - It is very good when salt is added -

[[...]<sup>th</sup>] With the chief's men we do not get on well but with himself all is easy - His men demanded prepayment for canoes to cross the R - Loombe but in the way that he put it the request was not unreasonable as he gives a man to smooth our way & get canoes or whatever else is needed all the way to Chibue's - I gave a cloth when he put it, thus, and he presented a goat - a spear ornamented with copper wire - abundance of meal and beer and Numbo - so we parted good friends as his presents are worth the cloth - [[...]<sup>th</sup>] Moamba kept us till he had ground meal and made some more Pombe which led us to make our starting on the following day [[...]March 1867] when we crossed Merungu near its juncture with the Lokopa a stream ten or twelve yards wide having Hippopotami in it & flowing Westwards, said to go into Chambeze Thence we went on to a deserted village & waited for one who was sick - Here we were detained four [5<sup>th</sup>] days -

We had a N.W. course - descended into a deep valley with fine burns running into the centre where the Chikosho flowed West

[0272]

266

[5<sup>th</sup> March 1867] Then Northwards to a streamlet called Likombe The opposite side of this valley rose up to a high ridge called Losauswa which runs a long way Westward - It is probably a watershed between streams going to the Chambeze & those that



go to the Northern rivers

[Map of rivers.Loombe, Lokopa and Nchelenge] We have the Lokopa - Loombe Nchelenge then Lofubu or Lovu the last goes North into Liemba but accounts are very confused - The Chambeze rises in the Mambwe country which is North East of Moamba but near

The forest through which we passed yesterday was dense but scrubby - trees unhealthy no drainage except through oozes - on Keel which forms a clay soil the rain runs off and the trees attain a large size - the roots are not soured by the slow process of the ooze drainage - At present all the slopes having loamy or sandy soil are oozes & full now to overflowing A long time is required for their discharge their contents - The country generally may be called one covered with forest - We [6<sup>th</sup>] came after a short march to a village on the Molilanga flowing E into the Loombe - Here We meet with bananas for the first time - called as in Lunda Nkonde - a few trophies from Mazitu are hung up - Chitapanga had 24 skulls hung up - the Babemba are decidedly more warlike than any of the tribes South of them - the villages are stockaded & have deep dry ditches around them so it is likely that Mochimbe will be effectually checked & forced to turn his energies elsewhere than to Marauding

[0273]

267

[[7]<sup>th</sup> [M]arch [18]67] Our man from Moamba here refused to go further and we were put on the wrong track by the headman - We waded through three marshes each at least half a mile broad People of first village we came to shut their gates on us - then came running after us but we declined to enter their village - It is a way of shewing their intedependence - We made our sheds on a height in spite of their protests - They said that it was done by the boys but where I pointed out the boy who had done it - He said that he had been ordered to it by the chief - If we had gone in now we

should have been looked on as having come  
under considerable obligations -

[8<sup>th</sup>] Went on to a village on the Loombe, where  
the people shewed an opposite disposition  
for not a soul was in it - all were out at  
their farms - When the good wife of the place  
came she gave us all huts which saved us  
from a pelting shower - the boys herding  
the goats did not stir as we passed down  
the sides of the lovely valley - The Loombe looks  
a sluggish stream from a distance - the headman  
said we were welcome & he would shew the  
crossing next day ^- also cooked some food for us -

Guided by our host we went along the  
Loombe Westwards till we reached the bridge  
rather a rickety affair which when the  
water is low may be used as a weir -  
The Loombe main stream is sixty six feet  
wide - six feet deep with at least 200 ft  
of flood beyond it - The water was knee  
deep on the bridge but clear - The flooded  
part beyond was waist deep - the water  
flowing fast on it across bends of the  
main stream -

[0274]

268

[9<sup>th</sup> March 1867] All the people are now transplanting tobacco  
from the spaces under the eaves of the huts  
into the fields - it seems unable to bear the  
greater heat of summer - They plant also  
a kind of beans liranda proper for the  
cold weather - We thought that we were con-  
-ferring a boon in giving Pease but we  
found them generally propagated all over  
the country already, and in the cold time too  
We went along the Diola R<sup>t</sup> then across  
its ooze & get well drenched - Went to an old  
hut and made a fire - thence across country  
to another Rr called Loendawe 6 feet wide & 9 ft  
[10<sup>th</sup>] deep - cross it & go to its source -

Ill of fever ever since we left Moamba's  
Every step I take jars in the chest & I am  
very weak - can scarcely keep up the  
march though formerly I was always first  
& had to hold in my pace not to leave them ^ people  
altogether - Though it may favour Homeo-  
-pathy - I have a constant ringing in the ears  
and can scarcely hear the loud tick of the

chronometers - The appetite is good but  
we have no proper food - chiefly Maere  
meal or beans - or Mapemba or ground  
nuts - rarely a fowl -  
country full of "Hopo" hedges but the animals  
are harassed & we never see them -

[11<sup>th</sup>] Detained by a set in rain - marks on masses  
of dolomite elicited the information that  
a party of Londa smiths came once and &  
smelting iron ground their work into  
shape here - We saw an old iron furnace  
and masses of Haematite which seems  
to have been the ore universally used -  
Kapombo - spotted & striped skin of small  
antelope - ground colour dark brown -

[0275]

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[[1]2<sup>th</sup> [M]arch 1867] Rain held us back for some time but we  
soon reached Chibue's stockaded village - Like  
them all it is situated by a stream with a  
dense clump of trees on the water side - these  
are of some species of Mangrove. They  
attain large size - have soft wood & succu-  
-lent leaves - the roots intertwine in the mud -  
& one has to watch that he does not step where  
no roots exist otherwise he sinks up to the  
thigh - In a village the people feel that we  
are on their property & crowd upon us in-  
conveniently but outside where we usually  
erect our sheds no such feeling exists - We are  
each on a level & they don't take liberties -

The Bulunga are marked by three or four  
little knobs on the temples - the lobes of the  
ears are distended by a piece of wood which  
is ornamented with beads bands of beads go  
across the forehead & hold up the hair -

Chibue's village is at the source of the Lokwen-  
-a, and goes N & NE - a long range of low hills  
on our N.E. These are the Mambwe or  
part of them - the Chambeze rises in them but  
further south - are there the Lokwena round  
whose source we came on starting this  
morning to avoid wet feet, and all others  
North & West of this go to the Lofu or Lobu  
and it into Liemba Lake - Those from  
the hills on our right go East into the  
Loanzu & it into the Lake -

[15] We now are making for Kasonso

the chief of the Lake & a very large country  
all round it -

[16<sup>th</sup>] Go along the Lochenjé 5 yds wide & knee deep  
then to the charimba - all flow very  
rapidly just now - all are flooded with  
clear water

[0276]

270

[18<sup>th</sup> March 1867] Everyone carries an axe as if constantly  
warring with the Forest - country all very  
much alike - village & forest then Forest  
& village again - My long continued fever  
ill disposes me to enjoy it - We are evidently  
on the ridge but people have not a clear  
conception of where the rivers run -

[19<sup>th</sup>] A part of young men came out of the  
village near which we had encamped to force  
us to pay something for not going into their  
village - The son of a great chief ought to  
be acknowledged &c - They had their bows &  
arrows with their & all ready for action -  
Told them we had remained near them  
because they said we could not reach Kasongo  
that day - Their headman had given us  
nothing - after talking a while and threaten-  
ing to do a deal tomorrow - they left and  
through an Almighty Providence nothing was  
[19<sup>th</sup>] attempted - We moved on N-W- in Forest  
with long green tree covered slopes on our  
right - and came to a village of Kasongo  
in a very lovely valley - Great green valleys  
were now scooped out, and and many  
running as the Kakanza run into Lovu  
the country had changed by these great valleys  
three or four miles wide to full of streamlets  
all flowing to Liemba

[20<sup>th</sup>] - the same features of country prevailed  
Indeed it was impossible to count the streams  
flowing N-W- We found Kasonso situated  
at the confluence of two streams - "He shook  
hands a long while - seems a frank sort of  
man - a shower of rain set the Driver an[ts]  
on the move, and about two hours after  
we had turned in we were overwhelmed by them  
they are called Kalandu or Nkalanda

[0277]

[21 [M]arch [1]867] To describe this attack is utterly impossible  
 I wakened covered with them - the hair full  
 one by one they cut into the flesh & the more  
 they are disturbed the more vicious are their  
 bites - they become quite insolent - I went  
 outside the hut but these they swarmed every[-]  
 where - They covered the legs biting furiously  
 It is only when they are tired that they leave off

One good trait of the Bulungu up here  
 is that they retire when they see food brought to  
 anyone - Neither Babisa nor Makoa had  
 the sense or delicacy - The Babemba are equally  
 delicate -

We have descended considerably into the  
 broad valley of the Lake & it feels warmer  
 than on the heights - cloth more valuable in-  
 -as much as bark cloth is scarce - skins of  
 goats and wild animals are used, and the  
 kilt is very diminutive among the women -

[[2]2] cross Loela 30 feet wide & one deep - Tsetse  
 though we have seen none since we left Cluta-  
 -pangwa's - a grand reception from Kasonso -  
 men present from Tanganyika - see cassava  
 here but not in plenty - holes about three  
 feet deep and the same in width are made to  
 keep off the wild hogs from groundnuts  
 [[...][2]8 ] "Set in rain" & chumas illness - cotton bushes  
 of very large size here - South American kind  
 of greater number of prominent upper teeth  
 here than elsewhere - possible from filing only  
 the sides of the teeth  
 [Drawing of three filed teeth] children make  
 a doll of two cobs of maize tied end to  
 end & then on the back - After sleeping in  
 various villages & crossing numerous  
 streams we came to Mombo's village  
 near the ridge overlooking the Lake -

[0278]

[31<sup>st</sup> March & 1<sup>st</sup> April 1867] Too ill to march through I offered to go  
 on the 1<sup>st</sup> but Kasonso's son who was  
 with us objected (2<sup>d</sup> April left very ill  
 with dysentery - This is private) - we went  
 up a low ridge of hills at its lowest  
 part, and soon after passing the summit,  
 the blue water loomed through the trees.

I was detained but soon heard the boys  
 firing their muskets on reaching the edge  
 of the ridge which allowed of an  
 unobstructed view - This is the S. Eastern  
 end of Liemba or as it is sometimes  
 called Tanganyika - We had to descend  
 at least two thousand feet before we  
 got to the level of the Lake - It seems about  
 18 or 20 miles broad, and we could see  
 about 30 miles up to the North - Four 4  
 considerable rivers flow into in the space  
 we see - The nearly perpendicular ridge of  
 about 2000 feet extends with breaks all  
 around & there embosomed in tree covered  
 rocks it lies peacefully ^ in the huge cup shaped cavity - I never saw  
 anything so still & peaceful as it lies  
 all morning - About noon a gentle  
 breeze springs up & causes the waves to  
 assume a bluer tinge - Several rocky  
 islands rise in the Eastern end which  
 are inhabited by fishermen who capture  
 abundance of fine large fish of which  
 they enumerate about twenty four species -  
 In the North it seems to narrow into a  
 gateway but the people are miserably  
 deficient in geographical knowledge &  
 can tell us nothing about it - They support  
 us, and we cannot get information,  
 and little else even -, I feel deeply thankful

[0279]

273

[[...] [Ap]ril [1]867] at having got so far - I am excessively  
 weak - cannot walk without tottering, and  
 have constant singing in the head but  
 the Highest will lead me further -

Lat of the spot we touched at first  
 2<sup>d</sup> April 1867 Lat 8° 46' 54" South - Long -  
 & my head is out of order  
 32° 08 - but I only worked out ^one set of Ob<sup>ns</sup> -  
 Height above level of the ^ sea over 2800 feet -  
 by Boiling point & Barometers - People  
 wont let me sound it -

After being a fortnight at this Lake it  
 still appears one of surpassing loneliness -  
 Its peacefulness is remarkable though at

times it is said to be lashed up by storms -  
 It lies in a deep basin with its sides nearly  
 perpendicular but covered well with trees -  
 the rocks which appear are bright red ^ argillaceous schist- - - The  
 trees at present all green - down some of these  
 rock come beautiful cascades - and buffaloes  
 elephants & antelopes wander & graze on the  
 more level spots while lions roar by night -  
 The level place below is not 2 miles from  
 the perpendicular - The village ^ Pambete at which we  
 first touched the Lake is surrounded by  
 Palm oil trees - not the stunted ones of Lake  
 Nyassa, but the real West coast Palm oil tree  
 which requiring two men to carry a bunch  
 of the ripe fruit - The Lake itself is still all  
 morning, but about noon a gentle  
 breeze ruffles its surface, and makes that  
 of darker blue - In the morning, & evenings  
 huge crocodiles may be observed quickly  
 making their way to their feeding ground -  
 Hippopotami snort by night & at  
 early morning

[0280]

274

[[...] April 1867] The people have a fear of us they do  
 not understand our objects & keep  
 aloof - They promise everything and do  
 nothing - but for my excessive weakness  
 we should go on but we wait for a  
 recovery of strength -

After I had been a few days here I had  
 a fit of insensibility which shews the power  
 of fever without medicine - I found myself  
 floundering outside my hut & unable to  
 get in - tried to lift myself from my back  
 by laying hold of two posts at the entrance  
 but when I got nearly upright I let them go &  
 fell back heavily on my head on a box - The  
 boys had seen the wretched state I was in &  
 hung a blanket at the entrance of the hut  
 that no stranger might see my helplessness  
 Some hours elapsed before I could recognize  
 where I was -

[29<sup>th</sup> April 1867] These Bulungu as the people are called are  
 greatly reduced in numbers by the Mazitu  
 who carried off very large numbers of the  
 women boys girls & children - They train  
 or like to see the young men arrayed as

Mazitu but it would be more profitable if  
they kept them to agriculture - They are  
all excessively polite - The clapping of  
hands on meeting is something excessive  
and then the string of salutations that  
accompany it would please the most  
fastidious Frenchman - It implies real  
politeness for in marching with  
them they carefully remove branches  
out of the path & indicate stones or  
stumps in it carefully to a stranger  
yet we cannot prevail on their to lend  
canoes to examine the Lake or to sell goats

[0281]

275

[...]th [Ap]ril [18]67] of which however they have very few  
& all on one island

The Lake discharges its water North Westward or  
rather Nor North Westwards - We observe the weeds  
going in that direction, and as the Lonzu  
the Kowe - the Kapata - the Luaze the Kalambwe  
flow in to it near the East End, & the Lovú  
or Lofubu or Lofu from the South West near the  
end it must find an exit for so much  
water - All these rivers rise in or near  
the Mambwe country in Latitude 10 South  
where too the Chambeze or ~~Zambesi~~ rises -  
Liemba is said to remain of about the  
same size as we go North West but this  
we shall see for ourselves -

Elephants come all about us - one was  
breaking trees close by - I fired into his ear  
without effect - boys fled instantly - S -  
with characteristic timidity made for a  
hill before we went near the beast -  
I am too weak to hold the gun steady -

[[3]0th] We begin our return march from Liemba -  
slept at a village on the Lake & went on next  
day to Pambete that at which we first touched  
the Lake - the people pound tobacco leaves  
in a mortar after it has undergone partial  
fermentation by lying in the Sun - then put  
the mass in the sun to dry for use -  
The reason why no Palm oil trees grow  
further East than Pambete is said to be  
the stoney soil there - this seems a valid  
one for it loves rich loamy meadows



[[1]<sup>st</sup> [M]ay] We intended to go North West to see whether  
this Lake narrows or not for all assert  
that it maintains its breadth such as  
we see it beyond Pemba as far as they  
know it - but when about to start on

[0282]

276

[2<sup>d</sup> May 1867] the headman and his wife came & protested so  
solemnly that we should by going N - W walk  
into the hands of a party of Mazitu these that  
we deferred our departure - It was not with  
a full persuasion of the truth of the statement  
that I consented, but we afterwards saw good  
evidence that it was true, and that we were  
saved from being plundered - they have changed  
their tactics for they demand so many  
people, and so many cloths, and then leave,  
they made it known that their next scene  
of mulcting would be Mombo's village, and  
there they took 12 people - four slaves and  
many cloths - then went South to the hills  
they inhabit - a strict watch was kept on  
their movements by our headman & his men  
They trust to fleeing into a thicket on the West of the village  
should the marauders come -  
I have been informed on good authority that  
Kasongo was on his way to us when news  
arrived that his young son had died - He  
had sent on beer & provisions for us but  
[8<sup>th</sup>] The Mazitu having left we departed &  
slept half way up the ridge - Had another  
fit of insensibility last night - the muscles  
of the back lose all power - Constant singing  
in the ears - inability to do the simplest  
sum - cross the Aeezé which makes  
the water fall - 15 yds & knee deep - the streams  
like this are almost innumerable -

[9<sup>th</sup>] Mombo's vil. - It is distressingly difficult  
to elicit accurate information about the  
Lake & rivers - this is because the people do  
not think accurately - Mombo declared that  
two Arabs came when we were below &  
enquired for us but he denied our presence

[0283]

[[M]ay 1867] thinking thereby to save us trouble & harm -  
 The cotton cultivated is of the Pernambucco  
 species - bushes seven or eight feet high -  
 much cloth was made in these parts before  
 the Mazitu raids began - It was striped  
 black & white, and many shawls are seen in  
 the country yet - It is curious that this species  
 of cotton should be found only in the middle  
 of this country -

[10<sup>th</sup>] In going Westwards on the upland the country is level  
 & covered with scraggy forest as usual, - long  
 lines of low hills or rather ridges of denudation  
 run N & S - on our East - crossed two strong  
 Rivulets & then slept by another flowing South  
 then West into the Lofu - this is called Moami -  
 country full of elephants but few are killed -  
 They do much damage - eating the sorghum  
 in the gardens unmolested -  
 the beer or pombe is made of Maere &  
 very thick & bitter - Boiling water is poured in  
 and this takes up the finer portions - The rest  
 sinks to the bottom & is rejected, but a strong  
 stomach is requisite to bear it -

[[1]1<sup>th</sup>] a short march brought us to a village on the  
 same Moami & to avoid a Sunday in the  
 forest we remained - the Elephants had come  
 into the village and gone all about - To  
 prevent their opening the corn safes - the  
 people had bedaubed them with Elephants  
 droppings - When a cow would not give milk  
 save to its calf, a like device was used -  
 [Kolobeng] the cow[']s droppings were smeared on the  
 teats, & the calf is too much disgusted to  
 suck - The cow then runs till it she is  
 distressed by the milk fever & is willing  
 to be relieved by the herdman.

[0284]

[12<sup>th</sup> May 1867] News that the Arabs had been fighting with  
 Nsama came but they made us rather  
 anxious to get Northward along Liemba  
 [13<sup>th</sup>] and we made for Mokambola's village  
 near the edge of the precipice which overhangs  
 the Lake - Many Shuare palms grow  
 in the R<sup>r</sup> which flows past it -

[14<sup>th</sup>] As we began our descent we saw the Lofu

coming from the West & joining the Liemba  
 A branch of Liemba comes to meet it  
 and then the Liemba is said to go away  
 to the North or NorWest as far as my  
 informants knew - some pointed due  
 North - other NorWest so probably its  
 true course amounts to N-N-W- - We  
 came to a village about 2' W- of confluence  
 The headman affable & generous - village  
 has a meadow some four miles wide  
 on the land side in which buffaloes dis-  
 -port themselves but they are very wild,  
 & hide in the gigantic grasses - sorghum  
 groundnuts & voandzeia grown luxuriantly  
 Lofu a quarter of a mile wide but higher  
 up three hundred yards - The valley is always  
 clouded over at night so I could not get an  
 observation except early in the morning ~~only~~  
 when the cold had dissipated the clouds  
 [15<sup>th</sup>] We remained here because - two were lame  
 and all tired by the descent of upwards of two  
 thousand feet - & the headman sent for fish  
 for us - He dissuaded us strongly from  
 attempting to go down the Liemba as the  
 son of Nsama (Kapoma) was killing all who  
 came that way in revenge for what  
 the Arabs had done to his fathers people  
 and might take us for Arabs - A Suaheli  
 Arab came in the evening and partly

[0285]

279

[...]w [Ma]y [186]7 confirmed the statements of the headman of  
 Karambo - Resolve therefore to go back to  
 Chitimba's in the South where the chief portion  
 of the Arabs were assembled and hear from  
 them more certainly -

[...] The last we heard of Liemba was that at  
 a great way NorWest it was dammed up  
 by rocks, and surmounting them made a  
 great Waterfall - It does not it is said diminish in  
 but by bearings protracted it is 2 ' wide  
 size so far - Return to Mokambola's vil  
 and leave for Chitimba's - Baraka stopped  
 behind at the village, and James ran away  
 containing 3 chronometers  
 to him leaving his bundle in the path - Sent  
 back for them - James came up in the

evening - had no complaint & no excuse -  
The two think it will be easy to return to their  
own country by begging though they could not point it  
out to me when we were much nearer to  
where it is supposed to be -

[[19]<sup>th</sup>] Where we were brought to a stand still  
was miserably cold - 55° - So we had  
prayers & went on S & SW - to vil of chisaka,  
[[20]<sup>th</sup>] Chitimba's vil. was near in the same  
direction. Here we found a large party of  
Arabs - mostly black Suahelis - they occupied  
an important portion of the stockaded  
village, and when I came in politely shewed  
me to a shed where they are in the habit  
of meeting - After explaining whence I had  
come I shewed them the Sultan's letter -  
Hamees presented a goat - 2 fowls & a  
quantity of flour - It was difficult to  
get to the bottom of the Nsama affair -  
but that chief sent for an invitation to them, and when  
they arrived sent off for his people who  
came in crowds - as he said to view the  
strangers - I suspect that the Arabs

[0286]

280

[21<sup>st</sup> May 1867] became afraid of the crowds and  
began to fire - several were killed on both  
sides & Nsama fled leaving his visitors  
in possession of the stockaded village and all  
that it contained - Others say that there  
was a dispute about an elephant - & that  
Nsama's people were the aggressors -  
At any rate it is now all confusion  
those who remain at Nsama's village  
help themselves to food in the surrounding  
villages & burn them - While Chitimba  
sent for the party here to come to him,  
an hour or two after we arrived a body  
of men came from Kasonso with  
the intention of proceeding into the  
country of Nsama & if possible  
catching - "Nsama he having broken  
public law by attacking people who  
brought merchandise into the country  
this party makes the Arabs resolve  
to go & do what they can to injure  
their enemy - It will just be a

plundering foray - each catching what  
he can whether animal or human  
and returning when it is no longer safe  
to plunder -

This throws the barrier of a broad  
country between me and "Moero" but  
I trust in Providence a way will  
be opened - I think now of going  
Southwards & then Westwards, thus  
making a long detour round the disturbed  
district

[0287]

281

(Fishes of Liemba

Monde

Mbiri

Kawangwe

Pamba becomes very large & is said to kill men -

Kopi

Phende

Poloko is a sucking fish & kills the others on which it may fasten

Baza

Kongola

Timba

Motongolo

Koto

Kalukamatangx

Sende

Mianga

Namoanze

Sokonto

Singa

Sinka

Makalembe

Tumbwe

(Mbalala

Very few of these have the same names with the  
fishes in Lake Moero - where they number 38 -

The name of the principal Arab is "Hamees

Wodin Tagh"

The other is "Saiyde bin Alle - bin Mansure"

they are connected with one of the most

influential native mercantile houses in

Zanzibar - Hamees has been particularly

kind to me in presenting food beads & cloth & getting  
information.

Sthani bin Suaelim is the Arab to  
whom my goods are directed at Ujiji

[0288]

282

[24 May 1867] At Chitimba's waiting to see what events turn up to throw light on our Western route - Some of the Arabs and Kasonso's men went off today - They will bring information perhaps as to Nsama's haunts and then we shall move South & thence West - wrote to Sir Thomas Maclear giving the position of Liemba to be kept private for a while - Also to D<sup>r</sup> Seward in case other letters miscarried - The hot season is beginning now - This corresponds to [Hot Season begins] July further South, it became cold again - three goats killed by a leopard close to the village in open day

[28<sup>th</sup> May 1867] Information came that Nsama begged pardon of the Arabs, and would pay all that they had lost - He did not know of his people stealing from them - We shall hear in a day or two whether the matter is to be patched up or not - While some believe his statements others say "Nsama's words of peace wereare simply to gain time to make another stockade - In the mean time Kasongo's people will ravage all his country on the Eastern side

[30<sup>th</sup>] Hamees is very anxious that I should remain a few days longer till Kasongo's son Kam-pamba comes with certain information and then he will see to our passing safely to Chiwere's village from Kasongo's All have confidence in this last named chief as an upright man -

[1<sup>st</sup> June 1867] Another party of marauders went off this morning to plunder Nsama's country to the West of the confluence of Lofu - this is punishment for breach of public law - the men employed are not very willing to go but when they taste the pleasure of plunder will relish more -

[0289]

283

[24 [Ju]ne [18]67] The watershed begins to have a Northern slope about Maomba's Lat 10 10' but the streams are very tortuous and the people have very confused

ideas as to where they run - The Lokhopa for instance was asserted by all the men at Maomba's to flow into Lokholu & then into a river going to Liemba, but a young wife of Moamba who seemed very intelligent maintained that Lokhopo & Lokholu went to the Chambezé - I therefore put it down thus - The streams (feeders) of the ZChambezé & the Liemba, overlap each other and it would be only by a more extensive survey than I could give it that they might be disentangled - North of Maomba on the Merenge the slope begins to Liemba - Lofu begins in Chibue's country & with its tributaries we have long ridges of denudation each some 500 or 600 feet high, and covered with green trees - the valleys of denudation enclosed by these, guide the streams towards Liemba or the four rivers which flow into it - The country gradually becomes lower warmer & Tsetse & mosquitoes appear - We reach at last the remarkable cupshaped cavity in which Liemba reposes - The Southern sides of this cavity are very precipitous, and nowhere all around is there a level space of three miles from the bottom of the cliffs to the water's edge - Several streams fall down the nearly perpendicular cliffs & form beautiful cascades - Buffaloes - Elephants & Antelopes abound - The lines of denudation are continued - one range rising behind another as far as the eye can reach to the North & East of Liemba - & probably the slope continues away down to Tanganyika - the watershed extends Westwards to beyond Cazembe & the Luapula Chambeze rises in the same parallels of Latitude there as does Lofu & Lowyua - here

[0290]

284

[(28<sup>th</sup>) May 1867] The Arabs inform me that between this and the sea, about 200 miles distant lies the country of the Wasango - called Usango - a fair people like Portuguese and very friendly to strangers - The Wasango possess plenty of cattle - Their chief is called Merere - they count this 25 days, while the distance thence to the sea at Bagamoio is 1 month & 25 days say 440 miles - Uchere is very far off North[-]wards but a man told me that he went to a salt manufactory in that direction in

8 days from Kasonso's - Merere goes frequently  
on marauding expeditions for cattle and is  
instigated thereto by his mother

[(29<sup>th</sup>)] What we understand by Primeval Forest  
is but seldom seen in the Interior here  
though the country cannot be described  
otherwise than as generally covered with  
interminable forests = Insects kill or  
dwarf some trees - men maim others for  
the sake of the bark cloth - Elephants break  
down others and it is only here & there  
that gigantic specimens are seen - They  
may be expected in shut in valleys among  
mountains but on the whole the trees are  
scraggy - and the varieties not great  
the varieties of birds which sing among  
the branches seem to me to exceed those of  
the Zambesi region but I do not shoot  
them - the number of new notes I hear  
astonishes me

[0291]  
285

[...]d [J]une [1]867] This is called by the Arabs     and natives the Ulungu country  
that farther     North West it is named Marungu - Hamees  
is on friendly terms with Mazitu     (Watuta) - in the East  
who do not plunder - the chief sent a man  
to Kasongo lately & he having recieved a  
present went away highly pleased - Hamees  
is certainly very anxious to secure my safety  
some men came from the N-E- to enquire  
about the disturbance here they recommend  
that I should go with them & then up the East  
side of the Lake to Ujiji, but that would  
ruin my plan of discovering Moero &  
then following the watershed so as to be  
certain that this is either the watershed of  
the Congo or Nile - He was not well pleased  
when I preferred to go South & then Westwards  
as it looks like rejecting his counsel - but  
he said, if I waited till his people came then  
we should be able to speak with more certainty  
On enquiring if any large mountains  
existed in this country, I was told that  
Monfipa or Fipa opposite the lower  
end of the Lake is largest - one can see Tangan[-]  
-yika from it - It probably gives rise to the  
Nkalambwe River & the Luaze -

There is nothing interesting in a heathen



town - all are busy in preparing food or clothing - mats or baskets - the women cleaning or grinding their corn which involves much hard labour - They first dry it in the sun - then put it into a mortar - then with a flat basket clean off the husks & the dust - this is a very labourious task - Then grind it between two stones - then bring wood & water to cook it - there is not much animation - The chief here was aroused the other day, and threatened to

[0292]

286

[3<sup>d</sup> ~~May~~ June 1867] burn his own house, and all his property because the people stole from it - but he did not proceed so far - It was probably a way of letting the Arab dependants know that he was aroused -

Some of the people who went to fight attacked a large village & killed several men but in shooting in a bushy place they killed one of their own party & wounded another -

[] On enquiring of an Arab who had sailed on Tanganyika, which way the water flowed, he replied to the South!

[] The wagtails build in the thatch of huts - They are busy now and other animals are active in the same way

[14<sup>th</sup> June] The cold seems to act as a stimulus in much the same way that heat does in England -

I am rather perplexed how to go some Arabs seem determined to proceed Westwards as soon as they can make it up with Nsama - Others distrust him - One man will send his people to pick up what ivory they can but he himself will retire to the Usango country - Nsama is expected today or tomorrow - It would be such a saving of time & fatigue for us to go due West, rather than South & then West that I feel great hesitation as to setting out to the circuitous route - Several Arabs come from Liemba side yesterday - One had sailed on

Tanganyika, and described the winds  
there as very baffling but no one of  
them has a clear idea of the Lake

[0293]

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[[1]4<sup>th</sup> [Ju]ne [18]67] they described the lower part as a "sea"  
& thought it different from Tanganyika

("Ajesenga" salutation of the Usanga)

close observation of the natives of Ulungu  
makes me believe them to be extremely polite -  
the mode of salutation among relatives is to  
place the hands round each others chests  
kneeling & then clapping the hands putting  
them close to the ground - Some more  
abject individuals kiss the soil before a  
chief - the generality kneel only with the  
forearms close to the ground & the head  
bowed down to them saying "O Ajadla chiusa"  
"Mari a bivino" - The clapping of hands  
to superiors & even equals is in some  
villages a perpetually recurring sound -  
Aged persons are usually saluted - How  
this extreme deference to each other could  
have arisen, I could not conceive - It does  
not seem to be fear of each other that elicits  
it - Even the chiefs inspire no fear, and  
those cruel old platitudes about governing  
savages by fear seem unknown, yet  
governed they certainly are and upon  
the whole very well - The people were not  
very willing to go to punish Nsama's breach  
of public law yet on the decision of the  
chiefs they went. They came back, one with  
a wooden stool another with a mat  
a third with a calabash of ground nuts  
or some dried meat, a hoe or a bow,  
poor poor pay for a fortnights hard  
work hunting fugitives & burning  
villages -

[0294]

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[16<sup>th</sup> June 1867] News came today that an Arab party

in the South West in Lunda lost about forty people  
by the small pox "ndue" and that the people there  
having heard of the disturbance with Nsama  
fled from the Arabs and would sell neither  
ivory or food - This looks like another  
obstacle to our progress there -

[17<sup>th</sup>] Harnees went to meet the party from the  
South West probably to avoid bringing the  
disease here - They remain at about 2 hours  
[19<sup>th</sup>] distance - Hamees reports that though the  
strangers had lost a great many people  
by small pox, they had brought good news  
of certain Arabs still further West - One Seide  
bin Umale or - Salem lived at a village near 10 days distant Cazembe,  
and another Juma Merikano or Katata Katanga at another village  
further North - and Seide bin Habib was at  
Phueto which is nearer Tanganyika =  
This party makes up the whole force of  
Hamees and he now declares that he will  
go to Nsama and make the matter up  
He thinks that Nsama is afraid to come here  
and now he will make the first approach  
to friendship -

[20<sup>th</sup>] On pondering over the whole subject  
I see that tiresome as it is to wait, it is better  
to do so than go South & then West for if  
I should go, I shall miss seeing Moero,  
which is said to be three days from  
Nsama's present abode - His people go  
there for salt, and I could not come to  
it from the South without being known  
to them & perhaps considered to be an Arab  
Hamees remarked that it was the Arab  
way first to smooth the path before enter[-]  
-ing upon it. Sending men & presents  
first & thereby ascertaining the disposition

[0295]

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[...] <sup>th</sup> [Ju]ne [18]67 of the inhabitants - He advises patience, and is  
in hopes of making a peace with Nsama. That  
his hopes are not unreasonable he mentioned  
that when the disturbance began, Nsama sent  
men with two tusks to the village where he had  
first been expelled, offering thereby to make the  
matter up, but the Arabs suspecting treachery,  
fired upon them & killed the carriers - then ten  
goats & one tusk were sent with the same object

& met with a repulse - Hamees thinks that had he been there the whole matter would have been settled amicably -

[[21]<sup>st</sup> [22]<sup>nd</sup>] All complain of cold here - the situation is elevated, and we are behind a clump of trees on the rivulet Chilola which keeps the sun off us in the morning - This cold induces the people to make big fires in their huts, and frequently their dwellings are burned - Minimum temp - is as low as 46° - sometimes 33°

[[2]4<sup>th</sup>] The Arabs are all busy reading their Korán or Kurán and in praying for direction - tomorrow they will call a meeting to deliberate as to what steps they will take in the Nsama affair - Hamees it seems is highly thought of by that chief - who says "let him come" "and all will be right" - Hamees proposes to go with but a few people - these Zanzibar men are very different from the slaves or the Waiyau country -

[[2]5<sup>th</sup>] The people though called did not assemble but they will come tomorrow.

Young wagtails nearly full fledged took wing - leaving one in the nest - from not being molested by the people they had lost pre-caution - ran out of the nest on the approach of the old ones & made a loud chirping  
The old ones tried to make the last one come out

[0296]

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[1867 26<sup>th</sup> June] too by flying to the nest & then making a sally forth turning around immediately to see if he followed - He took a few days longer -

It was decided at the meeting that Hamees with a few people only should go to Nsama on the first day after the appearance of the New moon - they are very particular on this point - the present month having been an unhappy one they will try the next -

[28<sup>th</sup>] A wedding took place among the Arabs today - about a hundred blank cartridges were fired off, and a procession of males dressed in their best marched through the village, they sang with all their might though with but little music in the strain - Women

sprinkled grain on their heads as wishes  
for plenty -

[29<sup>th</sup>] Nsama is said to be waiting for the Arabs  
in his new stockade - It is impossible to  
ascertain exactly who is to blame in this  
matter - I hear one side only - but the  
fact of the chiefs on this side of the  
country turning out so readily to punish  
his breach of public law, and no  
remonstrance coming from him, makes  
me suspect that Nsama is the guilty  
party - If he had been innocent he  
certainly would have sent to ask the  
Bulungu or Baulungu why they  
had attacked his people without cause -

[30<sup>th</sup>] The Wasongo seem much like Zulus - they  
go naked - have prodigious numbers  
of cattle which occupy the same huts  
with their owners - oxen two Shukahs each  
plenty of milk - Merere very liberal with his

[0297]

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[[18]67 [...]<sup>th</sup> [Ju]ne] cattle - gave everyone an ox - no rice but maize  
& maere - Hamees left people to cultivate rice -  
Merere had plenty of ivory when the Arabs came  
first but now have none - they are very friendly  
to strangers, and light coloured like Europeans -  
so say the Arabs -

[[J]uly 1<sup>st</sup>] New moon today - They are very particular as to  
the time of offering up prayers, and in making  
charms - one tonight was at 10 PM exactly -  
A number of cabbalistic figures were drawn by  
Halfani and it is believed that by these his where-  
abouts may be ascertained - they are probably  
remains of a secret arts which prevailed  
among Arabs before Mahomet appeared -  
The Suaheli Arabs appear to have come down  
the Coast before that prophet was born -  
They seem in doubt about Nsama - Sky now  
clouded over makes it warmer -

[3<sup>d</sup>] Kasonso's people are expected - all captives  
taken to be returned, and a quantity of cloth  
given to Nsama in addition - So far all seems  
right - The new moon will appear tonight  
the Arabs count from one appearance to the  
next, not as we do from its conjunction  
with the Sun to the next -

[4<sup>th</sup>] Katawanya came from near Liemba to join the peacemakers - He and his party came to Liemba after we did, and sent his people all around to seek ivory - they don't care for anything but ivory and cannot understand why I don't do the same -

[5<sup>th</sup>] Kasonso is coming himself to go to Nsama & help to make peace - this day was found to be unlucky and the 7<sup>th</sup> is fixed upon for the final starting of the peacemakers - I can but wish them all success

[0298]

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[6<sup>th</sup> July 1867] An earthquake happened at 3 - 30 PM - accompanied with a hollow rumbling sound - It made me feel as if afloat, but it lasted only a few seconds - The boys came running to ask me what it was - nowhere could it be safer - the huts would not fall & there are no high rocks near - Bar - 25.0 Temp - 68 - 5 - Heavy cumuli hanging about no rain Afterwards

[7<sup>th</sup>] Hamees started this morning with about 300 followers dressed in all their finery - He declares that his sole object is peace - Kasonso Mombo - Chitimba send their people and go themselves to lend all their influence in favour of peace - Syed stops here - Before starting Syde put some incense on hot coals - and all the leaders of the party joined in a short prayer - they seem earnest & sincere in their incantations according to their knowledge & belief - I wished to go too but Hamees objected as not being quite sure whether Nsama would be friendly, and he would not like anything to befall me when with him

[8<sup>th</sup>] Kasonso found an excuse for not going himself - Two men, Arabs, it was said came to Chibue's & were there killed, and Kasonso must go to see about it - The people who go carry food with them evidently not intending to live by plunder this time -

[10<sup>th</sup>] While the peacemakers are gone - I am employing time in reading Smith's Bible Dictionary - calculating different positions which have stood over in travelling -

I dont succeed well in the Banlungu  
dialect - my followers are the least

[0299]

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[[1]867 [...] <sup>th</sup> July] intelligent I ever had - they know nothing - ask  
nothing and pretend to ignorance in matters  
which they can scarcely but know - One of them  
on being told to go & buy some food at Karambo  
where everything is cheap refused & then told me  
lies to justify himself - I stopped his extra pay  
& sent another who went ninety miles in four days  
but he is a Galla half caste - they would have been  
better had they not seen I was dependent on them alone -  
The owners of huts lent to strangers have a  
great deal of toil in consequence - they have to  
clean them after the visitors have withdrawn,  
then, in addition to this to clean themselves all  
soiled by the dust left by the lodgers - all their  
bodies & clothes have to be cleansed - they add food  
too in all cases of acquaintanceship, and then  
we have to remember the labour of preparing  
that food - My remaining here enables me to  
observe that both men & women are in almost  
constant employment - the women in winnowing  
pounding in order to extract the grain - separating  
the husk & sand - grinding between two stones  
then going for wood & water to cook the meal  
after it is prepared - the men are making  
mats or weaving or spinning - no one could  
witness their assiduity in their little affairs &  
conclude that they were a lazy people - the  
only idle time I observe here is in the mornings  
about seven oclock when all come & sit to  
catch the first rays of the sun as he comes  
over our clump of trees but that is often taken  
as an opportunity for stringing beads -  
[[...] <sup>th</sup>] some of Nsama's people had crossed the  
Lovu at Karambo to plunder in retaliation  
for what they have suffered - the people  
there were afraid to fish lest they should be  
caught by them at a distance from their stockade

[0300]

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[1867 12 July] - The Baulungu men are in general tall &

well formed - They use bows over 6 feet in length & but a little bent - The facial angle is as good in most cases as in Europeans and they have certainly as little of the "Lark heel" as whites - One or two of the under front teeth are generally knocked out in women and also in men

[14<sup>th</sup>] Syde added to his other presents some more beads all have been very kind which I attribute in a great measure to Seyed Majid's letter - Hamees crossed the Lovu today at a fordable spot - the people on the other side refused to go with a message to Nsama so Hamees had to go & compel them by destroying their stockade - a second village acted in the same way though told that it was only peace that was sought of Nsama - this stockade suffered the same fate, and then people went to Nsama & he shewed no reluctance to have inter-course - He gave abundance of food Pombe & bananas - The country being extremely fertile - Nsama also came and ratified the peace by drinking blood with several of the underlings of Hamees = He is said to be an enormously bloated old man - cannot move unless carried, and women are constantly in attendance pouring pombe into him - Nsama gave Hamees ten tusks & promised him twenty more as also to endeavour to make his people return what goods they plundered from the Arabs - He is to send his people over here to call us

[0301]

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[[18]67 [1]5<sup>th</sup> [Ju]ly] after the new moon appears.

It is tiresome beyond measure to wait here, but I hope to see Moero for this exercise of patience, and I could not have visited it had Hamees not succeeded in making peace

[[1]7<sup>th</sup>] A lion roared very angrily at the village last night - He was probably following the buffaloes that sometimes come here to drink at night -



They are all very shy, and so is all the game from fear of arrows.

[[1]8<sup>th</sup>] a curious disease has attacked my left eye - lid & surrounding parts - a slight degree of itchiness is followed by great swelling of the part - It must be a sort of lichen - exposure to the sun seems to cure it, and this led me to take long walks therein.

[[23]<sup>d</sup>] This is about 30° 19' East Long - Lat 8° 57' 55' S

[[...] <sup>th</sup>] A fire broke out at 4 AM & there being no wind the straw roofs were cleared off in front of it on our side of the village - The granaries were easily unroofed as the roof is not attached to the walls - The Arabs tried to clear a space

[Drawing of a house with a straw roof.] on their side but were unable & then moved all their ivory & goods outside the stockade Their side of the village was all burned - three goats were burned -

[[2]5] Chitimba has left us from a fear of his life he says - It is probable that he means this flight to be used as an excuse to N-sama after we are gone - "And I too was obliged to flee from my village to save my life" - "what could I do"

[[2]6<sup>th</sup>] A good many slaves came from the two villages that were destroyed - on enquiring I was told that these would be returned when Nsama gave the ivory promised

[0302]

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[1867 26<sup>th</sup> July] When Nsama was told that an Englishman wished to go past him to Moero - He replied "bring him and I shall send men to take him thither" -

[27<sup>th</sup>] Hamees is building "atembe" or house with a ^ slat roof & walls plastered over with mud to keep his ivory from fire while he is absent - We expect that Nsama will send for us a few days after the 2<sup>nd</sup> August when the new moon appears, if they do not come soon Hamees will send men to Nsama without waiting for his message

[28<sup>th</sup>] Prayers with the Litany - Slavery is a great evil wherever I have seen it - A poor old woman and child are among the captives - the boy about three years old seems a grandmother's pet - His feet sore from walking in the sun - He was

offered for 2 fathoms & his mother or grandmother  
for one fathom - He understood & cried bitterly  
clinging to his mother - she had of course no power  
to help him, they were separated at Karungu afterward

[29<sup>th</sup>] Went 2 ½ hours west to village of Londa -  
where a head Arab called by the natives Tipotipo  
lives - His name is, Hamid bin Muhamaed in  
Juma, Borajib - He presented a goat - a piece  
of white calico, and four big bunches of beads  
also a bag of Holcus Sorghum & apologized  
because it was so little - He had lost much  
by Nsama - recieved two arrow wounds  
there - They had only 20 guns at the time but  
some were in the stockade, and though the  
people of Nsama were very numerous they  
beat them off - and they fled carrying the  
bloated carcass of Nsama with them - Some  
reported that boxes were found in the  
village which belonged to parties who had  
perished ^ before but Syde assured me that this

[0303]

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[[1]867] was a mistake - Moero is three days distant  
and as Nsama's people go thither to collect salt  
on its banks it would have been impossible  
for me to visit it from the south without being  
seen, and probably suffering loss -

[...] [Ju]ly] The people seem to have no family names  
a man takes the name of his mother - or should his  
father die he may assume that, but no family  
name exists - marriage is forbidden to the first  
second and third degrees - they call first &  
second cousins brothers and sisters -

[1<sup>st</sup>] A woman after cupping her child's temples  
for sore eyes threw the blood over the roof of  
her hut as a charm -

[[A]ugust 1867] Hamees sends off men to trade at Chiwere's -  
zikwe is the name for locust here - Nzige or  
Zige & Pansi the Swaheli names - In calling the  
Lake discovered by M<sup>r</sup> Baker the "Luta Nsige"  
Speke must have been misled by his interpreter  
for both are foreign words -

A perforated stone had been placed on one of the  
poles which form the gateway into this stockade  
it is oblong - 7 or 8 inches long by a broad & bevelled off  
on one side - the diameter of the hole in the middle  
is about an inch and a half - It shews evidence

of the boring process in rings - it is of hard porphyry  
and of a pinkish hue - It resembles somewhat a  
weight for a digging stick I saw in 1861 in the  
hands of a bushwoman - I saw one at a gateway  
near Kasonso's - the people know nothing  
of its use except as a charm to keep away evil  
from the village  
[[...]] Chronometer  
[Drawing of chronometer.] stopped today without any  
apparent cause except the Earthquake  
- It is probably malaria that causes constant  
singing in the ears ever since the illness at Lake  
Liemba

[0304]

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[1867 3<sup>d</sup> August] We expect a message from Nsama every  
day - the new moon having appeared on the  
first of this month and he was to send  
after its appearance

[5<sup>th</sup>] They came on the fourth with the message that  
Hamees must wait a little yet, as Nsama had  
not yet got all the ivory, and the goods which were  
stolen - they remained over yesterday - the headman  
Katala says that Lunda is eight days from  
Nsama or Moero and in going we cross a  
large river called Movue which flows into Luapula  
another river called Mokobwa comes from the  
South East into Moero - - Itabwa is the name  
of Nsamas country & people -  
A days distant from Nsama's place there  
is a hot fountain called "Pakapezhia" &  
around it the earth shakes at times - It is  
possible that the Earthquake we felt here may  
be connected with this same centre of motion

[6<sup>th</sup>] The weather is becoming milder - an increase  
of cold was caused by the wind coming from  
the South

We have good accounts of the Wasonga  
from all the Arabs - their houses built  
for cattle are flat roofed and enormously  
large - one they say is a quarter of a mile  
long. Morere the chief has his dwelling house  
within it - milk, butter, cheese in enormous  
quantities - the tribe too is very large - I fear  
that they may be spoiled by the Arab under[-]  
[7<sup>th</sup>] lings Some of my people went down to  
Karambo and were detained by the chief  
who said I wont let you English go away

and leave me in trouble with these  
Arabs - a slave had been given in  
in charge to a man here and escaped -  
the Arabs hereupon went to Karambo

[0305]

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[[...] [A]ug. [18]67] and demanded payment from the chief there.  
He offered clothing but they refused it, and would  
have a man - He then offered a man but  
this man having 2 children they demanded the  
three - they bully as much as they please by  
their firearms - after being spoken to by my  
people the Arabs came away - the chief begged  
that I would come and visit him once more  
for only one day! but it is impossible,  
for we expect to move directly - I sent the inform[-]  
ation to Hamees who replied that they had  
got a clue to the man who was wiling away  
their slaves from them - my people saw  
others of the low squad which always accom-  
panies the better informed Arabs - bullying  
the people of another village and taking  
folols & food without payment - Slavery  
makes a bad neighbourhood -

Hamees is on friendly terms with a tribe  
of Mazitu who say that they have given up  
killing people - they lifted a great many cattle  
but have very few now - some of them came  
with him to shew the way to Kasouso's -

[[...]th] Slaves are sold here in the same open way  
that the business is carried on in Zanzibar  
slave market - a man goes about calling  
out the price he wants for the slave who  
walks behind him - if a woman she is  
taken into a hut to be examined in a state  
of nudity -

Some of the Arabs believe that meteoric stones  
are thrown at Satan for his wickedness  
they believe that cannon were taken up -  
Kilimanjaro by the first Arab who came  
into the country & there they lie - they deny  
that Van Der Decken did more than go  
round a portion of the base of the mountain

[0306]

[1867 10,11<sup>th</sup> August] He could not get on the mass of the mountain all his donkeys & some of his men died by the cold - Hamees seems to be Cooley's great geographical oracle

[20<sup>th</sup>] The information one can cull from the Arabs respecting the country on the North West is very indefinite - they magnify the difficulties in the way by tales of the cannibal tribes where any one dying is bought & no one ever buried - This does not agree with the fact which also is asserted that the cannibals have plenty of sheep & goats - the Rua is about 10 days West of Tanganyika and five days beyond it a lake or river 10 miles broad is reached It is said to be called Logarawa, all the water flows northwards but no reliance can be placed on the statements - Kiombo [21<sup>st</sup>] is said to be chief of Rua country -

A man asserts that Tanganyika flows Northwards & forms a large water beyond Uganda but no dependance can be placed on the statements of these half Arabs - they pay no attention to anything but ivory and food -

[25<sup>th</sup>] Insama requested the Arabs to give back his son who was captured - some difficulty was made about this by his captor but Hamees succeeded in getting him and about nine others and they are sent off today - we wait only for the people who are scattered about the country it is a wearisome delay but had not this peace been made I could not have ventured to go to Moero - Hamees presented cakes flour - a fowl & leg of goat with a piece of eland meat - this animal goes by the same name here as at Kolobeng - "Lofu" - Nimba

[0307]

[[1]867 [2]6<sup>th</sup> [A]ug] A fig tree here has large knobs on the bark like some species of acacia, and another looks like the Malolo of the Zambesi magnified a yellow wood gives an odour like incense when burned,

A large spider makes a nest inside the huts - It consists of a pile of pure white paper

an inch & half broad stuck flat on the wall -  
under this some forty or fifty eggs are  
placed and then a quarter of an inch of  
thinner paper is put round it apparently to  
fasten the first firmly - When making the  
paper the spider moves itself over the  
surface in wavy lines, and she then sits  
on it with her eight legs spread over all  
for three weeks continuously - catching  
& eating any insects, as cockroaches, that  
come near her nest - After three weeks she  
leaves it to hunt for food but always returns  
at night - The natives do not molest  
it.

A small ant masters the common fly  
by seizing a wing or leg & holding on till the  
fly is tired out - at first the fly can move  
about on the wing without inconvenience  
but it is at last obliged to succumb to an  
enemy very much smaller than itself -

A species of Touraco new to me has a  
broad yellow mask on the upper part of the bill  
and forehead - the topknot is purple the wings  
the same as in other species but the red is  
roseate - the yellow of the mask plates is con-  
spicuous at a distance -

A large callosity forms on the shoulders  
of the regular Unyamwesi porters from  
the heavy weights laid on them - I have noticed

[0308]

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[30<sup>th</sup> August 1867] them an inch and a half thick along the top  
of the shoulders - an old man was pointed  
out to me who had once carried full rasilahs  
of ivory from his own country to the coast  
= 175 lbs

We marched today after 3 months & 10 days  
delay - on reaching Londa 2½ hours distant  
we found TipoTipo or Hamide bin Moham  
-ad gone on & followed - passed a fine stream  
flowing SW to the Lofu - TipoTipo gave me a  
fine fat goat.

[31<sup>st</sup>] - pass along a fine undulating district with  
much country covered with forest, but  
many open glades, and fine large trees  
along the water courses - we were on the Nothern

slope of the watershed and could see far-  
crossed two fine rivulets - the oozes still  
full and flowing -

[1<sup>st</sup> Sept 1867] We had to march in the afternoon on  
account of a dry patch existing in the direct  
way - we slept without water though by  
diverging a few miles to the North we should  
have crossed many streams but this is the  
best path for the whole year - two of the Nassick  
boys remained behind - they take advantage  
of our being with Arabs to skulk, and pretend  
to being overladen & say "the English are said  
to be good, but they are not so" - They carry  
about one third of a slave's load - one of them  
was offended because his very light load was  
increased by three pounds of beads -

Baraka went back to TipoTipo's village thus  
putting his intention of begging among the  
Arab slaves into operation - He has only  
one complaint & that is dislike to work He  
tried perseveringly to get others to run away  
with him - lost the medicine box, six table cloths

[0309]

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[Sept 1867] and all our tools by giving his load off to a  
country lad while he went to collect mushrooms  
He will probably return to Zanzibar & be a  
slave to the Arab slaves after being a perpetual  
nuisance to us for upwards of a year -

When we reached the ford of the Lofu we  
found that we were at least a thousand feet  
below Chitimba's - the last six hours of our  
march were without water but when near to  
Chungu's village at the ford we came to fine  
flowing Rivulets some ten feet or so broad -  
- Here we could see Westwards and Northwards  
the long lines of hills of denudation in Insama's  
country which till lately was densely peopled -  
Insama is of the Babemba family  
Kasonso - Chitimba - Kiwe - Urongwe are equals &  
of one family - ^ Urungu - Chungu is a pleasant person  
& liberal according to his means - Large game  
very abundant through all this country -

The Lofu at the ford was 296 feet - the  
water flowing briskly over hardened sandstone  
flag and from thigh to waist deep - Elsewhere  
it is a little narrower but not passable except by canoes -

[[...]] Went seven hours West of Lofu to a village called Hara, one of those burned by Hamees because the people would not take a peaceful message to Insama - This country is called Itawa and Hara is one of the districts - We waited at Hara to see if Insama wished us any nearer to himself - He is very much afraid of the Arabs, and well he may be for he was until lately supposed to be invincible - He fell before twenty muskets, and this has caused a panic throughout the country - The country is full of food though the people have nearly all fled - the ground nuts are growing again from want of reapers and 300 people living at free quarters make no impression on the food

[0310]

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[9<sup>th</sup> Sept 1867] Went three hours West of Hara & came to Insama's new stockade built close by the old one burned by TipoTipo as Hamdi bin Mohama's was named by Insama - I sent a message to Insama & recieved an invitation to come & visit him but bring no guns - a large crowd of his people went with us and before we came to the inner stockade they felt my clothes to see that no firearms were concealed about my person - When we reached Insama we found a very old man with a good head & face and a large abdomen shewing that he was addi[...]-cted to Pombe - His people have to carry him - I gave him a cloth and asked for guides to Moero which he readily granted - and asked leave to feel my clothes and hair, I advised him to try & live at peace, but his people were all so much beyond the control of himself & [the] headman that at last after scolding them he told me that he would send for me by night, and then we could converse, but this seems to have gone out of his head - He sent me a goat, flour & Pombe and next day we returned to Hara -

Insama's people have generally small well chiselled features, and many are really handsome and have nothing of the West Coast negro about them but they file their teeth to sharp points and greatly disfigure their mouths - The only difference between them & Europeans is the colour - many of the men have very finely



formed heads and so have the women, and  
the fashion of wearing the hair sets off their fore[-]  
heads to advantage - the forehead is shaved  
off to the crown the space narrowing as it goes  
up - then the back hair is arranged into knots  
of about ten rows

[0311]

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[[...] <sup>th</sup> [Se]pt [1]867] Some people of Ujiji had come to Insama's to  
buy ivory with beads but finding that the Arabs  
had forestalled them in the market they intend to  
return in their dhow ^ or rather canoe which is manned by about  
fifty hands - My goods are reported safe, and the  
meat of the buffaloes which died in the way  
is there and sun dried - I sent a box containing  
papers books & some clothes chiefly because the  
Nassick boys who carried it always remained  
behind, and made the box an excuse -

[14<sup>th</sup>] I remained at Hara, because I was ill and  
then Hamees had no confidence in Insama  
because he promised his daughter to wife by  
way of cementing the peace, but had not given  
her - Insama also told Hamees to stay at  
Hara and he would send him ivory for sale  
but none came, Nor do people come here  
to sell provisions as they do elsewhere - so Hamees  
will return to Chitimba's to guard his people &  
property there, and send on Syde Hamidi & his  
servants to Lopere, KaBuire & Moero to buy ivory  
He advised me to go with them as he has no  
confidence in Insama - Hamidi thought that  
this was the plan to be preferred, it would be  
slower as they would purchase ivory in the  
road but safer to pass his country altogether ~~than~~  
than trust myself in his power - the entire  
population of the country has recieved a  
shock from the conquest of Insama - and  
their views of the comparative values of  
bows and arrows & guns have undergone  
a great change - Insama was the Napoleon  
of their countries - no one could stand before  
him - Hence the defeat of the invincible Insama  
has caused a great panic - the Arabs  
say that they lost about fifty men in all  
Insama must have lost at least an equal

[0312]

[Sept 14<sup>th</sup> 1867] number - The people seem intelligent and will no doubt act on the experience so dearly bought -

In the midst of the doubts of Hamees a daughter of Insama came this afternoon to be a wife and cementer of the peace, she came riding "pic a back" on a man's shoulders a nice modest good looking young woman, her hair rubbed all over with "Nkola" a red pigment made from the camwood, and much used as an ornament, she was accompanied by about a dozen young and old female attendants each carrying a small basket with some provisions as cassava, groundnuts &c the Arabs all dressed in their finery - the slaves in fantastic dresses, flourished swords fired guns & yelled, When she was brought to Hamees' hut she descended & with her maids went into the hut - she & her attendants had all small neat features - I had been sitting with Hamees & now rose up & went away, as I passed him He spoke thus to himself "Hamees Wodin Tagh! see to what you have brought yourself" -

[15<sup>th</sup>] A guide had come from Insama to take us to the countries beyond his territory, Hamees set off this morning with his new wife to his father in law, but was soon met by his messenger who said that he was not ^ yet to come, We now sent for all the people who were out to go West or North West without reference to Insama -

[16<sup>th</sup> 17<sup>th</sup>] Hamidi went to Insama to try & get guides but Insama would not let him come into his stockade unless he came up to it without either gun or sword - Hamidi would

[0313]

[[1]7<sup>th</sup> [Se]pt [18]67] not go in on these conditions but Insama promised guides, and they came after a visit by Hamees to Nsama which he paid without [[1]8<sup>th</sup>] telling any of us - He is evidently ashamed of his father in law -

[[1]9] Those Arabs who despair of ivory invest their remaining beads & cloth in new slaves

[[2]0<sup>th</sup>] I had resolved to go to Nsama's and thence to Moero today, but Hamees sent to say that men had come and we were all to go with them on the 22<sup>d</sup> Insama was so vacillating that I had no doubt but this was best -

[[2]1<sup>st</sup>] Hamees wife seeing the preparations that were made for starting thought that her father was to be attacked, so she her attendants and the guides decamped by night - [...] Hamees went again to Insama & got other guides to enable [22<sup>nd</sup>] us to go off at once -

We went North for a couple of hours then descended into the same ^ valley as that in which I found Insama - This valley is on the slope of the watershed & lies East and West - a ridge of dark red sandstone ^ covered with trees forms its side on the South - other ridges like this make the slope have the form of a stair with huge steps the descent is gradually lost as we insensibly climb up the next ridge - the first plain between the steps is at times swampy and the paths are covered with the impressions of human feet which being hardened by the sun making walking on their uneven surface very difficult - Mosquitos again - We had lost them during our long stay on the higher lands behind us

[[2]3] A fire had broken out the night after we left Hara, and the wind being strong it got the upper hand and swept away at once the whole of the temporary village of dry straw huts - Hamees lost all his beads, guns powder

[0314]

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[23<sup>d</sup> Sept<sup>r</sup> 1867] & cloth except one bale - News came this morning and prayers were at once offered for him with incense, some goods will also be sent as a little incense was - the prayer book was held in the smoke of the incense while the responses were made - These Arabs seem to be very religious in their way - the prayers were chiefly to "Harasji" some relative of Mohamad -

[24<sup>th</sup>] Roused at 3 AM to be told that next stage had no water and we should be oppressed with the midday heat if we went now. We were to go at 2 PM - Hamidi's wife being ill yesterday put

a stop to our march in that afternoon - After the first hour we descended from the ridge to which we had ascended - we had then a wall of tree covered rocks on our left of a more than a thousand feet in altitude - After flanking it for a while we went up, and then along it Northwards till it vanished in forest, slept without a fresh supply of water - Two of my attendants stole my water, and then when it was expended came and begged some to put me off my gaurd as to who the culprits were. I saw them stealing it. Some are slaves in heart - and mind in spite of all that has been done for them at the Government school, feeding clothing, educating, baptizing, confirming -

[25<sup>th</sup>] Off at 5.30 AM through the same well grown forest we have passed, came to a village stockade, gates shut & men all outside in fear of the Arabs - then descended from the ridge on which it stood about 1000 feet into an immense plain with a large river in the distance some ten miles off - Another of my attendants lay down & pretended that he had too heavy a load - This was to excite the pity

[0315]

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[[2]5<sup>th</sup> Sept 1867] of the Arabs & said to them "They say that the English are good but they are not good" &c the Arabs laughed & advised me to get other carriers as soon as I could - They never carry half a slaves load yet always grumble and skulk - Another seeing the success of this - sat down and said that he had a sore eye but forgot it for when the Arabs came up he held up his legs saying that he could not walk - Syde gave his box to a little boy who ran off with it on his head -

[[2]6<sup>th</sup>] Two & a half hours brought us to the large river we saw yesterday - It is more than a mile wide & full of Papyrus and other aquatic plants - It was very difficult to ford as the Papyrus roots are hard to the bare feet, and we often plunged into holes up to the waist - a loose mass floated in the middle of our path - one could sometimes get on along this while it bent & heaved under the weight but through it one would plunge & find great difficulty to get out - the water under this was very cold from evaporation - It took an hour and a half to cross

it - It is called Chisera and winds to the  
 West to fall into ~~Mefure~~Kalongosi and Moero - on many animals as  
 Elephants - Tahetsis - zebras - buffaloes graze on  
 the long sloping banks of about  $\frac{1}{4}$  of a mile  
 down while the ranges of hills we crossed as  
 mere ridges now appear behind us in the  
 South - People numerous and friendly,  
 [[2]7<sup>th</sup>] one elephant was killed - we remained to  
 take the ivory from the dead beast - buffaloes  
 and zebras were also killed - It was so cloudy  
 that no observations could be taken to  
 determine our position - but Chisera  
 rises in Lopere - Further West it is free  
 of Papyrus and canoes are required to  
 cross it

[[2]8] Two hours North brought us to the Kamosenga

[0316]

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[a river] eight yards wide of clear water ran strongly  
 [29<sup>th</sup>] among aquatic plants - Hippopotami buffalo  
 & zebra abundant - This goes into the Chisera  
 Eastwards - country flat & covered with  
 dense tangled bush - Cassias & another  
 tree of the pea family are now in flower &  
 perfume the air - other two hours took us  
 round a large bend of this river -

[30 Sept 1867] We crossed the Kamosenga or another but  
 a small stream near hills & reach Karunga's  
 Kamosenga divides Lopere from Kawa,  
 the latter being Insama's country - Lopere  
 is North West of it -

[1<sup>st</sup> Oct 1867] Karungu was very much afraid of us  
 he kept everyone out of his stockade at first,  
 but during the time the Arabs sent forward  
 to try & conciliate other chiefs he gradually  
 became more friendly - He had little ivory  
 to sell, and of those who had Mtete ^ or Mtema seemed  
 inclined to treat the messengers roughly -  
 men were also sent to Insama asking him  
 to try and induce Mtema and Chtkongo to be  
 friendly & sell ivory and provisions, but  
 Insama replied that these chiefs were not  
 now under him, and if they thought themselves strong  
 enough to contend against guns he had nothing  
 to say to them - Other chiefs threatened to run  
 away as soon as they saw the Arabs approach[-]  
 -ing - these were assured that we meant to pass

through the country alone - and if they gave no guides to shew us how, we should avoid the villages altogether & proceed to the countries where ivory was to be bought - The panic was too great, no one would agree to our overtures, and at last when we did proceed one on the River Chome fulfilled his threat & left us three empty villages there were no people to see though the granaries

[0317]

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[Oct<sup>r</sup> 4 1867] were crammed, and it was impossible to prevent the slaves from stealing - When Chikongo heard TipoTipo's message about buying ivory he said "and when did TipoTipo place ivory in my country that he comes seeking it" - yet he sent a tusk & said that is all I have, and he is not to come here - Their hostile actions are caused principally by fear - If Insama could not stand before the Malongwana or traders how can we face them - I wished to go on to Moero, but all declare that our ten guns would put all the villages to flight - they are terror struck - first rains of the season on the 5<sup>th</sup> -

[10<sup>th</sup>] Had a long conversation with Syde - he thinks that the sSun rises and sets because the Koran says so, and he sees it - He asserts that Jesus foretold the coming of Mohamad - and that it was not Jesus who suffered on the cross but a substitute, it being unlikely that a true prophet would be put to death so ignominiously - He does not understand how we can be told that our saviour died for our sins - [12] An elephant killed by TipoTipo's men - It is always clouded over & often not a breath of air stirring -

[16<sup>th</sup>] A great many of the women of this district & of Lopere have the swelled Thyroid gland called Goitre or Derbyshire neck - men too appeared with it, and they in addition have Hydrocele of large size

An Arab who had been long ill at Chitimba's died yesterday and was buried in the evening - no women allowed to come near - A long silent prayer was uttered over the corpse when it was laid beside the grave, and then a cloth was held over the grave as men in it deposited the remains beneath sticks placed slanting on the side of the bottom of the grave - This keeps the

earth from coming directly into contact with the  
body -

[0318]  
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[1867 Oct<sup>r</sup> 18<sup>th</sup>] A feast was made by the friends of the departed  
and portions sent to all who had attended the  
funeral - I got a good share -

The last we heard of Insama was that he would  
not interfere with Chikongo - Two wives beat  
drums & he dances to them - He is evidently in his  
dotage - We hear of many Arabs in the West of  
us -

[20<sup>th</sup>] (very ill - am always so when I have no work  
sore bones - much headache - then lost power  
over the muscles of the back as at Liemba - Urine in  
dribbles - no appetite & much thirst - Fever un-  
influenced by medicine)

[21<sup>st</sup>] Syde sent his men to build a new but in a  
better situation - I hope it may be a healthful  
[22] one for me - the final message from Chikongo  
was a discouraging one - no ivory - the Arabs  
however go West with me as far as Chisawe's  
He being accustomed to Arabs from Tangan[-]  
yika will give me men to take me on to  
Moero - the Arabs will then return and  
we move on -

[23<sup>d</sup>] TipoTipo gave Karingu some cloth and this  
chief is "looking for something" to give him in  
return, this detains us one day more -

[24<sup>th</sup>] When a slave wishes to change his master  
he goes to one whom he likes better & breaks  
a spear or a bow in his presence - the  
transference is irrevocable - this curious  
custom prevails on the Zambesi, and also  
among the Wanyamwesi - if the old master  
wishes to recover his slave the new one  
may refuse ^ to part with him except when he gets his full  
price - A case of this kind happened here  
yesterday -

[25<sup>th</sup>] Authority was found in the Koran for  
staying one day more here - This was very

[0319]

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[[2]5<sup>th</sup> [O]ct<sup>r</sup> [1]867] trying - but the fact was our guide from Hara

hither had enticed a young slave girl to run away & he had given her in charge to one of his countrymen, who turned round and tried to secure her for himself - and gave information about the other enticing her away - nothing can be more tedious than the Arab way of travelling

[26] We went S.W. for five hours through an undulating well wooded & well peopled country The large game numerous - several trees give out when burned very fine scents others do it when cut - Euphorbias abundant - we slept by a torrent which had been filled with muddy water by late rains - It thunders every afternoon and rains somewhere as regularly as it thunders but these are but partial rains - they do not cool the earth nor fill the cracks in it of the dry season -

[27] off early in a fine drizzling rain which continued for two hours - came onto a plain about 3 miles broad full of large game - These plains are swamps at times, and they are flanked by ridges of denudation some 200 or 300 feet above them & covered with trees

[Drawing of hills.]

These ridges are generally hardened sandstone marked with madrepores, and masses of brown Haematite - It is very hot, and we become very tired - There is no system in the Arab marches - the first day was five hours this 3  $\frac{3}{4}$  hours - Had it been reversed - short marches during the first days & longer afterwards inure the muscles to the exertion - a long line of heights on our South, point to the valley of Insama

[28] Five hours brought us to the Choma river & the villages of Chifupa but as already mentioned chief & people had fled, and no persuasion

[0320]

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[28<sup>th</sup> Oct<sup>r</sup> 1867] could prevail on them to come & sell us food - we shewed a few who ventured to come among us what we were willing to give for flour but they said, yes we will call the women, & they will sell - none came

[29<sup>th</sup>] Rested all day on the banks of the Choma which is a muddy stream coming from



the North & going to the South West to join the Chisera - it has worn itself a deep bed in the mud of its banks & is 20 yards wide & in some spots waist deep at other parts it is unfordable - It contains plenty of fish and hippopotami & crocodiles abound, I bought a few ground nuts at an exorbitant price - the man evidently not seeing that it would have been better to part with more at a lower price than run off & have all to be eaten by the slaves -

[30<sup>th</sup>] Two ugly images were found in huts built for them - they represent in a poor way the people of the country, and are used in rain making & curing the sick ceremonies - this is the nearest approach to idol worship I have seen in the country -

[31<sup>st</sup>] - We marched over a long line of hills on our West & in five & a half hours came to some villages where the people sold us food willingly and behaved altogether in a friendly way - We were met by a herd of buffaloes but Syde seized my gun from the boy who carried it and when the animals came close past me I was powerless, and not at all pleased with the want ^ of good sense shewn by my usually polite Arab friend

[Note] - The Choma is said by Mohamad bin Saleh to go into ~~Tanganyika~~ ? ? It goes to Kalongosi

[0321]

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[[1]<sup>st</sup> Nov [1]867] Came along between ranges of hills considerably higher than those we have passed in Itawa or Insama's country, and thickly covered with trees ^ some in full foliage, and some putting forth fresh red leaves - the hills are about 700 or 800 feet above the valleys - This is not a district of running rills - We crossed three sluggish streamlets knee deep - Buffaloes very numerous - the Ratel covers the buffalo droppings with earth in order to secure the scavenger beetles which bury themselves therein without rolling a portion away as usual - built our sheds on a hill side - our course was West & 6 ½ hours -

[2<sup>d</sup>] Still in the same direction, and in an open valley remarkable for the numbers of a small Euphorbia which we smashed at every step crossed a small but strong rivulet the Lipande

going West to Moero - then an hour afterwards  
crossed it again now 20 yards wide & knee deep  
After descending from the tree covered hill which  
divides Lipande from Luao we crossed the  
latter to sleep on its Western bank - country very  
richly wooded with trees of a large size,  
the hills are granite now and a range on our  
left from 700 to 1500 feet high goes on all the  
way to Moero

These valleys along which we travel are  
beautiful - green is the prevailing colour  
but the clumps of trees assume a great variety  
of forms, and often remind one of English  
Park scenery - the long line of slaves & carriers  
brought up by their Arab employers adds life  
to the scene - They are in three bodies, and  
number 450 in all Each party has a guide  
with a flag, and when that is planted all  
that company stops till is it lifted, and  
a drum is beaten and a kudu's horn sounded

[0322]

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[2 Nov<sup>r</sup> 1867] one party is headed by about a dozen leaders  
dressed with fantastic head gear of feathers  
and beads - red cloth on the bodies & skins cut  
into strips & twisted - they take their places in  
line - the drum beats - the horn sounds harshly  
and all fall in - These sounds seem to awaken  
a sort of Esprit de Corps in those who have  
once been slaves - my attendants though lazy  
to the last degree when called on ^ by me to get up and  
be ready to march ^ now jumped up & would scarce  
allow me time to dress when they heard the sound  
of their childhood, and all day they were among  
the foremost - one said to me "that his feet were  
rotten with marching" and this though told that  
they were not called on to race along like slaves  
the Africans cannot stand sneers, When any  
mishap happens in the march, as when a  
branch tilts a load off a man's shoulder all  
who see it set up as a yell of derision, if any  
things is accidentally spilled, or if one is tired  
and sits down the same yell greets him, and  
all are excited thereby to exult themselves, they  
hasten on with their loads, and hurry into the  
sheds they build - the masters only bringing  
up the rear, and helping anyone who may

be sick - The distances travelled were quite as much as masters or we could bear - Had frequent halts - as a half for a quarter of an hour, at the end of every hour or two been made but little distress would have been felt, but five hours at a stretch is more than men can bear in a hot climate - the female slaves held on bravely - nearly all carried loads on their heads - the head or lady of the party who is also the wife of the Arab was the only exception - she had a fine white shawl - with ornaments of

[0323]

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[[...] Nov<sup>r</sup> [18]67] gold and silver on her head - These ladies had a jaunty walk, and never gave in on the longest march - many pounds weight of fine copper leglets above the ankles seemed only to help the swag of their walk - As soon as they arrive at the sleeping place they begin to cook - and in this art they shew a good deal of expertness making savoury dishes for their masters out of wild fruits and other not very likely materials.

[[...] Nov<sup>r</sup>] The ranges of hills retire as we advance - soil very rich - At two villages the people did not want us so we went on & encamped near a third Kabwakwa ^where a son of Mohamad bin Saleh with a number of Wanyamwesi lives - the chief of this part is Muabo, but we did not see him - people brought plenty of food for us to buy - the youths father is at Cazembe's the country people were very much given to falsehood - Every place enquired for was near Ivory abundant provisions of all sorts cheap and plenty - our headmen trusted to the statements of this young man rather, and he led them to desist going further - Rua country was a he said - it is but 3 days off month distant ^& but little ivory there - (We saw it after three days) no ivory at Cazembe's or here in Buire or Kabuire - He was right as to Cazembe Letters however had come from Hamees with news of a depressing nature. Chitimba was dead, and so was Mambwe - Chitimbais people are fighting for the chieftainship, Great hunger prevails there now - the Arabs having bought up all the food - Moriri

a chief dispossessed of his country by In-sama wished Hamees to restore his possessions, but Hamees said that he had made peace and would not interfere.

[0324]

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[4<sup>th</sup> Nov<sup>r</sup> 1867] The unfavourable news from a part where the chief results of their trading were deported made Syde & Tipotipo decide to remain in Buire only ten or twenty days, send out people to buy what ivory they could find & then retire.

As Syde & Tipotipo were sending men to Cazembe for ivory I resolved to go thither first instead of shaping my course for Ujiji

Very many cases of goitre in men and women here - I see no reason for it. this is only 3350 feet above the sea -

[7<sup>th</sup>] Start for Moero, convoyed by all the Arabs for some distance - They have been extremely kind - We draw near to the mountain range on our left called Kakoma, and sleep at one of Kaputa's villages our course now being nearly South -

[8<sup>th</sup>] Villages are very thickly studded over the valley formed by Kakoma range & another at a greater distance on our right - 100 or 200 yards is a common distance between these villages which like those in Londa or Lunda are all shaded with trees of a species of Ficus Indica - one of these villages belonged to Puta, and this Puta the paramount chief sent to say, that if we slept there & gave him a cloth he would send men to conduct us next day & ferry us across. I was willing to remain but his people would not lend a hut. so we came onto the Lake & no Ferry. Probably he thought that we were going across the Lualaba into Rua -

Lake Moero seemed of goodly size and is flanked by ranges of mountains on the East and West - Its banks are

[0325]

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[[...]<sup>th</sup> Nov 1867] of coarse sand and slope gradually down to the water - outside these banks stands a thick belt of tropical vegetation in which fishermen build their huts - The country called Rua lies on the West, and is seen as a lofty range of dark mountains - Another range of less height, but more broken, stands along the Eastern shore, and in it lies the path to Cazembe - We slept in a fisherman's hut on the North Shore - They brought a large fish called Monde for sale - It has a shiny skin and no scales - a large head with tentaculae like the siluridae and large eyes - The large gums in its mouth have a brush like surface like a whale's in miniature - It is said to eat small fish - A bony spine rises on its back I suppose for defence - It is 2 ½ inches long and as thick as a quill - they are very retentive of life.

The Northern shore has a fine sweeplike an inbent bow, and round the Western end flows the water that makes the river Lualaba, which before it enters Moero is the Luapula, and that again if the most intelligent reports speak true, is the Chambeze before it enters Lake Bemba or Bambeolo

[[...]<sup>th</sup>] We came along the North shore till we reached the Eastern flanking range then ascended & turned South - people very suspicious shutting their gates as we drew near - We were alone and only nine persons in all but they must have had reason for fear. One headman refused us admission then sent after us saying that the man who had refused admission was not the chief He had come from a distance & had just arrived

[0326]  
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[9<sup>th</sup> Nov<sup>r</sup> 1867] It being better to appear friendly than otherwise, we went back, and were well entertained, Provisions were given when we went away, Flies abound & are very troublesome. They seem to be attracted by the great numbers of fish caught The people here are Babemba but beyond the river Kalongosi they are all Balunda

A trade in salt is carried on from different

salt springs & salt mud to Lunda & elsewhere  
 We meet parties of salt traders daily, and  
 they return our salutations very cordially  
 rubbing earth on the arms. We find  
 our path to lie between two ranges of mountains  
 one flanking the Eastern shore - the other about  
 3 miles more inland, and parallel to it.  
 They are covered thickly with trees and are of  
 loosely coherent granite - there many villages in  
 the space enclosed by these ranges but all insecure.

[12<sup>th</sup>] We came to the Kalongosi or as the Arabs and  
 Portuguese pronounce it Karungwesi - about 60 yds  
 wide flowing fast over stones - It is deep enough  
 even now when the rainy season is not com-  
 -menced to require canoes - It is said to rise in  
 Kumbi ^ or afar a country to the South East of our ford -  
 Fish in great numbers are caught when ascending  
 to spawn - They are secured by weirs, nets, hooks,  
 Large strong baskets are placed in the rapids, and  
 filled with stones - when the water rises these  
 baskets are standing places for the fisherman  
 to angle or throw their nets - Having crossed  
 the Kalongosi we were now in Lunda or  
 Londa

[13<sup>th</sup>] The Kalongosi went North till it met a large  
 meadow on the shores of Moero, and turning  
 Westwards it entered there - the fisherman gave  
 us the names of 39 species of fish in the  
 Lake - They said that they never cease ascending

[0327]

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[13<sup>th</sup> Nov<sup>r</sup> 1867] the Kalongosi though at times they are more abund[-]  
 -ant than as others.

Monde - Mota - Lasa - Kasibe - Molobe - Lopembe  
 Motoya - Clupansa - Mpifu - Manda - Mpala -  
 Moombo - Mfeu - Mende - sense - Kadea nkololo  
 Etiaka - Nkomo - Lifisha - Sambamkaka - Ntondo  
 Sampa - Bongwe - Mabanga - Kise - Kuanya  
 Nkosu - Pale - Mosungu - Litembwa - Mechebere  
 Hominchia - Sipa - Lomembe - Mokuga -  
 Mironge - Nfindo - Lende -

[[1]4<sup>th</sup>] Being doubtful as to whether we were in the right  
 path sent to a village to enquire. Headman evidently  
 one of the former Cazembe school came to us full of  
 wrath - What right had we to come that way seeing  
 the usual path was to our left - He mouthed some  
 sentences in the pompous Lunda style, but would

not shew us the path, so we left him & after going through a forest of large trees 4 ½ hours South, took advantage of some hut on the Kifurwa R<sup>t</sup> ^built by bark cloth cutters -

[[1]5<sup>th</sup> Kifurwa ] Heavy rains but we went on & found a village surrounded by Cassava fields & next day crossed the Muatoze 25 yards wide & running strongly towards Moero - knee deep - The the R<sup>t</sup> Kibukwa 7 yards wide ~also knee deep going to swell the Muatize - [[1]7<sup>th</sup>] cross a brook Chirongo 1 yard wide & 1 deep but our march was all through well grown forest chief Gum copal trees, and bark cloth trees - The Gum copal is spewed out in abundance after or during the rains from holes a quarter of an inch in diameter made by an insect. In falls and in time sinks into the soil a supply for future generations - The small well rounded features of Insama's country are common here as we observe in the salt traders & villages, Indeed this is the home of the negro, and the Features such as we see in pictures of ancient Egyptians as first pointed out by M<sup>r</sup> Winwood Reade - Sleep by the R<sup>r</sup> Mandapala

[0328]

322

[17<sup>th</sup> Nov<sup>r</sup> 1867] 12 yards wide & knee deep 18<sup>th</sup> Rest by the Kabusi a sluggish narrow rivulet - It runs into the Chungu a quarter of a mile off - the Chungu is broad but choked with trees & aquatic plants - Sapotas - Eschinomen Papyrus & the free stream is 18 yards wide and waist deep - We had to wade about 100 yards thigh & waist deep to get to the free stream

On this the Chungu D<sup>r</sup> Lacerda died - It is joined by the Mandapala & ~~Lunde~~ and flows a united stream into Mo[...]<sup>r</sup>ero. The statements of the people are confused but the foregoing is what I have gleaned from many - There were some Ujiji people with the Cazembe of the time - The Portuguese and Ujijians began to fight, but Cazembe said to them and the Portuguese you are all my guests why should you fight & kill each other - He then gave Lacerda ten slaves and men to live with him & work, as in building huts bringing firewood water & He made similar presents to the Ujijians &c quieted them - Lacerda was but ten days

at Chungu when he died - The place of his death was about 9° 32' and not 8° 43' as in M<sup>r</sup> Arrowsmith's map. - The feud arose from one of Lacerda's people killing an Ujijian at the water - This would be a barrier to their movement

Palm oil trees are common West of the Chungu but more appeared East of it This is remarkable as the altitude above the sea is 3350 feet - It is eaten by the people as very nice & sweet.

Allah is a very common exclamation among all the people West of Insama -

[0329]

323

[[1]9<sup>th</sup> Nov<sup>r</sup> 1867] By advice of a guide we picked up at Kifurwa we sent four fathoms of calico to apprise Cazembe of our coming. the Arabs usually send ten fathoms - In our case a very superfluous notice for Cazembe is said to have telegraphed to by runners at every stage of our progress after crossing the Kalongosi. We remain by the Chungu till Cazembe sends one of his counsellors to guide us to his town. It has been so perpetually clouded over that we have been unable to make out our progress, and the dense forest prevented our seeing Moero as we wished - Rain & thunder perpetually - though the rain seldom fell where we were - saw pure white headed swallows ^ Psolidoprocne Albiceps skimming the surface of the Chungu as we crossed it - the soil is very rich - Cazembe's groundnuts are the largest I have seen & so is the Cassava - I got over a pint of Palm oil for a cubit of calico.

[[2]0<sup>th</sup>] A fine young man whose father had been the Cazembe before this one came to see us. He is in the background now, otherwise he would have conducted us to the village - a son or heir [[2]1<sup>st</sup>] does not succeed to the chieftainship here. The R<sup>r</sup> Lunde was five miles from Chungu - it is 6 yards wide where we crossed it but larger further down - springs were oozing out of its bed. We then entered on a broad plain covered with bush the trees being all cleared off in building a village - When one Cazembe dies the man who succeeds him invariably removes and builds his Pembwe or court at another place When D<sup>r</sup> Lacerda died the Cazembe moved



to near the North end of the Mofwe - There have been seven Cazembe in all - the word means a general

[0330]

324

[21<sup>st</sup> Nov<sup>r</sup> 1867] The plain extending from the Lunde to the town of Cazembe is level and studded pretty thickly with red anthills from 15 to 20 feet high - Cazembe has made a broad path from his town to the Lunde about a mile & half long and as broad as a carriage path - The chief's residence is enclosed in a ~~high~~ wall of reeds eight or nine feet high, and 300 yards square. The gateway is ornamented with about sixty human skulls - a shed stands in the middle of the road before we come to the gate with a cannon dressed in gaudy cloths - a number of noisy fellows stopped our party & demanded tribute for the cannon I burst through them & the rest followed without giving anything - They were afraid of the English - The town is on the East bank of the Lakelet Mofwe and ~~two or three~~ one miles from its Northern end - Mohamad bin Saleh now met us, his men firing guns of welcome - He conducted us to his shed of reception, and then gave us a hut till we could build one of our own - Mohamad is a fine -portly ^black Arab with a pleasant smile, and pure white beard - Mohamad had been more than ten years in these parts and lived with four Cazembes He has considerable influence here and also on Tanganyika -

An Arab trader ^ Mohamad Bogarib who arrived seven days before us with an immense number of slaves presented a meal of vermicelli- oil- and honey - Also Cassava meal cooked so as to resemble a sweet meat - I had not tasted [...]honey or ^sugar since we left Lake Nyassa in September 1866. They had coffee too.

[0331]

325

[[21]<sup>st</sup> [N]ov<sup>r</sup> [18]67] Neither goats sheep nor cattle thrive here, so the people

are shut up to fowls & fish. Cassava is very extensively cultivated - Indeed so generally is this plant grown that it is impossible ^ to know which is town & which is country - every hut has a plantation around it in which is grown Cassava - Holcus Sorghum - maize, beans, nuts.

[[...]<sup>th</sup>] Mohamad gives the same account of the river Luapula & Lake Bemba that Jumbe did, but he adds that the Chambezi where we crossed it is the Luapula before it enters Bemba - ^ or Bandeolo Bangweolo to a coming out of that Lake it goes South a little, then turns round & comes away to the North, as Luapula & without touching the Mofwe, goes into Moero - On emerging thence at the North West and, it becomes Lualaba - goes into Rua - forms a Lake and then goes into another Lake beyond Tanganyika.

The Lakelet Mofwe fills during the rains & spreads ^ Westward much beyond its banks. Elephants wandering in the mud flats covered are annually killed in numbers. If it were connected with the Lake Moero the flood would run off.

Many of Cazembe's people appear with the ears cropped & hands lopped off - The present chief has been often guilty of this barbarity. One man has just come to us without ears or hands - He tries to excite our pity by making a chirruping noise by striking his cheeks with the stumps of his hands.

A dwarf also with backbone broken comes about us - He talks with an air of authority and is present at all public occurrences, The people seem to bear with him - He is a stranger from a tribe in the North and works in his garden very briskly. His height is 3 feet, 9 inches - His name Zofu

[0332]

326

[24<sup>th</sup> Nov<sup>r</sup> 1867] We were called to be presented to Cazembe in a grand reception - A headman stood at the Eastern or principal gate with two large illmade umbrellahs over his head, and all his people behind him. He had to wait for admittance, and so had we till Cazembe had seen our present - This excited Mohamad's anger, and he threatened to go home again, but the gatekeepers who were smeared over with mud entreated him to wait. We had

to wait only two or three minutes, and Cohen admitted into the large square we saw Cazembe seated in front of a gigantic hut with two umbrellahs held over him - Behind him in the doorway of the hut sat his principal wife and a number of maids; On his right sat about 30 men with guns & on his left about 50 squatted, still further off on some 50 yards from his right sat seventy men, and about the ^ same distance off on the left an equal number; Mohamad and I with attendants were placed directly in front of Cazembe but 40 yards off, while behind us and on our right & left we had bands of musicians - A large drum was placed near to us which seemed to have a bell inside, and an open drum beside it were used to direct the ceremonies - Each band of musicians with marimbas, drums an instrument in a bag & a strange shaped drum

[Drawing of a drum.] when called on, walked slowly up to the chief made obeisance to him with their instruments and sat down on his left - I counted the men present before the musicians came up & found them to be about 300 - A group of women came behind the gaze at the spectacle - The whole company might amount to 500 - It certainly did not

[0333]

327

[[2]4<sup>th</sup> Nov<sup>r</sup> [1]867] number 600 in all

Cazembe was clothed in a common blue & white Manchester print edged with red serge, and arranged in large folds so as to resemble crinoline - His arms were encased up to the elbows in sleeves on which different coloured beads were sewed in neat patterns, - lozenge shaped prevailing - His legs were similarly ornamented and the whole part of his ^ head covered in like manner - From the crown arose a circle of yellow feathers (of the Egret or Paddy bird) When called on I saluted him in the English manner. An old counsellor then gave a long account of me which he had gathered from different sources - dwelling particularly on my have passed though Lunde before - That I was not a Portuguese, but an Englishman, and that there were but three sovreigns in the world "Seyed Seyed - The

Queen of England, the King of Rome -" this speech having recieved favourably the old man turned round to me & said that I was free in Cazembe's country to do whatever I liked - Cazembe then rose and went to an inner apartment whiter we followed with the present which had been in his charge all morning. Each article was produced and exhibited in detail - It consisted of eight yards of orange coloured serge - a large blue-white & red table cloth - another large cloth made at Manchester in imitation of West Coast native manufacture - This never fails to excite the admiration of natives and Arabs - lastly a large richly gilded comb of the size & shape worn by ladies 40 or 50 years ago, and an ornament for the neck - As it had been fully explained that my goods were nearly done on account of the length of our journey & were now going to Ujiji for more there was no disappointment - Indeed all the articles were highly

[0334]

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[24<sup>th</sup> Nov<sup>r</sup> 1867] appreciated - I knew what would suit the taste - The value might be £2-10 - He again expressed himself pleased with my visit & present & we came away.

The present Cazembe has a heavy uninteresting countenance without beard or whiskers and somewhat of the Chinese type - His eyes have an outward squint. He smiled but once during the day, and that was pleasant enough, though the cropped ears and cupped hands with human skulls at the gate made me indisposed to look on anything with favour His principal wife came with her attendants, after he had departed to look at the Englishman (Moengerese) she was a fine tall good featured lady with two spears in her hand - The principal men who had come around made way for her and called on me to salute, I did so but she being forty yards off I involuntarily beckoned her to come nearer - this upset the gravity of all her attendants - all burst into a laugh and ran off -

Cazembe's smile was elicited by the dwarf making some uncouth antics before him His executioner also came forward to look,

He had a broad Lunda sword on his arm, and  
a curious scizzor like instrument at his  
neck for cropping ears - on saying to him  
that his was a nasty work he smiled and  
so did many who were not sure of their ears  
a moment - Many men of respectability shew  
that at some former time they have been  
thus punished - Cazembe send us another  
large basket of fire dried fish in addition  
to that sent us at Chungu - 2 baskets of  
flour - one of dried Cassava and a pot of  
pombe or beer - Mohamad who was

[0335]

329

[[2]6Nov<sup>r</sup> [1]867] accustomed to much more liberal Cazembes  
thinks this one very stingy having neither  
generosity nor good sense - As we cannot  
consume all he gives we do not complain.

[[2]7<sup>th</sup>] Cazembes chief wife passes frequently to  
her plantation carried by six or more commonly  
by twelve men in a sort of palanquin - She has  
European features but light brown complexion.  
a number of men run before her brandishing  
swords & battle axes and one beats a hollow instru[-]  
ment

[Drawing of a pant-shaped instrument[?].] giving warning to passengers to clear the  
way - she has two enormous pipes ready filled  
for smoking - she is very attentive to her agriculture  
Cassava is the chief product - sweet potatoes  
maize - Sorghum - Pennisetum - millet, groundnuts.  
cotton. The people seem more savage than any I have  
yet seen - They strike each other barbarously from  
mere wantonness, but they are civil enough to me.

Mohamad bin Saleh proposes to go to Ujiji  
next month - He waited when he heard of our  
coming in order that we might go together - He has  
a very low opinion of the present Cazembe.  
He has been here upwards of ten years & has seen  
four Cazembes - The area which has served  
for building the chief town at different times  
is about 10 miles in diameter. Chungu nearer to  
Mofwe than when we crossed ^ it seems to be that on  
which D<sup>r</sup> Lacerda died - If he had fever it is  
quite excusable that he should make a mistake.

Mofwe is a shallow piece of water about 2  
miles broad or less long full of sedgy islands.

The abodes of waterfowl - some are solid enough  
to be cultivated - the bottom is mud though sandy  
at the East shore - In the rainy season it spreads  
over portions ^ in the West otherwise dry & elephants  
venture in and are killed - It has no

[0336]

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[28<sup>th</sup> Nov<sup>r</sup> 1867] communication with the Luapula; the Lunde  
Chungu & Mandapala are said to join & flow  
into Moero. The fish are in great abundance (Perch)  
on the West side there is a grove of Palm oil  
palms, and beyond ^ West rises along range of  
mountains of the Rua country fifteen or  
twenty miles off

[1<sup>st</sup> Dec<sup>r</sup> 1867] An old man named Perembe is the  
owner of the land on which Casembe  
has built. They always keep up the  
traditional ownership - Munongo is a  
brother of Perembe and he owns the  
country East of the Kalongosi - If anyone  
wished to cultivate land he would apply  
to these aboriginal chiefs for it

[2<sup>d</sup>34<sup>th</sup>] Asked a man from Casembe to guide  
me to South end of Moero. He advised me  
not to go as it was so marshy - the Lunde  
forms a marsh on one side and the Luapula  
lets water percolate through sand & mud and  
so does the Robukwe which makes the  
path often knee deep - He would send men  
to conduct me to Moero a little further  
down. He added besides that we had got very  
little to eat from him and he wanted to give  
more - Moero's South end is about 9° 30' South.

[5<sup>th</sup>] Went to say good bye to Casembe or rather  
have some conversation - advised him  
not to sell his people but he broke off  
into along oration about his power and  
country which Mohamad mocked - He  
lifted up two spears which lay by his  
side several times and Mohamad took  
that as an insult. He wanted to impress  
me with the idea that he was a great  
warrior but he only drove away a son  
of the former Casembe who fled to his arms

[0337]

[[...]<sup>th</sup> Dec<sup>r</sup> 1867] and is there still - He subsequently went West to a people living West of him and killed the owners of the skulls at his gate - He never was checked - has a very uninteresting old China man's face with outward squint of both eyes - a few hairs only on his chin, and his body is long, thin, and bent together with excesses.

[[...]<sup>th</sup>]

Old Perembe is a sensible man - Mohamad thinks him 150 years old. He is always on the side of liberality and fairness - brought me a present of pombe - says that the first Casembe was attracted to Mofwe by the abundance of fish in it - He has the idea of all men being derived from a single pair.

[[...]<sup>th</sup>] It is very cloudy here - no observations can be made as it clouds over every afternoon and night - cleared off last night but intermittent fever prevented my going out

[[...]<sup>3th</sup> [...]<sup>th</sup> [...]<sup>th</sup>] Set in rains - a number of fine young girls who live in Casembe's compound came and shook hands in their way - which is to cross the right over to the your ^left and clasp them then give a few claps with both hands & repeat the crossed clasp they want to tell it to their children [[...]<sup>th</sup>] announced to Cazembe our intention of going away - two traders got the same return present as I did, namely one goat and some fish, meal and Cassava - always ill when not working - was writing letters to be ready when we came to Ujiji. Have been here a month and cannot [[...]<sup>th</sup>] get more than two Lunars. I got alts of the Meridian of stars North & South soon after we came but not lunars - Cazembe sent a big basket of fire dried fish - two pots of beer, and a basket of Cassava - He says we may go when we choose

[0338]

[19<sup>th</sup> Dec<sup>r</sup> 1867] On going to say good bye to Cazembe he tried to be gracious, said that we had eaten but little of his food yet he allowed us to go - He sent for a man to escort us and [22<sup>d</sup>] on the 22<sup>d</sup> we went to Lunde R<sup>r</sup> crossed it and went on to sleep at Chungu closely

the place where Casembe's court stood when  
D<sup>e</sup> Lacerda came - The town was moved  
further West as soon as the D<sup>e</sup> died. There  
are many Palm oil palms about but no  
tradition exists of their introduction.

[23<sup>d</sup>] Crossed the Chungu - rain from above  
and cold & wet ^ to the waist below, as I do not lift my  
shirt - The white skin makes all stare -  
saw black monkeys - Chungu is joined  
by the Kabusi and Mandapala before it  
enters Moero - Casembe said that Lunde  
ran into Mofwe, others denied this, and said  
that it formed a marsh with numbers  
of pools in long grass - It may ooze into  
Mofwe thus - Casembe sent three men to  
guide me to Moero

[24<sup>th</sup>] Drizzly rain and we are in a miserable spot  
by the Kabusi in a bed of brakens four  
feet high. The guides wont stir in this  
weather - gave beads to buy what could  
[25<sup>th</sup>] be got for Christmas - Drizzly showers  
every now and then - soil black mud.

[26<sup>th</sup>] About ten men came as guides and  
as a convoy of honour to Mohamad

[27] In two hours crossed Mandapala now  
waist deep - This part was well stocked  
with people five years ago, but Casembe's  
severity in cropping ears & other mutilation  
selling the children, for slight offences  
made them all flee to neighbouring  
tribes and now though he sent all over  
the country he could not collect a thousand [...]

[0339]  
333

? 8.37. So. Town of Kasembe 10<sup>th</sup> Dec<sup>r</sup> 1867.

? 28.30. E. Lat. 9°37'13" South Long. 28° East. [N 2 Geographical]

[This was not sent because I had no  
paper to copy it - another was written from near Bangweolo in  
July 1868

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The Right Honourable  
The Earl of Clarendon  
footnote My Lord

The first  
opportunity I had of sending a letter to the Coast  
occurred in February last when I was at a E.



village called Molembe. C Lat. 10° 14' S. Long 31° 46'  
 in the country named Lobemba = Lobisa -  
 Lobemba and Ulungu and Itawa - Lunda are the names by  
 which the districts of an elevated region are known between  
 the parallels 11° and 8° South and Meridians 28°-33° long- East  
 the altitude of this upland is from 4000 to 6000  
 feet above the level of the sea - It is generally  
 covered with Forest, well watered by ~~the~~by numerous  
 rivulets - and comparatively cold. The soil is  
 very rich, and yields abundantly wherever cultiv-  
 -ated - This is the watershed between the Loangwa  
 a tributary of the Zambesi, and several rivers  
 which flow towards the North - of the latter  
 the most remarkable is the Chambeze, for  
 it assists in the formation of three Lakes, and  
 changes its name ~~as often~~ three times in the five or six hundred  
 miles of its course.

On leaving Lobemba we entered Ulungu, and  
 as we proceeded Northwards perceived by the  
 barometers and the courses of numerous  
 rivulets that a decided slope lay in that direction.  
 A friendly old Ulungu chief named Kasonso  
 on hearing that I wished to visit Lake Liemba  
 which lies in his country, gave ~~me~~ his son  
 with a large escort to guide me thither, and  
 on the 2<sup>d</sup> April last we reached the brim  
 of the deep cuplike cavity in which the Lake

[0340]

334

[Despatch N° 2] reposes - The descent is 2000 feet, and still  
 the surface of the water is upwards of 2500 feet above  
 the level of the sea - The sides of the hollow  
 are very steep, and sometimes the rocks  
 run the whole 2000 feet sheer down to the  
 water. Nowhere is there three miles of level  
 land from the foot of the cliffs to the shore  
 But ~~both~~ top sides & bottom are covered  
 with well grown wood and grass except  
 where the bare rocks protrude. The scenery  
 is extremely beautiful. The "Aeasy" a stream  
 of 15 yards broad, and thigh deep came down  
 alongside our precipitous path, and formed  
 cascades by leaping 300 feet at a time,  
 These with the bright red of the clay schist  
 among the greenwood trees, made the dullest  
 of my attendants pause & remark with wonder  
 Antelopes, buffaloes, and elephants abound

on the steep slopes, and Hippopotami  
crocodiles and fish swarm in the waters  
Guns are here unknown, and these animals  
may live to old age if not beguiled into  
pit-falls. the elephants sometimes eat the  
crops of the natives and flap their ^ big ears just  
outside the village stockades. One got out  
of our way onto ^ a comparatively level spot.  
and then stood and roared at us, Elsewhere  
they make clear off at sight of man. -

The first village we came to on the  
banks of the Lake had a grove of Palm oil  
and other trees around it - This Palm tree  
was not the dwarf species seen on Lake  
Nyassa - a cluster of the fruit passed  
the door of my hut which required two  
men to carry it - The fruit seemed quite  
as large as those on the West Coast  
most of the natives live on two islands

[0341]

335

[Desp. N° 2] where they cultivate the soil - rear goats, and catch  
fish - The Lake is not large - from 15 to 20  
miles broad and from 30 to 40 long - It is  
the receptacle of four considerable streams,  
and sends out an arm two miles broad to the  
and it may be a branch of that Lake  
N.N.W. it is said, to Tanganyika ^- one of the  
streams, the Lonzua drives a smooth body of water  
into the Lake fifty yards broad and ten fathoms  
deep - bearing on its surface duckweed, and  
grassy islands - I could see the mouths of other  
streams - but got near enough to measure the  
Lofu only, and at a ford fifty miles from  
the confluence it was 100 yards wide, and  
waist deep in the dry season.

We remained six weeks on the shores of the  
Lake trying to pick up some flesh & strength; a  
party of Arabs came into Ulungu after us in  
search of ivory, and hearing that an Englishman  
had preceded them naturally enquired where  
I was. But our friends the Baulungu  
suspecting that mischief was meant stoutly  
denied that they had ever seen anything of  
the sort - and then became very urgent that  
I should go to one of the inhabited islands  
for safety - I regret that I suspected them

of intending to make me a prisoner there  
which they could easily have done by removing  
the canoes - but where the villagers who  
deceived the Arabs told me afterwards with  
an air of triumph how nicely they had  
managed, I saw that they had only been anxious  
for my safety - On three occasions the same  
friendly disposition was shewn, and when  
we went round the West side of the Lake  
in order to examine the arm or branch  
^ above referred to the headman at the confluence of  
the Lofu protested so strongly against my

[0342]

336

[Desp. N° 2] going - the Arabs had been fighting, and I might  
be mistaken for an Arab & killed that I felt  
half inclined to believe him - Two Arab  
slaves entered the village the same afternoon  
in search of ivory and confirmed all he had  
said - We now altered our course intending  
to go South about the district disturbed by  
the Arabs. When we had gone sixty miles  
we heard that the head quarters of the Arabs  
were twenty two miles further - They had found  
ivory very cheap, and pushed onto the West  
till attacked by a chief named Insama  
whom they beat in his own stockade - they  
were not at a loss which way to turn -  
on reaching Chitamba's village (Lat. 8° 57' 55  
Long 30° 20' East) I found them about 600  
in all, and on presenting a letter I had  
from the Sultan of Zanzibar was immediately  
supplied with provisions, beads & cloths  
They approved of my plan of passing to the  
South of Insama's country, but advised  
waiting till the effect of punishment which  
the Baulungu had resolved to inflict on  
Insama for breach of public law were known  
It had always been understood that whoever  
brought goods into the country was to be  
protected - and two hours after my arrival  
at Chitamba's the son of Kasouso our  
guide, marched in with his contingent.  
It was anticipated that Insama might flee -  
If to the North, he would leave me a free  
passage through his country - if to the South  
I might be saved from walking into his

hands - But it turned out that Insama  
was anxious for peace - he had sent two  
men with elephants tusks to begin a  
negotiation, but treachery was suspected [...]

[0343]

337

[Desp. N° 2] they were shot down - another effort was  
made with ten goats & repulsed - this was much  
to the regret of the head Arabs - It was fortunate  
for me that the Arab goods were not all  
sold for Lake Moero lay in Insama's  
country, and without peace no ivory could  
be bought, nor could I reach the Lake - The  
peace making was, however, a tedious process  
occupying three and a half months - drinking  
each other's blood - This, as I saw it West of  
this in 1854 not more is horrible than the  
thirtieth dilution of Deadly Nightshade or Strychnine  
is in Homeopathy - I thought that I could  
easily swallow that, but not the next means of  
cementing the peace - marrying a black wife.  
Insama's daughter was the bride, and she turned  
out very pretty - she came riding pig a back  
on a man's shoulders - This is the most  
dignified conveyance that chiefs and their families  
can command - She had ten maids with  
her, each carrying a basket of provisions,  
and all having the same beautiful features as  
herself - she was taken by the principal Arab,  
but soon shewed that she preferred her father  
to her husband, for seeing preparations made  
to send off to purchase ivory she suspected  
that her father was to be attacked and made  
her escape - I then visited Insama, and  
as he objected to many people coming  
near him took only three of my eight  
attendants - His people were very much  
afraid of fire arms, and felt all my  
clothing to see if I had any concealed on  
my person. Insama is an old man  
with head and face like those sculptured  
on the Assyrian monuments - He has  
been a great conqueror in his time

[0344]

338

[Des No 2] and with bows and arrows was invincible  
He is said to have destroyed many native  
traders from Tanganyika but twenty Arab  
guns made him flee from his own stockade  
and caused a great sensation in the country  
He was much taken with my hair, and  
woolen clothing, but his people heedless of  
his scolding so pressed upon us that we  
could not converse, and after promising  
to send for me to talk during the night our  
interview ended - He promised guides  
to Moero, and sent us more provisions  
than we could carry, but shewed so much  
distrust that after all we went without  
his assistance.

Insama's people are particularly handsome  
many of the men have as beautiful heads  
as one could find in an assembly of  
Europeans - All have very fine forms  
with small hands and feet - None of  
the West Coast ugliness from which most  
of our ideas of the negroes are derived is  
here to be seen - No prognathous jaws  
nor Lark heels offended the sight - my  
observations deepened the impression  
first obtained from the remarks of Mr  
Winwoode Reade that the typical Negro  
is seen in the ancient Egyptian, and  
not in the ungainly forms which grow  
up in the unhealthy swamps of the West  
Coast - Indeed it is probable that this  
upland forest region is the true home  
of the negro - The women excited the  
admiration of the Arabs - they have  
fine small well formed features -  
their great defects is one of fashion  
which does not extend to the next tribe

[0345]

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[Des No 2] they file their teeth to points - the hussies ! -  
and that makes their smile like that of the  
Crocodile -

Insama's country is called Itawa  
and his principal town is in Lat 8° 55' South  
and Long. 29° 21' E. From the large population  
he had under him, Itawa is in many parts

well cleared of trees for cultivation, and it is lower than Ulungu being generally about 3000 feet above sea - Long lines of tree covered hills raised some 600 or 700 feet above their valleys of denundation prevent the scenery from being monotonous - Large game is abundant Elephants buffaloes and zebras grazed in large numbers on the long sloping banks of a river called Chisera a mile and a half broad - In going North we crossed this river or rather marsh which is full of Papyrus plants & reeds - our ford was an elephants path, and the roots of the Papyrus though a carpet to these animals were sharp and sore to feet usually protected by shoes, and often made us shrink and flounder into holes chest deep - the Chisera forms a larger marsh West of this ~~which took us an hour and a half to ford~~, and it gives off its water to the Kalongosi a feeder of Lake Moero -

The Arabs sent out men in all directions to purchase ivory, but their victory over Insama had created a panic among the tribes which no verbal assurances could allay - If Insama had been routed by 20 Arab guns no one could stand before them but Kasembe - and Kasembe had issued strict orders to his people not to allow the Arabwho fought Isama to enter his country - they did not attempt to force

[0346]

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their way but after sending friendly messages and presents to different chiefs which these were not cordially recieved, turned off in some other direction, and at last despairing of more ivory turned homewards - From first to last they were extremely kind to me and shewed all due respect to the Sultan's letter - I am glad that I was witness to their mode of trading in ivory and slaves - It formed a complete contrast to the atrocious dealings of the Kilwa traders who are supposed to be, but are not, the subjects of the same Sultan - If one wished to depict the slave trade in its most attractive, or rather, least objectionable form, he would accompany

these gentleman subjects of the Sultan of Zanzibar - If he would describe the land traffic in its most disgusting phrases he would follow the Kilwa traders along the road to Nyassa, of the Portuguese half-castes from Tette to the river Shire -

Keeping to the North of Insama all together and moving Westwards ~~w~~our small party reached the North end of Moero on the 8<sup>th</sup> November last - There the Lake is a goodly piece of water twelve or more miles broad, and flanked on the East and West by ranges of lofty tree covered mountains, the range on the West is the highest and is part of the country called Rua - Moero gives off a river at its North West end called Lualaba and receives the River Kalongosi (pronounced by the Arabs Karungosi) on the East near its middle, and the rivers Luapula ^ and at its Rounkwe Southern extremity the point of most interest in Lake Moero is that it forms one of a chain

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of Lakes connected by a river some 500 miles in length - First of all the Chambeze rises in the country of Mambwe N.E. of Molembe - it then flows South West and West till it reaches Lat. 11° South and Long. 29° East where it forms Lake Bemba ^ or Bambedo - emerging thence it assumes the new name Luapula - ~~which~~ and comes down here to fall into Moero - on going out of this Lake it is known by the name Lualaba as it flows N.W. in Rua to form another Lake with many islands called Urenge or Ulenge - Beyond this, information is not positive as to whether it enters Tanganyika or another Lake beyond that - When I crossed the Chambeze, the similarity of names led me to imagine that this was a branch of the Zambesi - the natives said "N° - this goes South West and forms a very large water there" - but I had become prepossessed with the idea that Lake Liemba was that Bemba of which I had heard in 1863 - and we had been so starved in the South that I gladly set my face North - the river like prolongation

of Lake Liemba might go to Moero, and then I worked my way to this Lake when I could not follow the arm of Liemba - Since coming to Cazembe's the testimony of natives and Arabs has been so united and consistent - that I am but ten days from La[...]<sup>ke</sup> Bemba ^ or Bambeolo that I cannot doubt its accuracy - I am so tired of exploration without a word from home or anywhere - else ^ for two years that I must go to Ujiji or Tanganyika for letters before doing anything else - the banks and country adjacent to Lake Bambeolo are reported to be ^ now very muddy and very unhealthy - ^ I have no medicine the inhabitants suffer greatly from swelled thyroid gland or Derbyshire neck, and Elephantiasis and this is the rainy season & very un[...]safe for me -

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When at the lower end of Moero we were so near Kasembe that it was thought well to ascertain the length of the Lake, and see Kasembe too - We came up between the double range that flanks the East of the Lake, but mountains, and plains are so covered with well grown forest that we could seldom see it - We reached Kasembe's town on the 28<sup>th</sup> Nov<sup>r</sup> It stands near the North end of the Lakelet Mofwe - this is from one to three miles broad and some six or seven long - it is full of sedgy islands and abounds in fish the country is quite level but fifteen or twenty miles West of Mofwe we see a long range of the mountains of Rua - Between this range and Mofwe the Luapula flows the Lake called Moero okata = the great Moero past into ~~Moero~~ - Moero ^being about fifty miles long - the town of Kasembe covers ~~about~~ a mile square of cassava plantations the huts being dotted over that space - some have square enclosures of reeds but no attempt has been made at arrangement, it might be called a rural village rather than a town - no estimate could be formed by counting the huts, they were so irregularly planted, and hidden by Cassava but my impression from other collections of huts was that the population was under a thousand souls - The court



or compound of Kasembe - some would call it, a palace, is a square enclosure of 300 yds by 200 yds - it is surrounded by a hedge of high reeds - inside, where Kasembe honoured me with a grand reception, stands a gigantic hut for Kasembe, and a score of small huts for domestics - the Queen's hut stands

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behind that of the chief with a number of small huts also - Most of the enclosed space is covered with a plantation of Cassava - "curcas pungans" - and cotton - Kasembe sat before his hut on a square seat placed on Lion and leopard skins - He was clothed in a coarse blue and white Manchester print edged with red baize, and arranged in large folds so as to put on wrong side foremost look like a crinoline - His arms legs & head were covered with sleeves - leggings & cap made of various coloured beads in neat patterns. a crown of yellow feathers surmounted his cap - Each of his head-men came forward shaded by a huge ill made umbrellah, and followed by his dependants - made obeisance to Kasembe and sat down on his right & left - various bands of musicians did the same - When called upon I rose and bowed - and an old counsellor with his ears cropped, gave the chief as full an account as he had been able to gather during our stay of the English in general, and my antecedents in particular - My having passed through Lunda to the West of Kasembe, and visited chiefs of whom he scarcely knew anything excited most attention - He then assured me that I was welcome to his country to go where I liked and do what I chose - We then two boys carrying his train behind him - went ^to an inner apartment where the articles of my present were exhibited in detail - He had examined them privately before, and we knew that he was satisfied they consisted of eight yards of orange coloured serge - a large striped table cloth - another large cloth made at Manchester in imitation

of West Coast native manufacture - It never fails to excite the admiration of

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Arabs and natives, and a large richly gilded comb for the back hair such as Indu wore fifty years ago - It was given to me by a friend at Liverpool and as Kasembe & Insama's people cultivate the hair into large knobs behind, I was sure that this article would tickle the fancy, Kasembe expressed himself pleased, and again bade me welcome.

I had another interview, and tried to dissuade him from selling his people as slaves - he listened a while - then broke off into a tirade on the greatness of his country his power and dominion, which Mohamed bin Saleh who has been here for ten years turned into ridicule, and made the audience laugh by telling how other Lunda chiefs had given me oxen and sheep while Kasembe had only a poor little goat & some fish to bestow - He insisted also that ^ there were but two sovereigns in the world - the Sultan of Zanzibar and Victoria - when we went on a third occasion to bid Kasembe farewell, he was much less distant & gave me the impression that I could soon become friends with him - but he has an ungainly look, and an outward squint in each eye. A number of human skulls adorned the entrance to his courtyard - and great numbers of his principal men having their ears cropped and some with their hands lopped off shewed his barbarous way of making his ministers attentive and honest - I could not avoid indulging a prejudice against him -

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The Portuguese visited Kasembe long ago - but as each new Kasembe builds a new town it is not easy to fix on the exact spot to which strangers came - the last seven Kasembes have

had their towns within seven miles of the present  
 one - D<sup>e</sup> Lacerda - Governor of Tette on the  
 Zambesi was the only visitor of scientific  
 attainments, and he died at the rivulet called  
 Chungu three or four miles from this - the spot  
 is called Nshinda or Inchinda which the  
 Portuguese wrote Lucenda or ^ Ucenda - the  
 Latitude given is nearly fifty miles wrong,  
 but the natives say that he lived only ten  
 days after his arrival, and if, as is probably,  
 his mind was clouded with fever when  
 he ^ last observed, those who have experienced  
 what that is, will readily excuse any  
 mistake he may have made - His object  
 was to accomplish a much desired project  
 of the Portuguese to have an overland com-  
 munication between their Eastern & Western  
 possessions - this was never made by any  
 of the Portuguese nation, but two black traders  
 succeeded partially with a part of the distance -  
 crossing once from Cassange in Angola to  
 tette on the Zambesi, and returning with a  
 letter to from the Governor of Mosambique -  
 it is remarkable that this journey which was  
 less by a thousand miles than from sea to  
 sea and back again, should have for ever  
 quenched all white Portuguese aspirations  
 for an overland route

[0352]

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The different Kasembe visited by the  
 Portuguese seem to have varied much in character  
 and otherwise - Pereira the first visitor said  
 (I quote from memory) that Kasembe had 20,000  
 trained soldiers, watered his streets ^ daily and sacrificed  
 twenty human victims every day, I could  
 hear nothing of human sacrifices now.  
 and it is questionable if the present Kasembe  
 could bring a thousand stragglers into the field,  
 When he usurped power five years ago  
 his country was densely populated, but he  
 was so severe in his punishments - cropping  
 the ears - lopping off the hands & other mutilations  
 ^ selling the children for very slight offences - that his ~~tribe~~ subjects gradually  
 dispersed themselves in the neighboring  
 countries beyond his power - this is the  
 common mode by which tyranny is aired  
 in parts like these where fugitives are

never returned - the present Kasembe  
is very poor - when he had people who  
killed elephants he was too stingy to  
share the profits of the sale of the ivory with  
his subordinates - The elephant hunters  
have either left him or neglect hunting  
so he has now no tusks to sell to the Arab  
traders who come from Tanganyika -  
Major Monteiro the third Portuguese who  
visited Kasembe appears to have been  
badly treated by this man's predecessor  
and no other of his nation has ventured  
so far since - they do not lose much  
by remaining away, for a little ivory  
and slaves are all that Kasembe ever  
can have to sell - about a month to the  
West of this people of Katonga smelt  
copper ore - (malachite) into large bars  
shaped like the capital letter II. They

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may be met with of from 50 lbs to 100 lbs weight  
all over the country, and the inhabitants draw  
the copper into wire for armlets and leglets -  
Gold is also found at Katanga, and specimens  
were lately sent to the Sultan of Zanzibar-

As we came down from the watershed towards  
Tanganyika we enter an area of the earth's surface  
still disturbed by internal igneous action - a hot  
fountain in the country of Insama is often used  
to boil Cassava and maize - Earthquakes are  
by no means rare - We experienced the shock  
of one while at Chitimba's village, and they  
extend as far as Kasembe's, I felt as if  
afloat, and as huts would not fall there was no  
sense of danger - some of them that happen at  
night set the fowls a cackling - the most remarkable  
effect of this one was that it changed the rates  
of the Chronometers - no rain fell after it - no  
one had access to the [...]chronometers but myself  
and as I never heard of this effect before  
I may mention that one which lost with great  
regularity 1<sup>s</sup> 5 daily, lost 15<sup>s</sup> - another whose rate  
since leaving the coast was - 15° lost 40<sup>s</sup> and a  
third which gained 6<sup>s</sup> daily stopped altogether -  
some of Insama's people ascribed the earth-  
quakes to the hot fountain because it shewed

unusual commotion on these occasions,  
another hot fountain exists near Tanganyika  
than Insama's, and we passed one on the  
shores of Moero -

We could not understand why the natives  
called Moero much larger than Tanganyika  
till we saw both - the greater Lake lies in  
a comparatively narrow trough with highland  
on each side which is always visible. but  
when we look at Moero to the South of the  
mountains of Rua on the West we have

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nothing but an apparently boundless sea  
horizon - The Luapula and Rounkwe form  
a marsh at the Southern extremity, and  
Kasembe dissuaded me from entering it  
but sent a man to guide me to different  
points of Moero further down - From the  
heights at which the Southern portions were  
seen it must be from forty to sixty miles  
broad - From the South end of the mountains  
of Rua (9° 4' South Lat.) it is thirty three miles  
broad - No native ever attempts to cross  
it even there - its fisheries are of great value  
to the inhabitants, and the produce is carried  
to great distances -

Among the vegetable products of this  
region that which interested me most was  
a sort of potato. It does not belong to the  
solanaceous family but to the Papulinaceous pea family  
and its flowers have a delightful fragrance,  
It is easily propagated by small cuttings of the  
root or stalk - The tuber is oblong like on a  
kidney potato, and when boiled tastes exactly  
like our common potato - When unripe it  
has a slight degree of bitterness, and it is  
a piece of the root eaten raw is a good remedy for nausea  
believed to be wholesome - It is met with on  
the uplands alone - and seems incapable  
of bearing much heat though I kept some  
of the roots without earth in a box which was carried in the  
sun almost daily for six months without  
destroying their vegetative power.

It is remarkable that in all the central  
regions of Africa visited the cotton is that  
known as the Pernambucco variety. It has

a long strong staple, seeds clustered together & adherent to each other - The bushes eight or ten feet high have woody stems, and the people make strong striped black & white shawls of the cotton

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It was pleasant to meæ the Palm oil palm (*Elaies Guineensis*) at Casembe's which is over 3000 feet above the level of the sea - the oil is sold cheap, but no tradition exists of its introduction into the country -

I send no sketch of the country because I have not yet ^ passed over a sufficient surface to give a connected view of the whole watershed of this region - and I regret that I cannot recommend any of the published maps I have seen as giving even a tolerable idea of the country one audaciousbold constructor of maps has tacked on 200 miles to the North West end of Lake Nyassa a feat which no traveller has ever ventured to imitate - another has placed a river in the same quarter running 3000 or 4000 feet uphill and named it the "New Zambesi" because I suppose the old Zambesi runs down hill - I have walked over both these mental abortions and did not know that I was walking on water till I saw them in the maps -

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[0357]

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[28 Dec<sup>r</sup> 1867 31<sup>st</sup>] We came on to the Rivulet Chirongo and then to the Kabukwa where I was sick - Heavy rains kept the convoy back - I have had nothing but coarsely ground sorghum meal for some time back - and am weak - I used to be the first in the line of march, and am now the last, Mohamad presented a meal of finely ground porridge & a fowl - I felt the difference though I was not grumbling at my coarse dishes - It is well that I did not go to Bambeolo

Lake for it is now very unhealthy to the natives  
and I fear that ^ without medicine continual swellings by fording  
rivulets might have knocked me up altogether,  
As I have mentioned they suffer greatly from  
swelled Thyroid gland or Derbyshire neck  
and Elephantiasis scroti -

1<sup>st</sup> January 1868

Almighty Father forgive the sins of the past year  
for my son's sake - Help me to be more profitable  
during this year - If I am to die this year, prepare  
me for it

Bought five hoes at two or three yards of  
calico each - They are 13 ½ inches by 6 ½ inches  
many are made in Casembe's country &  
this is the last place we can find them  
When we come into Buire we can purchase  
a good goat for one - one of my goats died  
and the other dried up - I long for others  
for milk is the most strengthening food  
I can get - my guide to Moero came today -  
visited Moero several times so as to get  
a good idea of its size - the first fifteen  
miles in the North are from twelve ^ or more to thirty  
three miles broad - the great mass of Rua  
mountains confines it thus - In a clear  
day a lower range is seen continued from  
the high point of the first mass away

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[January 1868] to the West South West - this ends and sea  
horizon is alone visible away to the South  
and West - from the height we viewed it  
at, the width must be over forty, perhaps  
sixty miles - A large island called Kirwa is  
situated between Mandapala & Kabukwa Rrs  
but ~~on~~ ^ nearest to the other shore - the natives never attempt  
to cross any part of the Lake South of Kirwa.  
Land could not be seen with a good glass  
in the clearest day we had - I can understand  
why the natives pronounced Moero to be  
larger than Tanganyika - In the last named  
they see the land always on both sides - it is  
like a vast though flanked with highlands,  
but at Moero nothing but sea horizon  
can be seen when one looks South West  
of the Rua mountains -

[7<sup>th</sup>] At Kalongosi meadow - one of Mohamad's

men shot a buffalo and he gave me a leg  
of the good beefy flesh - our course was  
slow caused partly by rains and partly  
by waiting for the convoy - the people at  
Kalongosi were afraid to ferry us out of  
Casembe's country and none of his people  
in convoy - but at last we gave a good  
[9<sup>th</sup>] fee, and their scruples yielded - they were  
influenced also by seeing other villagers  
ready to undertake the job - the latter nearly  
fought over us on seeing that their neighbors  
[10<sup>th</sup>] got all the fare - - We ^ then came along the  
Lake & close to its shores - the moisture  
caused a profusion of gingers, ferns &  
tropical forest - buffalos, Zebras, elephants  
numerous - the villagers at Chikosi  
where we slept warned us against lions  
and Leopards.

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[Jany 1868] Sunday at Karembe's vil. - the mountains  
East of him are called Makunga - many villages  
about - We went yesterday to the shore, and  
by protraction Rua point was distant 33 miles.  
Karembe sent for us to have an audience -  
a large man with a gruff voice but liked by  
his people and by strangers - I gave him a  
cloth and he gave me a goat - the enthusiasm  
with which I held on to visit Moero, had  
communicated itself to Tipo-Tipo and Syde  
bin Alla for they followed me up to this  
place to see the Lake, and remained five  
days while we were at Casembe's - other  
Arabs ^ or rather Swahelis - must have seen it but never mentioned  
it as any thing worth looking at - and it was  
only when all hope of ivory was gone that  
these two headmen found time to come.

[13<sup>th</sup>] Heavy rains - Karembe mentioned a natural  
curiosity as likely to interest me - a little rivulet  
Chipamba goes some distance underground  
[14<sup>th</sup>] but is uninteresting - next day we crossed  
the Vuna a strong torrent which has a hot  
fountain close by the ford in which maize  
and Cassava may be boiled - a large one in  
Insama's country is used in the same way  
Maize and Cassava being tied to a string  
thrown in to be cooked - some natives believe  
that earthquakes are connected with its violent



ebullitions - We crossed the Katette another strong torrent before reaching the North end of Moero, where we slept in some travellers huts -

[15<sup>th</sup>] Leaving the Lake and going North we soon got on to a plain flooded by the Luao.

We had to wade through very adhesive black mud generally ankle deep, and having many holes in it much deeper - We had four hours of this and then came to the ford of the Luao

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[15<sup>th</sup> Jan'y 1868] itself - we waded up a branch of it waist deep for at least a quarter of a mile - then crossed a narrow part by means of a rude bridge of branches & trees of about 40 yards The Luao in spreading over the plains confers benefits on the inhabitants though I could not help concluding it implants disease too, for the black mud in places smells horribly Great numbers of siluridae, chiefly clarias capensis often three feet in length spread over the flooded portions of the country eating the young or other fishes and insects lizards worms killed by the waters - the people make weirs for them, and as the waters retire kill large numbers which they use as a relish to their farinaceous food

[16<sup>th</sup>] After sleeping near the Luao we went on towards the village in which Mohamad's son lives - it is on the Kakoma R<sup>t</sup> and is called Kabwabwata the vil. of Mubao - one of the women had a miscarriage in the way, but came on after the affair was over - In many of the villages the people shut their stockades as soon as we appear, and stand bows & arrows in hand till we have passed - The reason seems to be that the slaves when out of sight of their masters carry things with a high hand, demanding food & other things as if they had power and authority - one slave stole two tobacco pipes yesterday in passing through a village - the villagers complained to me when I came up, and I waited till Mohamad came and told him - We then went forward the men keeping close to me till we got the slave and the pipes - they stole Cassava as we went along but this could scarcely

be prevented - they laid hold of a plant

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[16<sup>th</sup> [J]anuary 1868] an inch & a half thick & tore it out of the soft soil with its five or six roots as large as our largest carrots, stowed the roots away in their loads, and went on eating them. the stalk thrown among those still growing shews the theft - the raw roots are agreeable & nutritious - No great harm is done by this the gardens are so large but it inspires distrust into the inhabitants, and makes it dangerous for Arabs to travel not fully manned and armed -

On reaching the village Kabwabroata a great demonstration was made by Mohamad's Arab dependants & Wanyamwesi The women had their faces all smeared with pipe clay, and lullilooed with all their might, when we came among the huts they cast handfuls of soil on their heads, while the men fired off their guns as fast as they could load them - those connected with Mohamad ran & kissed his hands & fired till the sound of shouting lullilooing - clapping of hands and shooting was deafening - Mohamad was quite overcome by this demonstration and it was long before he could still them.

On the way to this village from the South we observed an extensive breadth of land under ground nuts - they are made into oil and a large jar of this is sold for a hoe - The ground nuts were now in flower and green maize ready to be eaten - People all busy planting transplanting or weeding, they plant cassava or mounds prepared for it on which they have sown beans sorghum, maize, pumpkins - these ripen, and leave the cassava a free soil - the sorghum

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[16<sup>th</sup> January 1868] or dura is sown thickly and when about

a foot high - if the owner has been able to  
prepare the soil elsewhere is transplanted  
a portion of the leaves being cut off to prevent  
too great evaporation and the death of the  
plant.

[17<sup>th</sup>] The Wanyamwesi & people of Garaganza say  
that we have thirteen days march from them  
to the Tanganyika Lake. It is often muddy  
and many rivulets are to be crossed.

[18<sup>th</sup> 19]

[Drawings of Uhha or Buhha people's markings.] mark of the Uhha people  
on stomach

[Same markings as previous line.] or Buhha

[21<sup>st</sup>] Mohamad naturally anxious to stay a  
little while with his son - It is also a wet  
season and mud disagreeable to travel  
over - It is said to be worse near Ujiji  
He cooks little delicacies for me with the lotte  
hehas, and tries to make me comfortable.  
He makes vinegar from bananas & oil  
from ground nuts - I am anxious to  
be off but chiefly to get news.

[22<sup>nd</sup>] I find that many Unyamwesi people  
are waiting here on account of the great  
quantity of rain water in front. It would  
be difficult, they say too, to get canoes at  
Tanganyika as the waves are now large.

[24<sup>th</sup>] Two of Mohamad Bogarib's people came  
from Casembe's to trade here, and on the  
[25<sup>th</sup>] a body of Syde oben Habibib's people  
came from Garaganza near Kazi, they  
report the flooded lands on this side the  
Lake T. as waist and chest deep - Ben  
Habib being at Katanga will not stir till  
the rains are over, and I fear we are  
storm stayed till then too. The gardens of  
the Marungu are not foradable just now  
and no canoes to be had -

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[[2]6<sup>th</sup> 27<sup>th</sup> [Ja]nuary [1]868 29<sup>th</sup> 30<sup>th</sup>] Ill with fever as I always am when stationary  
28<sup>th</sup> Better and thankful to Him of the greatest  
name - We must remain - It is a dry spot and  
favourable for groundnuts, Hooping cough here.  
Earth cooled by rain last night sets all to trans-  
planting Dura or Sorghum - they cut the leaves till  
only about 18 inches are left but it grows all  
the better for the change of place.

Mohamad believes that Tanganyika flows through Rusizi to Lohinde (Chuambo) [31<sup>st</sup>] Seyd Seyd is said to have been the first Arab Sultan who traded, and Seyed Majid follows the example of his father, and has many Arab traders in his employment - He lately sent eight buffaloes to Mteza son of Sunna by way of increasing his trade - It is not likely that he will give up the lucrative trade in ivory and slaves.

[3 Feby [1]868] Susi bought a hoe with a little gunpowder then a cylinder of Dura 3 feet long by 2 feet in diameter for the hoe - It is at least 100 cwts weight

[4<sup>th</sup>] stone underground houses are reported in Rua but whether natural or artificial Muhamad could not say - If a present is made to the Rua chiefs they never obstruct passengers.

Chikosi at whose village we passed a night near Kalongosi , and Chiputa are both dead -

[6<sup>th</sup>] The Mofwe fills during the greater rains and spreads over a large district - Elephants then wander in its marshes and are killed easily by people in canoes - This happens every year and Muhamad Bogarib waits now for this ivory - If Mofwe were connected with Moero or Luapula it would run off -

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[7<sup>th</sup> Feby 1868.] - 21<sup>st</sup> on enquiring of men who have seen the underground houses in Rua I find that they are very extensive ranging along mountain sides for twenty miles. In one part a rivulet flows inside - In some cases the door ways are level with the country adjacent - In others ladders are used to climb up to them. Inside they are said to be very large and not the work of men but of God. the people have plenty of ~~goats~~ fowls and they too obtain shelter in these Troglodite habitations.

[23<sup>d</sup>] visited by an important chief called Chape who said that he wanted to make friends with the English. He, Chisepi - Sama - Muabo, Karembe and are of one tribe or family - the oanza - He did not beg anything and promised to send me a goat

[24<sup>th</sup>] Some slaves who came with Muhamad Bogarib's agent abused my men this morning

as bringing unclean meat into the village to  
sell though it had been killed by a man of  
the Wanyamwesi. They called out "Kaffir Kaffir"  
and Susi roused by this launched forth  
with a stick - the others joined in the row  
and the offenders were beat off, but they went  
and collected all their number and renewed  
the assault - one threw a heavy block of  
wood and struck Simon on the head,  
making ^ him quite insensible and convulsed  
for some time - He has three wounds on the  
head which may prove serious - this  
is the first outburst of Muhamedan  
bigotry we have met and by those who  
know so little of the creed that it is questionable  
if one of them can repeat the formula  
Lā illā hā illā la hu Muhamad Rasuk  
-la salla lahu, a leihi oa salama" - Simon  
recovered but Gallahs are in general not strong.

[0365]

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[25<sup>th</sup> February [1]868.] Muhamad called me this morning to apologize  
for the outrage of yesterday but no one was to  
blame ^ except ~~but~~ the the slaves - and I wanted no punish-  
-ment inflicted if they were cautioned for the  
future - It seems plain that if they do not wish  
to buy the unclean meat they can let it alone  
no harm is done. The Wanyamwesi kill for all  
and some Muhamedans say that they wont eat of it,  
but their wives and people do eat privately -

I asked Muhamad today if it were true that  
he was a prisoner at Casembe he replied, "quite  
so" some Garaganza people now at Katanga  
fought with Casembe and Muhamad was suspected  
of being connected with them - Casembe attacked  
his people and during the turmoil a hundred  
frasilahs of copper were stolen from him and  
many of his people killed. Casembe kept him  
a prisoner till sixty of his people were either killed  
or died - among these Muhamad's eldest son.  
He was thus reduced to poverty - He gave something  
to Casembe to allow him to depart, and I suspect  
that my Sultan's letter had considerable influence  
in inducing Casembe to accede to his request,  
for he repeated again and again in my hearing,  
that he must pay respect to my letter, and  
see me safe at least as far as Ujiji. He  
says that he will not return to Casembe again.

He will begin to trade with some other chief  
It is rather hard for a man at his age to  
begin de novo. He is respected among the  
Arabs who pronounce him to be a good  
man - He says that he has been twenty two  
years in Africa and never saw an outburst  
like that of yesterday among the Wanyamwesi  
It is however common for the people  
at Ujiji to drink palm toddy, and then  
have a general row in the bazar - but no  
bad feeling exists next day.

[0366]

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[26<sup>th</sup> February 1868] If a child cuts the upper front teeth before  
the lower it is killed. as unlucky. this  
is a widely spread superstition. one of Sekeletu's  
wives would not allow her servants child  
to be killed for this, but few would have the  
courage to act in opposition to public feeling  
as she did. In Casembe's country if a  
child is seen to turn from one side to the  
other in sleep it is killed - They say of any  
child who has what they consider these  
defects "he is an Arab child" because the  
Arabs have none of this class of superstitions  
and should any Arab be near they give the  
child to him. It would bring ill luck  
misfortunes - "Milando" or guilt to the  
family. These superstitions may account  
for the readiness with which one tribe  
parted with their children to Spekes  
followers - Muhamad says that these children must  
have been taken in war as none see their own seed

If Casembe dreams of any man twice  
or three times he puts the man to death as  
one who is practising secret art against  
his life. If any one is pounding or cooking  
food for Casembe he must preserve the  
strictest silence, these and other things  
shew extreme superstition and degradation

Muhamad's friends advised him to leave  
Casembe by force offering to aid him with  
their men but he always refused - His Father  
was the first to open this country to trade  
with the Arabs and all his expenses while  
so doing were borne by himself - Muhamad  
seems to be a man of peace and unwilling  
to break the appearance of friendship with

the chiefs. He thinks that this Casembe poisoned his predecessor - He killed his wife's mother - a queen - that she might be no obstacle to him in securing her daughter.

[0367]

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[2<sup>nd</sup> March 1868] We are waiting in company with a number of Wanyamwesi for the cessation of the rains which have flooded the country between this and Tanganyika - If there were as much slope this water would flow off. This makes me suspect that Tanganyika is not so low as Speke's measurement ~~makes it~~. The Arabs are positive that water flows from this Lake to the Victoria Nyawza, and assert that Dagara the father of Rumanyika was anxious to or as some say to dig a canal to Ujiji send canoes from his place to Ujiji ~The [-] Wanyamwesi here support themselves by shooting buffaloes at a place two days distant and selling the meat for grain & cassava No sooner is it known that an animal is killed than the village women crowd in here carrying their produce to exchange it for meat which they prefer to beads or anything else - Their farinaceous food creates a great craving for flesh - Were my shoes not done I would go in for buffaloes too -

A man from the upper part of Tanganyika gives the same account of the river from Rusisi that Burton & Speke received when they went to its mouth - He says that the water of the Lake goes up some distance but is met by Rusisi water and driven back thereby - The Lake water he adds finds an exit Northwards & Eastwards by several small rivers which would admit small canoes only - they pour into Lake Chowambe - probably that discovered by M<sup>r</sup> Baker - This Chowambe is in Hundi the country of cannibals, but the most enlightened informants leave the impression on the mind of groping in the dark - It may be all different when we come to see it -

[0368]

[3<sup>d</sup> March 1868] The fruit of the Palm which yields Palm oil is first of all boiled, then pounded in a mortar, then put into hot or boiling water and the oil skimmed off - The Palm oil is said to be very abundant at Ujiji - as much as 300 gallons being often brought into the Bazar for sale in one morning - the people buy it eagerly for cooking purposes. Muhamad says that the island of Pemba contains many of this Palm but the people are ignorant of the mode of separating the oil from the nut They call the Palm Nkoma at Casembe's & Chikichi at Zanzibar

[6<sup>th</sup>] No better authority for what has been done or left undone by Muhamadans in this country can be found than Muhamad bin Saleh for he is very intelligent, and takes an interest in all that happens; and his Father was equally interested in this country affairs He declares that no attempt was ever made by Muhamadans to proselytize the Africans They teach their own children to read the Koran but them only. It is never translated - and to servants who go to the mosque it is all dumb shew - some servants imbibe Muhamedan bigotry about eating, but they offer no prayers circumcision to make halel ~~of~~ fit to slaughter the animals for their master is the utmost advance any have made - As the Arabs in East Africa never feel themselves called -among the heathen Africans on to to propagate the doctrines of Islam ^the statement of Captain Burton that they would make better missionaries to the Africans than Christians because they would not insist on the abandonment of polygamy possesses the same force as if he had [-] said, Muhamadans would catch more

[0369]

[6<sup>th</sup> March [1]868.] birds than Christians because they would put salt on their tails - The indispensable requisite or qualification for any kind of missionary is that he have some wish to proselytize - This the Arabs do not possess in the slightest degree.



As they never translate the Koran they neglect the best means of influencing the Africans ~~mind~~ ~~they~~ who invariably wish to understand what they are about - When teaching Adults the Alphabet they felt it a hard task "Give me medicine, I shall drink it, to make me understand it." was their earnest entreaty - When they have advanced so far as to form clear conceptions of old Testament and gospel histories They tell them to their neighbours, and on visiting distant tribes feel proud to shew how much they know - In this way the knowledge of Christianity becomes widely diffused. Those whose hatred to its self denying doctrines has become developed by knowledge propagate slanders but still they speak of Christianity and awaken attention. The plan, therefore of the Christian missionary in imparting knowledge is immeasurably superior to that of the Moslem in dealing with dumb show - I have however been astonished to see that none of the Africans imitate the Arab prayers = considering their great reverence of the Deity it is a wonder that they do not burn to address prayers to Him except on very extraordinary occasions.

Mungo Park mentions that he found the Africans in the far Interior of the West in possession of the stories of Joseph and his bretheren and others - They probably got them from the Koran as verbally explained by some liberal Mullah, and shewed how naturally they spread any new ideas they obtain - they were astonished to find that Park knew the stories.

[0370]

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[10<sup>th</sup> March 1868] The people at Katanga are afraid to dig for the gold in their country because they believe that it has been hidden where it is by "Ngolu" who is the owner of it. The Arabs translate Ngolu by Satan It means Mezimo or departed spirits too. the people are all oppressed by their superstitions - The fear of death is remarkably strong - the Wagtails are never molested because if they were killed death would visit the village - and go with the small Whydah birds - the fear of death in the minds of the people saves them from molestation, and so with many other things. A remnant of our own superstitions is seen in

the prejudice against sitting down thirteen to dinner  
spilling the salt & not throwing a little of it over  
the left shoulder - ^ Ferdinand I. the king of Naples in passing  
through the streets perpetually put one hand into  
his pockets to cross the thumb over the finger  
in order to avert the influence of the evil eye.

On the 6<sup>th</sup> Muabo the great chief of these parts  
came to call on Muhamad - several men got up  
and made some antics before him then knelt  
down and did obeisance - then Muabo himself  
jumped about a little and all applauded -  
He is a good natured looking man - fond of a joke  
and always ready with a good humoured smile.  
He was praised very highly. Mpweto was nothing  
to Muabo mokolu = the great Muabo and he  
returned the praise by lauding Tipotipo &  
Mpamari = Muhamad's native name which  
means "give me wealth, or goods." Muhamad  
made a few of the ungainly antics like the  
natives and all were highly pleased, and went  
off rejoicing.

Some Arabs believe that a serpent on one of  
the islands in the Nyanza Lake has the power  
of speaking & is the same that beguiled Eve.  
It is a crime at Ujiji to kill a serpent

[0371]

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[12<sup>th</sup> March 1868] even though it enter a house and kills a kid!  
The native name for the people of Ujiji is Wayeiye  
the very same as the people on the Zonga near  
Lake Ngami - they are probably an offshoot from  
Ujiji

There are underground stone houses in Kabuire  
in the range called Kakoma which is near to  
our place of detention.

The remarks under 6<sup>th</sup> March do not refer to the  
Suahelis for they teach their children to read and  
even send them to school - they are the descendants  
of Arabs and African women and inhabit the  
coast line - Although they read they understand  
very little Arabic beyond the few words which  
have been incorporated into Suaheli - the establish[-]  
-ment of Moslem missions among the heathen  
is utterly unknown - This is remarkable because  
the Wanyamwesi for instance are very friendly  
with the Arabs - are great traders too like them -  
and are constantly employed as porters and

native traders, being considered very trustworthy -  
they even acknowledge Seyed Majids authority -  
the Arabs speak of all the Africans as "Guma" =  
hard or callous to the Muhamadan religion -

some believe that Kilimanjaro mountain  
has mummies as in Egypt and that  
Moses visited it of old. !

[15<sup>th</sup>] the roots of the Nyumbo ^ or Noombo ripen in four  
or five months from the time of planting  
those planted by one on the 6<sup>th</sup> February have  
now stalks fifteen inches long - the root  
is reported to be a very wholesome food  
never disagreeing with the stomach - and  
the raw root is an excellent remedy in  
obstinate vomiting and nausea. Four  
or five tubers are often given by one root - In  
Marungu they attain a size of six inches in length  
by two in diameter.

a chief named Moeneungu who admires the Arabs  
sent his children to Zanzibar to be instructed to  
read and write

[0372]

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[16<sup>th</sup> March 1868] started for Mpweto's village which is  
situated on the Lualaba and in our course  
crossed the Lokinda which had a hundred  
yards of flood water on each side of it. The  
river itself is forty yards wide with a rude  
bridge over it as it flows fast away into  
[17<sup>th</sup>] Moero. next day we ascended the Rua M<sup>ts</sup>  
and reached the village of Mpweto situated  
in a valley between two ridges about one mile  
from the right bank of the Lualaba where it  
comes through the mountains - It then flows  
about two miles along the base of a mountain  
lying East and West before it begins to make  
Northing - Its course is reported to be very  
winding - This seems additional evidence that  
Tanganyika is not in a depression of only  
1844 feet above the sea otherwise the water  
of Lualaba would flow faster and make a  
straighter channel. It is said to flow into  
Lufira and that into Tanganyika

[18<sup>th</sup>] On reaching Mpweto's yesterday we were  
taken up to the house of Syde bin Habib  
which is built on a ridge overhanging  
the chief's village - a square building of

wattle and plaister and a mud roof to prevent it being fired by an enemy - It is a very pretty spot among the mountains Sarianna is bin Habib's agent and he gave us a basket of flour and leg of kid - Sent a message to Mpweto which he politely answered by saying that he had no food ready in his village but if we waited two days he would have some prepared and would then see us - We knew what we should give him and he need not tell us - Met a man from Seskeke left sick at Kirwa by Bin Habib and now with him here.

[0373]

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[18<sup>th</sup> March [1]868] A very beautiful young woman came to look at us - perfect in every way & nearly naked but unconscious of indecency.

A very Venus in black. The light grey red tailed parrot seen on the West coast is common in Rua and tamed by the natives -

[19<sup>th</sup>] ( ^ Grant Lord grace to love thee more & serve thee better.) The favorite son of Mpweto called on us. His father is said to do nothing without consulting him - but he did not seem to be endowed with much wisdom.

[20<sup>th</sup>] our interview was put off and then a sight [21<sup>st</sup>] of the cloth we were to give required - sent a good large cloth and explained that we were nearly out of goods now having been traveling two years and were going to Ujiji to get more - Mpweto had prepared a quantity of pombe - a basket of meal & a goat - and when he looked at them & the cloth he seemed to feel that it would be a poor bargain so he sent to say that we had gone to Casembe and given him many cloths and then to Muabo and if I did not give another cloth he would not see me. "He had never slept with only one cloth" "I had put medicine on this one to kill him and must go away"

[23<sup>d</sup>] He was offended because we went to his great rival Muabo before visiting him. He would not see Syde bin Habib for eight days, and during that time was using charms to see if it would be safe to see him at all - on the ninth day he peeped past a door for some time to try if

bin Habib were a proper person, and then  
came out - He is always very suspicious.  
At last he sent an order to us to go  
away and if we did not move he  
would come with all his people and

[0374]

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[23<sup>d</sup> March 1868] drive us away - Sariano said if he  
were not afraid for Syde bin Habibs goods  
he would make a stand against Mpweto,  
but I had no wish to stay or to quarrel with  
a worthless chief, and resolved to go next  
[24<sup>th</sup>] day - He abused a native trader with his  
tongue for coming to trade, and sent him  
away too - We slept again at our halfway  
village Kapemba - a party of salt traders  
from Rua came into it - They were tall well  
made men and rather dark.

[25<sup>th</sup>] Reach Kabwabwata at noon & were  
welcomed by Muhamad and all the people.  
His son, Sheikh But, accompanied us  
but Muhamad told ^ us previously that it  
was likely Mpweto would refuse to see us -

[27<sup>th</sup>] The water is reported to be so deep in  
front that it is impossible to go North.  
The Wanyamwesi who are detained here  
as well as we, say it is often more than  
a man's depth, and there are no causes.  
They would not stop here if a passage  
home could be made - I am thinking  
of going to Lake Bemba because at  
least two months must be passed here  
still, before a passage can be made,  
but my goods are getting done and I cannot  
give presents to the chiefs in our way.  
the Lake has a sandy not muddy bottom  
as we were at first informed - there are  
four islands in it - One the Bangweolo is  
very large and many people live on it. They  
have goats and sheep in abundance - the  
owners of canoes demand three hoes for the  
hire of one capable of carrying eight or ten  
persons - Beyond this island it is sea  
horizon only - the Tsebula & Nzoe abound  
people desire salt and not beads for sale.

[0375]

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[2<sup>d</sup> April [1]868] If I am not deceived by the information I have received from various reliable sources, the springs of the Nile rise between 9° & 10° South Latitude or at least 400 - 500 miles South of the South end of Speke's Lake which he considered to be the sources of the Nile - Tanganyika is declared to send its water through North into Lake Chowambe, or Baker's Lake - if this does not prove false then Tanganyika is an expansion of the Nile. and so is Lake Chowambe - the two Lakes being connected by the river Loanda. Unfortunately the people on the East side of the Loanda are constantly at war with the people on the West of it, or those of Rusisi - the Arabs have been talking of opening up a path through to Chowambe where much ivory is reported I hope that the most High may give me a way there.

The Lualaba goes North or North West till it meets the Lufira which comes from Katanga in the South West. After joining, the united stream goes still further North, possibly into Chowambe - but no one has gone down. If it actually does go into Chowambe, then the Chambeze and the streams which fall into the Lake Bemba and the Luapula, would also be springs of the Nile rising between 11° and 12° South or nearly 500 miles South of the Lake of Captain Speke.

Ubenge Kinkouza can scarcely be termed a Lake - It seems to be the Lualaba divided into a number of streams - the lands between which are termed islands - They are all gathered up by the Lufira and go on as one river Syde modifies the above - see - on pages marked August 11 and August 14. bottom.

[0376]

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[April 4<sup>th</sup> 1868] Had a long oration from Muhamad yesterday against going off for Bemba tomorrow - His great argument is the extortionate way of Casembe who would demand cloth and say that in pretending to go to Ujiji I had told him lies. He adds to this argument that this is the last month of the rains - Masika

has begun and our way North will soon  
be open. The fact of the matter is that  
Muhamad by not telling me of the superabundance  
of water in the country of the Marungu  
which occurs every year caused me to  
lose five months. He knew that we  
should be detained here, but he was so eager  
to get out of his state of durance with  
Casembe that he hastened my departure  
by asserting that we should be at Ujiji  
in one month! I regret this deception  
but it is not to be wondered at and in a  
Muhamadan and in a Christian too it is  
thought clever - Were my goods not  
nearly done I would go & risk the displeasure  
of Casembe for the chance of discovering  
the Lake Bemba. I thought once of  
buying from Muhamad Bogarib but  
fear that his stock may be getting low  
too - I fear that I must give up this  
Lake for the present.

[12<sup>th</sup>] I think of starting tomorrow for Bangweolo. Even  
if Cazembe refuses passage beyond him, we shall be  
better there than we are here - Everything at Kabwabush  
is scarce and dear - There we can get a fowl for one  
string of beads here it costs six - there fish may be  
bought here none - three of Cazembe's principal  
men are here Kakwata - Charley Kapitenga -  
they are anxious to go home and would be a gain  
to me but Muhamad detains them - and when  
I asked his reason he said Muabo refuses but they

[0377]

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[April [1]3<sup>th</sup> [1]868] point to Muhamad's house & say "It is he who refuses."

On preparing to start this morning people refuse to  
go - Susi, for no confessed reason but he has got a  
black woman who feeds him - Chuma for the same  
reason but he pretends fear of Cazembe. came with his  
eyes shot out by Bange and insisted on telling me what  
Cazembe said and did at an interview where I was present  
and he not - "Cazembe would kill us." This to me to others  
"he could not leave Susi" - and I had "cut his pay at  
Bombay" - The only work I know of at Bombay was  
going to school and it never occurred to me to pay for that  
Susi had made some statement equally false, and  
Abraham had brought up some old grievance as a  
justification for his absconding - James said "he would

"go to Ujiji but not backwards - "He was tired of working"  
 Abraham apologized and was forgiven - Susi stood like a  
 mule. I put my hand on his arm & said "take up your  
 bundle & let us go." he seized my hand & refused to let it  
 go. When he did I fired a pistol at him but missed -  
 there being no law nor magistrate higher than myself  
 I would not be thwarted if I could help it - The fact is  
 they are all tired and Muhamad's opposition encourages  
 them to give themselves over to Bange and black concubines  
 they would like me to remain here & pay them for  
 smoking the bange; and deck their prostitutes with the  
 beads which I give regularly for their food - Muhamad  
 who was evidently eager to make capital out of this  
 refusal asked me to remain over today - and then  
 asked me what I was going to do with those who had  
 absconded - I said "nothing" - "if a magistrate were  
 on the spot I would give them over to him" - Oh he  
 was magistrate - ["]shall I apprehend them" to this I  
 assented - He repeated this question till it was  
 tiresome - I saw his reason long afterwards when  
 he asserted that I "came to him & asked him to  
 bind them but he had refused." He wanted to  
 appear to the people as much better than I am

[0378]

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[April 14<sup>th</sup> 1868] Start off with five attendants leaving most of the  
 luggage with Muhamad - and reach the Luao to  
 spend the night - Headman Ndowa -

[15<sup>th</sup>] Amoda ran away early this morning - "wishes  
 to stop with his brothers" - They think that by refusing  
 to go to Bemba they will force me to remain  
 with them & then go to Ujiji - James, a Nindi  
 has infused the idea into their minds that I will  
 not pay them - "Look at the Sepoys"! He [does] not know  
 that they are paid by the Indian Government  
 as for the Johanna men they were prepaid  
 £29. 4- in cash besides clothing - Abraham must  
 have promised to run away too for Susi began  
 and built a "big house" for him - I sent Amoda  
 bundle back to Muhamad - my messenger got  
 to Kabwabwata before Amoda did & he presented  
 himself to my Arab friend who of course scolded  
 him - He replied that he was tired carrying and  
 no other fault had he - As this is copied from  
 my notebook after returning from Bangweolo  
 in October I may add that Amoda wished to  
 come South to me with one of Muhamad Boga[-]  
 -rib's men but "Mpamari." told him not to retain



Now that I was fairly started I told my messenger  
to say to "Mpamari" that I would on no account  
go to Ujiji till I had done all in my power to  
reach the Lake I sought - I would even prefer  
waiting at Luao or Moero till people came  
to me from Ujiji to supplant the runaways  
I did not blame them very severely in my own  
mind for absconding - they were tired of  
tramping and so verily am I - but Mpamari  
in encouraging them to escape to him and talking  
with a double tongue cannot be exonerated  
from blame - Little else can be expected from him  
He has lived some 35 years in the country - 25 being  
at Cazembe and there he had often to live by his wits  
consciousness of my own defects makes me lament.

[0379]

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[April 16<sup>th</sup> [1]868] Ndowa gives Mita or Mpamañkanana as the names  
of the excavations in Muabo's hills - He says that they are  
sufficient to conceal all the people of this district in  
case of war - I conjecture that this implies room for  
ten thousand people - Provisions are stored in them  
and a perennial rivulet runs along a whole street  
of them - On one occasion when the main entrance  
was besieged by an enemy someone who knew all  
the intricacies of the excavations led a party out by  
a secret passage and they coming over the invaders  
drove them off with heavy loss = their formation  
is universally ascribed to the Deity - this may mean  
that the present inhabitants have succeeded the  
original burrowing race which dug out many caves  
adjacent to Mount Kor - the "Jebel Nebi Harin" Mount  
of the prophet Aaron - of the Arabs, and many others  
and even the Bushman caves - a thousand  
miles South of this region

A very minute sharp biting mosquito found here  
the women try to drive them out of their huts by  
whisking bundles of green leaves all round the  
walls before turning into their huts -

[[1]7<sup>th</sup>] Crossed the Luao by a bridge 30 yards long, and  
more than half a mile of flood on each side -  
passed many villages standing on little heights  
which overlook plains filled with water - some  
three miles of grassy plains abreast of Moero  
were the deepest parts except the banks of Luao  
We had four hours of wading - The bottom being  
generally black tenacious mud = Ruts had been  
formed in the paths by the feet of passengers -

these were filled with soft mud and as they could not be seen the foot was often placed on the edge and when the weight came on it down it slumped into this mud half way up the calves and it was difficult to draw it out and very fatiguing - To avoid these ruts we encroached on the grass at (contd. 16 pages on)

[0380]  
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Rainfall at the following stations 1866 -

[26 Oct<sup>r</sup> 1866] Mapuio's Mapusa's vil - First appearance of thunder showers passed all around but only a few drops fell -

[29<sup>th</sup>] A thunder shower about 3 PM - Amount of Rain + .13

[3<sup>d</sup> Nov<sup>r</sup>] Irongwe M<sup>t</sup> Thunder shower - 4 PM - + .10

[4<sup>th</sup> Nov -] Irongwe M<sup>t</sup> Thunder shower 3 - PM - + .18

[9<sup>th</sup> Nov<sup>r</sup>] Kalumbi vil & Hill Thunder shower - 3 PM + .79

[10<sup>th</sup> Nov] Thunder showers in distance - wetted some of the men three miles off - Here a few drops only

[17<sup>th</sup> Nov] Kanyenje valley - vil of Kanyindula near source of the Bua among mountains - with thunder 4 PM - + .58

[18<sup>th</sup> Nov] D<sup>o</sup> D<sup>o</sup> accompanied with thunder 3 - PM - + .44

[20 Nov] Kanyinjere mponda = the source of the Bua - Noon - with thunder - 1 h - 45 m - + .29

again at 4 h - 30 + .71

[24 Nov<sup>r</sup>] Zeere's village <sup>at</sup> near source of Lokuzhwa  
1 PM - Thunder shower ¼ hour - 427 + .5 + .2 = + .34  
3.55

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[30<sup>th</sup> Nov<sup>r</sup>] The smaller rains have been Thunder showers the people have put in their seed & in some spots it has vegetated but the land has not been thoroughly wetted - the cracks in the rich dark loam have not been filled up by the swelling of the soil - Some are still two feet deep and two inches wide at the lips - Before the rains they are to be seen of three feet in depth and three inches wide at the lips

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[Dec<sup>r</sup>]  
[1866 3<sup>d</sup> Dec] Kande's vil on R<sup>t</sup> Lokuzhwa 4 PM with thunder - 10 - then after 6 PM .75 == + .22  
[4<sup>th</sup>] Katette - a spring among low hills W of

Kande's vil - 3 PM very violent - thunder shower + 1.48  
[5<sup>th</sup> Do] Bamboo vil - Noon .38 with thunder  
then gently .10 == + .48  
[7<sup>th</sup>] Mparawe mt & vil 3 PM with very  
loud thunder - then gently till 6 PM + 1.10  
[8<sup>th</sup>] Two smart showers at midnight (not  
measured) 3.28

[0381]  
375

inches  
[1866 9<sup>th</sup> Dec<sup>r</sup>] Brought forward for Dec<sup>r</sup> 3.28  
Mparawe mt & vil - thunder near - + .5  
[11<sup>th</sup>] Forest North of Mparawe - no thunder -  
a set in rain 7 AM - the first we have  
had + 40  
[12<sup>th</sup>] Forest (Mopane) [...]thunder - 2 PM + .37  
[13<sup>th</sup>] Forest D° 6 PM till 8 PM with thunder + .76  
Note we had rolling thunder every afternoon  
and sometimes it was seen to rain in distance  
On 20<sup>th</sup> this was well marked & on ascending  
from valley of Loangwa in which the Mopane  
forest lies it had rained heavily on the North  
side of the low hills Ngale or Ngalao Else[-]  
where the cracks in the soil were unfilled -  
[26<sup>th</sup>] rain with much thunder but at the camp  
on Chonanga there fell only + .3  
[28<sup>th</sup>] Malambwe During night - + .14  
and at midday + .30  
[29<sup>th</sup>] Malambwe - Moerwa[']s vil - a set in Rain  
began at 9 AM & at 11 AM had fallen +1.25  
[30<sup>th</sup>] Two good smart showers fell while we  
were in the forest between Malambwe &  
Chitemboie's place (Mokumbi) not measured)  
[31<sup>st</sup>] In Forest near Chitembo's 4 AM till day break  
but gently without thunder + .+9  
Rain fall in December = Inches = 1[...]1.67

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[1<sup>st</sup> January 1867] Mbulukuta - at Chitembo's vil -  
Set in rain - continuous but not heavy  
the clouds from the West .45  
[2<sup>d</sup>] Rain began yesterday in morning  
before daybreak - clouds from West .4  
[3<sup>d</sup> Do] showers an - began an hour before daybreak  
with Thunder - drizzling all day - West .81  
[4<sup>th</sup>] Do at Midday & 10 PM - with Thunder West 1.15  
[5<sup>th</sup> & 6<sup>th</sup>] Day & night with but little Thunder - West 1.8

[0382]

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## Rainfall

[1867 January] Brought Forward 3.53  
 Rain began at midnight - with thunder .70  
 [7<sup>th</sup>] Drizzling by day but we marched  
 from Mbulukuta - (by day not measured)  
 [8<sup>th</sup>] Began at midnight with loud thunder  
 Motuna's vil near Movoche R<sup>r</sup> .77  
 Evening of same day .15  
 [9<sup>th</sup>] Thunder showers all round but  
 only a few drops fell on us marching  
 [10<sup>th</sup>] Began about 4 AM. .8  
 again at noon with loud thunder  
 & very heavy till 2 PM - 1.30  
 [11<sup>th</sup>] 11<sup>th</sup> .3  
 [12<sup>th</sup>] 12 Thunder showers but none on us  
 [13<sup>th</sup>] A heavy shower which made the  
 paths run but we were marching  
 (not measured) In the night .8  
 [14<sup>th</sup>] Drenching rain set in at sunset  
 & continued long & heavy 1.50  
 [17<sup>th</sup>] Began about 5 AM - with thunder - .24  
 [18<sup>th</sup>] Set in Early in the morning with thunder .37  
 [19] Began at 7 PM with thunder .48  
 [20<sup>th</sup>] With thunder at different times through the day .27  
 [21<sup>st</sup>] Continuous & gently - no thunder - morning & night .99  
 [22<sup>d</sup>] Heavy shower - (not measured)  
 [23<sup>d</sup>] In forest N of Lisunga with thunder  
 clouds now from North & North E-.57  
 [24<sup>th</sup>] Began at 5 AM with thunder .6  
 [D<sup>o</sup>] after Sunset with thunder -  
 R<sup>t</sup> Movushi near Chambeze .23  
 Up to 25<sup>th</sup> Inches 11.35

Note the rain clouds on the South side  
 of the highest part of the range which  
 separates the Loangwa from the Chambeze  
 valleys came generally from the West  
 on the North side from North-NorEast  
 & East

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 [0383]

[1867 Feb] 377

Rainfall in February 1867

[1<sup>st</sup>] At Molembe vil of chitapangwa = Lobemba T. morning .10  
 [2<sup>d</sup>] D° D° with T. (thunder) all night 1.4  
 [3<sup>d</sup>] D° D° - T In night .14  
 [4] D° D° - T from East 9 AM till noon .43  
 T - - 3 PM .54  
 [5<sup>th</sup>] D° D° Steady pour down - 6 AM clouds from W - .63  
 [6] D° D° night w T .10  
 [-] - - 3 PM w T .29  
 [7<sup>th</sup>] D° D° 1 PM w T. .7  
 [8<sup>th</sup>] D° D° Early morning .20  
 [9<sup>th</sup>] D° D° 1 to 2 PM - violent T storms from W - .63  
 [10] D° D° 4 & 5 PM - violent T. storms from W .62  
 [11.] - - gently first part of night & early morning .23  
 [12] - - gently in night .3  
 [13] - - gently by night no rain by day .10  
 [14] - - No rain for 24 hours - 12 hours  
 never passes without Thunder near or distant  
 [15<sup>th</sup>] - - by night .7  
 [16<sup>th</sup>] - - Most of the night w T. 2.42  
 [17<sup>th</sup>] - - Early morning - till noon with T .33  
 [18<sup>th</sup>] - - 3 - P-M- & frequently during night with T - 1.65  
 [19] Total at Molembe up to morning of 19<sup>th</sup> 9.62  
 [20<sup>th</sup>] Early morning (Molembe) .66  
 [21<sup>st</sup>] 4' NW. of Molembe - 9 - PM - with loud T. & E morning .65  
 [22] D° 2 AM with T .16  
 [23] Merungu R<sup>t</sup> - Noon w T .8  
 [24] D° - no rain here but thunder all around  
 [25<sup>th</sup>] Merenge Rt. no rain in camp but heavy  
 shower in village 200 yds distant  
 [26<sup>th</sup>] Merenge R<sup>t</sup> - In night - gently .13  
 [27] D° D° in night - D° .8  
 [28<sup>th</sup>] Noon T - .13  
 [...] during night of same T - .14  
 Rainfall in February in Lobemba = 11.65

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[0384]  
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[1<sup>st</sup> March 1867] Rainfall in March  
 River Loombe evening & night w T .92

[3<sup>d</sup>] 1 PM T & early part of night T .75  
 [4<sup>th</sup>] 4<sup>th</sup> no rain  
 [5] D° D°  
 [6<sup>th</sup>] morning gentle shower during  
 night considerable rain but it must  
 have been spilt as rain gauge shewed only .8  
 [7<sup>th</sup>] no rain  
 [8<sup>th</sup>] 2 & 3 PM - T. .85

[9<sup>th</sup>] 10 & at Noon w loud T 1.37  
 [11<sup>th</sup>] Noon T very loud & heavy rain 1.11  
 [12<sup>th</sup>] 7 AM gently .40  
 [18<sup>th</sup>] shower w T only wet the ground  
 [21<sup>st</sup>] Kasouso's village 4 PM T & at night .43  
 [ ^24<sup>th</sup>] T .26  
 [27] 1 PM - T & at night .45  
 [4 April] Lake Liemba T. .27  
 [7<sup>th</sup>] Early morning gentle rain 1.54  
 [9<sup>th</sup>] with T. .32  
 [12<sup>th</sup>] Early morning T [. ]22  
 a shower fell later but did not —  
 wet the soil – 8.97  
 Total rainfall in March and part  
 of April - all agreed beforehand that  
 the rains would cease in April  
 [Part] of October & November 3.55  
 December 6.67  
 January 11.55  
 February 11.65  
 March & part of April 8.97  
 Total Rain fall in 1866-7 - === 42.39

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Oct - Nov - Dec<sup>r</sup> 10.22 or  $\frac{1}{4}$  while - was going South.  
 Jan - Feb - March & April 32.17  $\frac{3}{4}$  - coming North

[0385]  
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Rainfall in 1867-8

[1867 1<sup>st</sup> Oct<sup>r</sup>] Kamosenga R<sup>r</sup> = Lopere - clouded all over - thunder  
 in distance - a few drops of rain fell - this was the  
 first since 12<sup>th</sup> May  
 [2<sup>d</sup>] vil of Karungu - in Lopere - Thunder in distance  
 and probably showers.  
 [3<sup>d</sup>] D<sup>o</sup>. 4 AM - T - slight shower not enough to lay dust  
 3 PM a few heavy drops  
 [4<sup>th</sup>] D<sup>o</sup> T. in NNW. clouded over - clouds - lower stratum  
 from N - Upper stratum from S - when they meet turn  
 round & round  
 [five arrows delineating a spiral motion] 4.30 PM a shower T. .27  
 [5<sup>th</sup>] T. early morning & 11 AM to 4 PM - .47  
 [6<sup>th</sup>] gentle rain during night - .4  
 [22<sup>d</sup>] Thundering often all around but only a few  
 drops of rain fell - not enough to wet the soil -  
 this from 6<sup>th</sup> but on the  
 [22<sup>d</sup>] 2 PM T. laid the dust  
 [24] 3 PM .3

[27] Moving in Lopere gentle drizzling shower .7  
[29<sup>th</sup>] T 3 PM - Choma R. .22  
Rain fall in October 1867 in Lopere === 1.10

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[1867 1<sup>st</sup>]  
November 1867. gentle shower = .7  
[3<sup>d</sup>] R<sup>t</sup> Luao 2 - AM - T - .30  
[7<sup>th</sup>] Kabuire 6 AM T - .18  
[8<sup>th</sup>] Lake Moero - chiputa's vil. T - .8  
[9<sup>th</sup>] D<sup>o</sup> D<sup>o</sup> 4 AM .10  
[11<sup>th</sup>] D<sup>o</sup> D<sup>o</sup> .12  
[13<sup>th</sup>] R - Kalongosi 7 AM - & 1 PM - T the first  
really heavy shower - Rain will turn now  
from partial to general .78  
[15<sup>th</sup>] Casembe's country 2 AM T - much .58  
D<sup>o</sup> drizzling forenoon .8  
[16<sup>th</sup>] D<sup>o</sup> night .22  
[17<sup>th</sup>] D<sup>o</sup> 6 PM & night 1.44

3[.]95  
Turn over

[0386]  
380

[1867] Brought forward - Rain fall in November up to 17<sup>th</sup>  
November 3.95  
[19<sup>th</sup>] R<sup>t</sup> Chungu - Noon till 4 PM T. .90  
[21<sup>st</sup>] R<sup>t</sup> Lunde 7 AM T. [.]15  
[26<sup>th</sup>] Town of Casembe's on Lakelet Mofwe 3 PM T - .7  
[27<sup>th</sup>] D<sup>o</sup> 7 AM T. .36  
[29<sup>th</sup>] D<sup>o</sup> 2-6 AM T. 2.53  
[30<sup>th</sup>] D<sup>o</sup> 5 PM T. .23  
Total rain fall in November 8.19

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December 1867.  
[1<sup>st</sup>] Casembe's town on Mofwe 11 AM T from E .93  
[6<sup>th</sup>] D<sup>o</sup> 4 to 5 PM - T. .40  
[8<sup>th</sup>] D<sup>o</sup> evening & night (gently) .25  
[10<sup>th</sup>] D<sup>o</sup> morning T. .4  
[12<sup>th</sup>] D<sup>o</sup> night before T .9  
[D<sup>o</sup>] D<sup>o</sup> noon T. .8 D<sup>o</sup> D<sup>o</sup> 4 to 5 PM .53 = .61  
[13<sup>th</sup>] D<sup>o</sup> 6 - 9 AM .29  
[14<sup>th</sup>] D<sup>o</sup> during night T - .29  
[15<sup>th</sup>] D<sup>o</sup> D<sup>o</sup> night T - from W - .16  
[16<sup>th</sup>] D<sup>o</sup> D<sup>o</sup> night T. 6 AM to 12 - 1.63  
[D<sup>o</sup>] D<sup>o</sup> 5 - 6 PM from W - T. .81  
[18<sup>th</sup>] D<sup>o</sup> 8 to 10 AM T. from N - .39

[20<sup>th</sup>] D° 3 & 4 PM T - N - .66  
 [D°] D° 5 - 7 PM T W - .89  
 [24<sup>th</sup>] Chungu R<sup>t</sup> - night T. .34  
 [D°] D° drizzling showers T - .9  
 [25<sup>th</sup>] D° morning T. .5  
 [27<sup>th</sup>] Mandapala R<sup>t</sup> 3 - 5 PM T. .33  
 [31<sup>st</sup>] R<sup>t</sup> Kabukwa 3 - 5 PM T. .93  
 Many showers fall which keep the 9.18  
 soil wet but shew nothing in the measure  
 total rain fall in Dec<sup>r</sup> in Casembe's's country 9 in.18

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[0387]  
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Rainfall in January 1868  
 [3 Jany] at Kifurwa R<sup>t</sup> - Casembe's's country 2 PM T. .8  
 [4<sup>th</sup>] night T - 1.58  
 [5<sup>th</sup>] night T. 1.25  
 [10<sup>th</sup>] Karembe's Moero - night T. 1.14  
 [12<sup>th</sup>] D° early night & morning W - T and noon 4.12  
 [13] D° night .69  
 [14<sup>th</sup>] Raining all day on Rua M<sup>ts</sup> but drizzling showers  
 only on the East of Moero -  
 [[2]1<sup>st</sup>] at Kabwakwa village on Kakoma Rt -  
 4 - 5 PM - E - T - and night .84  
 [22<sup>nd</sup>] D° night E - T. .5  
 [29<sup>th</sup>] D° 3-30 PM to 5 PM E - T. .39  
 [[3]0<sup>th</sup>] D° 4-5 PM - SW - T. .70  
 [[3]1<sup>st</sup>] D° - 4-5 PM S-W- T. .35  
 Total Rainfall of January 1868 ===== 11.19

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Rainfall of February 1868 —  
 [5<sup>th</sup>] Kabwabuata vil - night N - .7  
 [6<sup>th</sup>] D° early night N - T - .10  
 [8] D° night N - T - 1.85  
 [10<sup>th</sup>] D° - 3-4 PM E - T - .5  
 [11<sup>th</sup>] D° - 1-2 PM - E - T - .55  
 [13<sup>th</sup>] D° 5 PM E - T .2  
 [[1]5] D° 4 PM W - T .30  
 [17<sup>th</sup>] D° Early morning .14  
 [[1]8<sup>th</sup>] D° night E - T .94  
 [-] D° D° Noon .9  
 [[1]9<sup>th</sup>] D° - 3-5 PM T .36  
 [[2]3<sup>d</sup>] D° - night E - T - .10  
 [[2]4<sup>th</sup>] D° 7-9 AM E - T - 4.39  
 [-] D° 3-5 PM - E - T - 1.36



[-] D° 5-7 PM - E - T .22  
[[2]7<sup>th</sup>] D° night T .23  
[[2]9<sup>th</sup>] D° 5-6 AM - gently - .49  
7.26  
[-] D° 3-5 PM - T - 1.45  
Total rainfall in February 1868 8.71

[0388]  
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#### Rainfall in March 1868

[1<sup>st</sup> March] at vil. Kabwabuata on Kakoma Rt - Early morning T - .9  
[3<sup>d</sup>] D° night W - T - .82  
[4<sup>th</sup>] D° 9 AM to 12 - S.W.T. 1.50  
[Note] It seldom rains 3 hours without ceasing  
[6<sup>th</sup>] D° 3 P.M. E. T .42  
[-] D° 5 D° D° .21  
[7<sup>th</sup>] D° During the night 1.64  
[10<sup>th</sup>] D° - night .58  
[11<sup>th</sup> 12 - 13<sup>th</sup>] gentle showers but sufficient only to wet the ground  
[14<sup>th</sup>] D° 4 PM - T. .3  
[15<sup>th</sup>] D° 3 PM - E - T - .35  
[16<sup>th</sup>] vil Kapemba in Kabuire 3 PM - T- W- .6  
[19<sup>th</sup>] D° T - .7  
[25<sup>th</sup>] (Much and heavy rains reported at  
[-] Kabwabwata during our absence, probably 3 inches)  
[-] D° morning - W - T - .43  
[26<sup>th</sup>] D° during the night 3.82  
[27<sup>th</sup>] D° gently now & then all day .14  
[29<sup>th</sup>] D° early night T. .69  
[Kabuire] Rainfall in March 1868 - (probably three inches more) 10.85

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#### Rainfall in April 1868 -

[April 1<sup>st</sup>] Kabwabwata - 4-5 PM - E - T - .68  
[3<sup>d</sup>] D° 4-5 P.M. N - T .40  
[6<sup>th</sup>] D° 4-5 PM N - T. .20  
[9<sup>th</sup>] D° 5 PM T .16  
[10<sup>th</sup>] D° 1 - 2 PM T .83  
This is said to be the first rains of masika because  
the Thunder rolls or rumbles - E.  
[10<sup>th</sup>] D° night E - T .10  
[14<sup>th</sup>] Luao R. night & morning .45  
[15<sup>th</sup>] D° night W .5  
[16] D° night E - T .37  
[19<sup>th</sup>] Early morning = Moero E - T - .5  
[D°] D° Moero = evening E - T .27  
[21<sup>st</sup>] night Moero East side E T .38  
Rain ceased on 21<sup>st</sup> April = Total in April - 1868 3.94

[20<sup>th</sup> May] a thunder shower noon laid dust - say 4 East night = 9 = 9  
4.03

[0389]  
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Rainfall in October 1867 Lopere district 1.10

- - in November = Lunda = Cazembe's 8.19

- - December Lunda - Cazembe's 9.18

- - January 1868 - Lunda & Kabuire 11.19

- - February - Kabuire 8.71

- - March - Kabuire 10.85

- - April - Kabuire 4.03

Total Rain fall in 1867-8 Inches 53.25

In Oct<sup>r</sup> Nov<sup>r</sup> Dec<sup>r</sup> 18.47 = going South

Jan - Feb - Mar - April - 34.78 in return

*Rainfall in 1868-69*

[August 29<sup>th</sup>] Kaskas or hot season began today and  
what is quite exceptional Rainfall began on the  
31<sup>st</sup> Kizinga - centre of watershed 5 PM SE - T - 1.80

[Sept 2<sup>d</sup>] D° 5 PM SE - T .73

[4<sup>th</sup>] Winds on surface constantly SE - Upper Strata

N - W - T every evening in N - W -

[26<sup>th</sup>] 5 PM SE - T - slight shower

[27] Chulo R<sup>t</sup>. W T 3 PM - .28

[30<sup>th</sup>] Lofubu or Kafue N - W - T .4

[Oct<sup>r</sup> 1<sup>st</sup>] Lofubu S E - & W - T .16

[2] Moisi 6 PM - SE - T .5

[15] Kasangole 5 PM SE T .12

[18] Katette 1 PM SE - T with a little hail - .5

[19<sup>th</sup>] Moero - 6 PM T laid dust only -

[21<sup>st</sup>] at Muabo's midnight T .4

[22 -] Kabwabwata - noon NW - T .10

[D°] D° 2 PM - SE - T .6

[23<sup>d</sup>] D° 4 PM - SE - T laid dust

[26<sup>th</sup>] D° - 3 PM E - T scarcely laid dust

[27] D° 3 PM S E T D° D°

[30<sup>th</sup>] D° 1-2 PM SE - T D° D°

[31<sup>st</sup>] D° 1 - PM SE - T D° D°

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Total Rainfall in October 1868 3.33

the rainfall in Kabuire was less than

the above - the two showers at the top of

the list caused the grass to spring - at

Kabuire it has not started yet - thunder every afternoon

[0390]

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Rainfall in November 1868

[Nov<sup>r</sup> 1<sup>st</sup>] Kabwabwata 2 PM SE - T laid dust only .3

[6<sup>th</sup>] D° 2 & 3 PM SE - then round to NW & back to SE - T .2[5]

[7<sup>th</sup>] D° 6 - 7 PM SE - T .2[2]

[8<sup>th</sup>] D° 7 - 8 PM SE. and E - T - loud & near = & morning .63

[10<sup>th</sup>] D° 7 - 8 AM SE. clouded over T .39

[16<sup>th</sup>] D° 12 - 1 - SE - then S - T - a little hail .64

[18<sup>th</sup>] D° 3 AM - S - E - T - then clouds went S - W - N & E. giving few drops

[19<sup>th</sup>] D° 3 PM - S - E - T short plump - .4

[21<sup>st</sup>] D° 1 - 2 PM - E - T .58

[22<sup>d</sup>] D° D° 2 - PM - E round to N - W - T .21

[23<sup>d</sup>] D° - 2 - PM E - laid dust only - T

[24<sup>th</sup>] D° - 2 - 3 PM S E. and E - T - then W - T - little hail - .66

[26<sup>th</sup>] D° 6 PM S E - & NW - clouds mixing T .47

[27<sup>th</sup>] D° 7 AM - S E & NW - 2 strata of clouds .18

[29<sup>th</sup>] D° Noon - E - round N - W - T .22

[30<sup>th</sup>] cloudy & damp from distant rains - slight drizzle here - 4.59

Total rainfall at Kabwabwata in Nov<sup>r</sup> = 4.59

Rainfall in December 1868

[2<sup>d</sup>] Kabwabwata 9 AM - SW & E - T .13

[3] D° 1-2 AM SW - T .81

[D°] D° 4 PM - N - W - T .15

[4<sup>th</sup>] D° 5 AM gently & still .8

[Note] Clouds generally from S - E - less often from E.

when they go round to N -W - rain falls - thunder

every day -

[6<sup>th</sup>] D° - 1 - 2 PM. E & SE - T .14

[7<sup>th</sup>] D° 7 - 8 AM SE - T a stratum of lower clouds from N - W - .21

[-] D° 2 - 3 PM NW T .17

[8<sup>th</sup>] D° 4 PM - N - W - T - laid dust only

[9<sup>th</sup>] Sky overcast - lower stratum from N - W -

Upper D° from S - E -

[12<sup>th</sup>] Camp at Kalela 2 PM NWT - .61

[13<sup>th</sup>] D° began at midnight NWT - drizzly all morning .98

[14<sup>th</sup>] lower stratum of clouds NW - Upper D° SE -

[15<sup>th</sup>] D° D° D° but hot & sultry

[15<sup>th</sup>] Marungu 6 - 7 PM NWT - .2[4]

3.56

[0391]

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up to 16<sup>th</sup>

Rainfall in December continued 3.56

[[D]ec<sup>r</sup> 16<sup>th</sup>] Marungu 6 PM NWT .10

[18<sup>th</sup>] clouds NW but a little rain from E - T .0  
 [[1]9<sup>th</sup>] R- Lofunso NW & SE - clouds - too little to be measured .0  
 [20<sup>th</sup>] D° 3-6 ^ AM NW - T .45 - night silently .12 .57  
 [21<sup>st</sup>] D° 5 - 6 AM NW silently set in .11  
 [24] D° 7 PM silently .4  
 [26<sup>th</sup>] D° 3 PM - 7 PM & night NW silently - generally  
 we are enveloped in a cloud which damps everything .64  
 [27] Marungu proper - East of Lofunso R- 2 - 3 PM NT .25  
 [28] Midnight - silent -N - W - .4  
 [30<sup>th</sup>] R Lofuko NW - T- .33  
 [31<sup>st</sup>] D° NW .34

Total Rainfall in December 1868 5.98

Rainfall in January 1869

[1<sup>st</sup>] R - Lofuko - midnight - silent .8  
 [5<sup>th</sup>] D° Noon - & night .76  
 [8<sup>th</sup>] silently night .30  
 [-] all day at sick station 1.20

2.34

[Note] In January and February very little rain fell ~~in~~ on the  
 country West of the middle of Tanganyika = Marungu -  
 Light showers fell frequently but while keeping the

[Feby] vegetation moist they shewed nothing in the gauge -

[5<sup>th</sup>] Tanganyika 7<sup>th</sup> Noon .16

[7<sup>th</sup>] D° night 2.2

[8<sup>th</sup>] silently [.]16

[24<sup>th</sup> -] .32

2.66

[March 8<sup>th</sup>] Noon NT no rain this month till now .46

night - Tanganyika - Kasanga .55

[18] Ujiji Noon T 1.59

[26] D° 6 AM NT 1.6

[29] D° 12-3 S - E - T 1.3

4.69

[0392]

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Rainfall in April 1869 [April 1869 -]

[3<sup>d</sup>] Ujiji - 9 AM .42

[4] D° 8 AM 1.68

[6<sup>th</sup>] D° 6 AM T .43

[7<sup>th</sup>] D° 12 - 3 T - 1.8

[D°] D° 4 - 5 PM T - .22

[12<sup>th</sup>] D° 6 AM & 6 PM .30

[13<sup>th</sup>] D° 3 PM SE - T 1.56

[16<sup>th</sup>] D° 8 AMSE - T .75

[17<sup>th</sup>] D° silently 7 AM SE - .11

[18<sup>th</sup>] D° drizzling morning and afternoon .0

[21<sup>st</sup>] D° Noon - SE - T .25

[27<sup>th</sup>] D° 8 - 9 AM T .85

[29<sup>th</sup>] D° 11 AM SE T - .68

8.33

Rainfall in May 1869

[May 2] Ujiji 11 AM silent - SE. .15

[1869 D°] - 1 - 3 PM - SE .79

[3<sup>d</sup>] D° 12 - 1 PM SE - T rolling as it is the .36

[5<sup>th</sup>] D° 1 - 2 PM SE Masika now .9

[9<sup>th</sup>] D° Noon [.]13

[10<sup>th</sup>] D° Noon NW T 1.8

[11<sup>th</sup>] D° 3 - 6 AM rolling T - 1.3

[D°] D° 2 - 3 PM NW .19

[12<sup>th</sup>] D° drizzling - rolling T - NW .39

[D°] D° 7 - PM - little RT S - E - .28

[13<sup>th</sup>] D° 7 AM & noon SE - RT .31

[14<sup>th</sup>] D° 2 - 3 PM SE. .18

[17<sup>th</sup>] D° Noon SE. .11

[18<sup>th</sup>] D° D° SE- .7

[25<sup>th</sup>] D° 2 - 3 PM - - SE - .22 5.16

[26] D° 2 - 4 PM W. .32

[31<sup>st</sup>] D° 8 - 11 AM - S - W - *2.80* 8.50

Rainfall 1868 - 9 - Aug<sup>t</sup> Sept<sup>r</sup> Oct<sup>r</sup> 1868 3.33

November 4.59

December 5.98

January 1869 2.34

February - 2.66

March 4.69

April 8.33

5.16

May - 18<sup>th</sup> 37.08

May to 31<sup>st</sup> from 18<sup>th</sup> - 3.34

Up to end of May 40.42

[0393]

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Rainfall in 1869 Manyema

[2 Sept<sup>r</sup>] Katamba Noon first rain fell at Noon -

[3] Katamba 4 PM SE - T .4

[14] Moloni or Mononi M<sup>ts</sup> S E - & hail .50

[15] Mamba's - noon SE in march not measured

[20] Monandenda's SE dust not laid

[2 October] Moenekuss' used now for T = thunder

[10 1] Moenekuss 12<sup>h</sup> NW - laid dust

[4] D° - 4 - 5 PM NW .27

- 8 PM SE - .4

[10] D° 2 - 3 - PM SE .38

[11] D° - 2 - 3 PM E - & Hail .56

[13] D° 3 - 5 PM E - 1.82

[15] D° 4 PM E .18  
 [16] D° 11 AM to 5 PM showery & cold E & NE .37  
 [17] D° shut in by dense clouds 7 - 10 AM - N.W - .64  
 [23] D° - Noon E & N - E - .4  
 [27] D° Noon E & NE - .39  
 [28] D° 12 - 1 PM N - E - Hail 1.20  
 [29] D° night gentle showers  
 [30] D° all day clouded over  
 [31] D° 6 - 9 PM NE - .40  
 Total Rainfall in October 1869 6.82.  
 Rainfall in November 1869  
 [Nov<sup>r</sup>] Bambarre or Moenekuss  
 [2] D° drizzling after dark N - W -  
 dripping cloud in Forest Manyema  
 Forest at 11 - 2 PM N- W- .54  
 [4] D° 2 - 3 PM SE - .92  
 [5] 5 hours S - W - of Moenekuss vil -  
 11 - 3 PM S E and silent shower till 4 PM .95  
 [6] D° - S- E- shower laid dust  
 [8] Monandamba's vil SE - 9 AM .11  
 D° D° 3 - 4 PM SE - .22  
 [12] D° 11 AM SE .6  
 [14] D° 3 - 6 PM SE .18  
 [15] Kolomokata's 3 - 4 PM SE .16

[0394]  
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[November]  
 [1869] 15 Chirumbe's about midnight much 1.38  
 [15<sup>th</sup>] D° 8 - 12 AM SE 1.6  
 [22] R - Luam[...][o] 8 - 9 AM SE .29  
 D° 11 - to 2 PM .21  
 [24] D° 2-3 PM SE .18  
 [27] D° 1 - 5 PM NW & to S.E - - Hail 1.56  
 [28] D° 5 - 7 PM NE [...] 1.67  
Total Rainfall in November 1869 9.09  
 Manyema Rainfall December 1869  
 [Dec<sup>r</sup> 2] R Luamo 3 - 6 PM SW - S - & SE - 1.18  
 [1869 3<sup>d</sup> & 4<sup>th</sup>] Nil showers  
 [5 to 11<sup>th</sup>] Thunder daily  
 [11<sup>th</sup>] Luamo 3 - 4 PM - SE .34  
 D° 5 - 7 .1[...] <sup>3</sup>  
 [12<sup>th</sup>] D° 11 - 12 silent .15  
 [14] D° during night SE 1.42  
 [15<sup>th</sup>] D° 2 - 4 PM SE 1.10  
 [17] R<sup>t</sup> Mofungoye 5 PM SE .88  
 [18<sup>th</sup>] Kolo muzungu's 2 days NW of Moenekuss  
 12 - 2 PM ~~42~~ - .15  
 [19<sup>th</sup>] Moenekuss - SE .10

D° 9 - 10 AM SE .20  
 [22<sup>d</sup>] D° 6 - 9 PM SE - E & NW .51  
 [27<sup>th</sup>] D° 1 PM SE .9  
 [28] Luamo R - 2 - 4 PM SE 1.3  
 [29] D° 6 - 8 AM SE 1.2  
 D° D° Noon SE .11  
 [31<sup>st</sup>] Nil Shower Total for December 7.80  
 Manyema Rainfall 1870  
 [January 1<sup>st</sup>] clouded over from SW  
 [1<sup>st</sup>] R Luamo 7 - PM .4  
 [2<sup>d</sup>] D° 2 - 3 PM .17  
 [7<sup>th</sup>] D° Forest 7 - 8 AM AM Forest .32  
 [9<sup>th</sup>] D° D° AM .6  
 [12<sup>th</sup>] D° 2 - 3 PM SE 1.16  
 [20<sup>th</sup>] Chanza N 5 - 6 PM NW .37  
 [22 & 23] after sunset .13  
 [2[...][6]] 4 - 5 PM SE .47

[0395]  
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January 1870 - Manyema Rainfall  
 [27<sup>th</sup>] - Manyema 11 AM - several NI showers .31  
 [29] D° 5 & 6 PM 1.57  
 [31<sup>st</sup>] D° 3 - 4 PM S.E. .39  
 Total Rainfall in January 4.99  
 February 1870 Rainfall in Manyema  
 [2<sup>nd</sup>] By night & 4PM .45  
 - 5 - 6 AM 11 - 10 AM - 3 PM NW - not all measured 1.11  
 [3<sup>rd</sup>] night - .30 - 9 at Katomba's 1.21 = 10<sup>th</sup>.6. = 1.66  
 [11<sup>th</sup>] night Katomba's .12-18<sup>th</sup> night D° .20 N.W. = .32  
 [19] night D° N.W. = .38 - 20<sup>th</sup> midnight & morning S.E. = .48  
 [26] night & early m. of 27<sup>th</sup> .56 = 27.5 AM Nil shower = 56  
 [1870] Manyema = February Total 4.48  
 March chiefly at night after 7 PM 1<sup>st</sup> .68  
 [5<sup>th</sup>] night N.W. = .50 11<sup>th</sup> midnight .78 = 1.28  
 [12<sup>th</sup>] night Nil shower 16<sup>th</sup> night NW. = [. ]26  
 [16] Mamohela camp .6 = 19<sup>th</sup> clouded over & drizzling .6  
 [26] D° 6 - 8 PM S.E. = .49 27<sup>th</sup> night D° .9 = .58  
 [30] D° - 2 PM NW. Nil. 31<sup>st</sup> N.W. = .19

March Rainfall 3.05

April Rainfall in Manyema 1870 -  
 [2] Mamohela 4 PM & night N.W. 1.53 = 1.53  
 [4] night & morning = 2.4 7<sup>th</sup> drizzling day NW + 28 = 2.32  
 [8] midnight Nil - 9<sup>th</sup> 6 PM all round = .73  
 [10<sup>th</sup>] 6 PM & on .59 - 12<sup>th</sup> 7 AM N.W. = ^ 1.84 = == 2.43  
 [16] 6 PM & night NW .25 - 17<sup>th</sup> 2 PM SE .15 = .40

[19] 4 PM NW = .7 - 20<sup>th</sup> 6 PM SE - 95 - 21<sup>st</sup> 2 - 3 PM SE .9546 = 1.48  
 [22] 9 PM & on NW .86 - 23d D° 4 AM silent SE - 23 = 1.09  
 [25] night and early m .82 - 1.69 - 30<sup>th</sup> - 4- PM S.E. = 65 = 1.34  
 [...] [Ma]y 26 May 6<sup>th</sup> early morning NW .13 - 4<sup>th</sup> night & Morn 50 = .63  
 [7<sup>th</sup>] ~~night~~ 2-5.PM - SE .77 - 8<sup>th</sup> 6 - 8 S.E. & NW. = 1.82 = 2.59  
 [12<sup>th</sup>] Noon NW. .69 = 12<sup>th</sup> night & m silent .12 - 13<sup>th</sup> night NW. ^ .4 = 1.22  
 [20<sup>th</sup>] 4 - 5 AM SE .86 = 7 - 10 AM [26] = 22<sup>nd</sup> 4 - 5 AM NW .26  
 Rolling all round horizon 1.76 = 3.34  
 June 4<sup>th</sup> 4 PM N. .6 - 5<sup>th</sup> 4 PM NW .25 6<sup>th</sup> S.E. SE & NW. .8 = .49  
 [16<sup>th</sup>] 4 PM SE - .33 - 24<sup>th</sup> 7 - 8 PM SE 1.80 - 16 July Mbonye's Vil  
 2.13  
 April May June July 21.72  
 [Total] October 6.82  
 Nov. 9.09  
 Dec<sup>r</sup> 7.80  
 Jany 4[.]99  
 = 28.70  
 Feby 4.4  
 March 3.05  
 April 12.37  
 May [...] [June] 3.35 = 29.25  
 57.90 = 58 inches  
 1869-70 of Rainfall

[0396]  
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From page June 30 Journal

[17<sup>th</sup> April 1868.] at the sides of the paths but often stopping in  
 the unseen edge of a rut, we floundered in with  
 both feet to keep the balance, and this was usually  
 followed by a rush of bubbles to the surface  
 which bursting discharged foul air of frightful  
 faecal odour - In parts the black mud & foul  
 water were cold - in others hot according as  
 circulation went on or not. When we came  
 near Moero the water became half chest and  
 whole chest deep - all perishable articles had to  
 be put on the head - Found a party of fishermen  
 on the sands, and I got a hut a bath in the clear  
 but tepid waters and a delicious change of dress  
 Water of Lake 83° at 3 PM

[19<sup>th</sup>] Marched along the North end of Moero which had  
 [Moero] a South East direction - The soft yielding sand  
 which is flanked by a broad belt of tangled tropical  
 vegetation & trees, added to the fatigues of yesterday  
 so finding a deserted fisherman's village near  
 the Eastern hills we gladly made it our quarters for



[19<sup>th</sup>] Sunday. I made no mark but the Lake is at least twenty feet higher now than it was on our first visits - and there are banks shewing higher rises than even this -

Large fish baskets made of split reeds are used in trios for catching small fish

[Drawing of two baskets described.]

[Drawing of basket described.] one man at each basket drives fish ashore

[20<sup>th</sup>] Go on to Katette R<sup>t</sup> & there to a strong torrent deep at a village on North bank of the R<sup>t</sup> V[...]un]a while near hills is a hot fountain sometimes used to cook cassava & maize -

[21<sup>st</sup>] Cross Vuna and go on to Kalembe's village met chief at gate who guided us to a hut and manifested great curiosity to see all of our things asked if we would not stop next day & drink hoom which would then be ready. Leopards abound here - Lake now seems broader than ever In October it looked still more broad -

[0397]

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[April 22<sup>nd</sup> [1]868] could not concieve that a hole in the cartilage of the nose could be turned to any account except to hold an ornament though that is usually only a bit of grass, but a man sewing the feathers on his arrows used his nose hold for holding a needle! In coming on to Kangalola found country swim-ming - got separated from the company though I saw them disappear in the long grass not a hundred yards off and shouted but the splashing of their feet prevented any one hearing - could not find a path going South so took one to East to a village - grass so long & tangled I could scarcely get along - engaged a man to shew me the main path South - He took me to a neat village of a woman Nyinakasanga & would go no further - mother Kasanga as the name means had been very handsome and had a beautiful daughter probably another edition of herself - she advised my waiting in the deep shade of the ficus indicua in which her houses were placed - I fired again - & when my attendants came gave her a string of beads which made her express distress at my "leaving without drinking anything of hers" - When we returned we might spend a night at her village. We did not pass her in October - people had abandoned several villages on account of the abundance

of ferocious wild beasts

[23<sup>d</sup>] Through very thick & tangled Nyassi to Chikosis  
burned village - Nsama had killed him - we  
spent the night in a garden hut which the fire  
of the village had spared - Turnings growing in  
the ruins - The Nyassi or long coarse grass  
hangs over the paths and in pushing it aside  
the sharp seeds penetrate the clothes and are  
very annoying - The grass itself rubs on the  
face and eyes disagreeably. When it is burned  
off and green sward covers the soil it is much  
more pleasant walking -

[0398]

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[April 24<sup>th</sup> 1868] Leave Chikosi's ruins and make for the  
ford of the Kalongosi. Marigolds in full blow  
all over the Forest and so are foxgloves - The  
river was here full one hundred yards broad  
with 300 yards of flood on its Western bank  
so deep we had to remain in the canoes till  
within 50 yards of the higher ground - People  
shewing the pith of the Papyrus which is 3 in  
in diameter and is white as snow - Has very  
little sweetness or anything else in it - the  
headman of the village to which we went was  
out cutting wood for a garden and his wife  
refused us a hut - When Kansabala came  
in the evening he scolded roundly his own  
spouse and all the wives of the village and then  
pressed me to come indoors but I was well  
enough in my mosquito curtain without and  
declined. I was free from insects & vermin  
and few huts are so.

[25<sup>th</sup>] off early West and then on to an elevated  
Forest land in which our course was SSW  
to the great bend of the rivulet Kifurwa - It  
enters Moero near to the mouth of the Kalungosi

[26<sup>th</sup>] Here we spent Sunday in our former woodcutters'  
huts - yesterday we were met by a party of the  
same occupation laden with bark cloth which  
they had just been stripping off the trees - their  
leader would not come along the path because  
I was sitting near it - I invited him to do so but  
it would have been disrespectful to let his shadow  
fall on any part of my person - He went a  
little out of the way. This politeness is common.

[27<sup>th</sup>] But a short march to Fungafunga's village - we  
could have gone on to the Muatize but no

village exists there and here we could buy food  
Fungafunga's wife gave a handsome supper  
to the stranger - on afterwards acknowledging it

[0399]

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[April 28<sup>th</sup> 1868] to her husband he said that is your village, always  
go that way and eat my provisions - He is a  
Wanyamwezi trading in the country for copper  
hoes and slaves - Parrots in numbers stealing  
Holcus sorghum in spite of the shouts of the women.  
cross Muatize by a bridge of one large tree - Get a  
good view of Moero from a hill near Kabukwa  
and sleep at ChisongoRt

[29<sup>th</sup>] At Mandapala R<sup>r</sup> some men from Chungu  
one of whom claimed to be a relative of Cazembe  
made a great outcry against our coming a second  
time to Cazembe without waiting at Kalongosi for  
permission. one of them with his ears cropped  
short off asked me when I was departing North  
if I should come again - I replied, "Yes - I thought  
I should -["] They excited themselves by calling over  
the same thing again and again. "The English come  
"the second time" - "the second time - the second time  
"the country spoiled - Why not wait at Kalongosi?  
"Let him return thither" - come from Mpamari too  
"and from the Bagaranganza or Banyamwezi"  
"the second time - the second time."! Then all the  
adjacent villagers were called in to settle this  
serious affair - I look up to that higher power  
to influence their minds as he has often done  
before- Persuaded then to refer the matter to  
Cazembe himself by sending a man with one  
of mind up to the town - they would not con-  
sent to go on to the Chungu as the old cropped  
eared man would have been obliged to come back  
the distance again he having been on the way to  
Kalongosi as a sentinel of the ford. Cazembe is  
reasonable and fair but his people are neither  
and will do anything to mulct either strangers  
or their own countrymen

[30<sup>th</sup>] The cold of winter has begun - Dew deposited  
in great quantities but all the streams are  
very high in flood though the rains have here  
ceased some time -

[0400]

[May 1<sup>st</sup> 1868] At Mandapala Rr. sent a request to Muhamad Bogharib to intercede with Cazembe for me for a man to shew the way to Chikumbi which is near to Bangweolo - I fear that I have become mixed up in the Lunda mind with Mpamari (Muhamad bin Saleh) from having gone off with him and returning ere we reached Ujiji whither ostensibly we were bound - I may be suspected of being in his confidence and of forwarding his plans by coming back = A deaf and dumb man appears among the people here making signs exactly as I have seen such do in England - and occasionally emitting a low un-[2<sup>nd</sup>] ^ modulated guttural drawl like them -

[3<sup>d</sup>] Abraham my messenger came back while we were at afternoon prayers with good news for us but what made cropped ears quite chop fallen - Cazembe quite gracious - He did not wish me to go away and now I am welcome back, and as soon as we hear of peace at Chikumbi's we shall have a man to conduct us thither - Masitu were reported to have made an inroad into Chikumbi's country - That chief has fled and Cazembe had sent messengers to hear the truth - Thanks to the Most high for his kindness and influence.

[4<sup>th</sup>] Leave Mandapala - Cropped ears whose name I never heard, collapsed at once on hearing the message of Cazembe - Before that I never heard such a babbler - To every one passing man or woman he repeated the same insinuations about the English and Mpamari and the Banyamwezi. conspiracy - guilt - return a second time till like a meddling lawyer he thought that he had really got an important case in hand.

[0401]

[May 5<sup>th</sup> 1868] Rt. Chungu from fifteen to eighteen yards broad and breast deep, with at least one hundred yards of flood before we reached the main stream Mandapala - Chungu and Lundi join in country called Kimbafuma about 12 miles from our crossing place of Mandapala and about West of it. The Lundi was now breast deep too and twelve yards broad -

On reaching Cazembe's on the Mofwe we found  
Mohamad Bogharib digging and fencing up a well  
to prevent his slaves being taken away crocodiles in  
the Mofwe as there had been already - a dog bit the  
leg of one of my goats so badly that I was obliged to kill  
it. They are nasty curs here without courage yet  
sometimes bite people badly. Met some old friends  
and Mohamad Bogharib cooked a supper and  
from this time forward never omitted sharing  
his victuals with me -

[6<sup>th</sup>] Manuel Caetamo Pereira visited Cazembe  
in

[Calculations to arrive at number of years since Pereira visited Cazembe.] 1796 or 72 years  
ago - His native name was

Moendomondo or the world's leg = "world  
side traveller"! He came to Mandapala for there  
the Cazembe of the time resided and had a priest or  
"Kasise" with him and many people with guns  
Perembe the oldest man now in Lunda had  
children even then - If Perembe were 30 years of  
age at that period he would now be 102 years  
old and he seems quite that - When D<sup>e</sup> Lacerda  
came he had forty children! He says that  
Pereira fired off all his gones on his arrival  
and Cazembe asked him what he meant  
by that he replied "these guns ask for slaves  
and ivory" both of which were liberally given  
[7<sup>th</sup>] I could not induce Perembe to tell anything of  
times previous to his own - Moendo mondo = the  
world's leg Pereira told D<sup>e</sup> Lacerda that the natives  
called him "The Terror"! another bit of vanity  
for they have no such word or abstract term in  
their language - continued at page of book July 25

[0402]

396

The old man Perembe at Cazembe died  
about the beginning of 1870 - He must  
have been > 104 years of age possible  
110 -  
Soon 26 facs. / 25 July/

[0403]

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Altitudes above the sea by Barometer and  
Boiling Point Principal stations for  
details see Note book.

[27<sup>th</sup> March 1866] Mikindary Bay = on the Northern jaw of the entrance to Pembé harbour.

at 11 A.M.

[- II] Boiling Point thermometer - N° 4681. Sea level

brush Ebullition 212° air 88.5

[- III] D° D° N° 4688 = D° D°

[-] — — 212° 2. air 90°

[IV] D° D° N° 4689 - ~~air~~ 8°

— — 212° 1 air 86° Level of sea Lat 8° South.

same station and Date - Aneroid Barometers

[I.] N° 395 = shewed inches 30.05 air 90°

[II] N° 423 = — — 30.15 air 90°

[III] N° 450 = — — 30.67. air 90° Level at the sea. 8° South

[28<sup>th</sup> March] N° I at 9 AM 30.05 - air 86°

N° II — — 30.25 - - 86°

N° III — — 30.75 - - 86°

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N° I at 3 PM 29.95 — air 85°

N° II — 30.13 — 85°

N° III — 30.68 — 85°

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[28<sup>th</sup> March] N° I 9 A.M. 30.0 air 83°

N° II — — 30.17 —

N° III — — 30.72 —

N° I 3 PM 29.92 - air 80°

N° II — 30.0 —

N° III — 30.67 —

[0404]

398

[May 12<sup>th</sup> 1866] Nyamatolole or Matawatawa - Turning

point on Rovuma in 1862

I at 4 PM 29.6. air 86°

II — 29.82 —

III — 30.45 — [13<sup>th</sup> May]

I at 6 AM 29.6 — air 77°

II - 29.65 —

III 30.43 — [21<sup>st</sup> May] Ngomano (2' up Loendi from confluence)

I at 9AM - 29.85 .air

II — 29.95 76.3

III — 30.55 [25<sup>th</sup>] N°

1 at 3PM 29.58 air

2 29.75 85°

3 30.37[2 June] Ngomano ( - )  
 N° at 10AM. Boiling Point.  
 II 212.5 - 301.5  
 III . 11 AM 211° 35 ans 86°5  
 IV 9.30 AM 211°9N° Aneroid Bar  
 1 11AM 29.7 – air 86.5  
 2 29.9 –  
 3 30.54 –  
 – at 3PM 29.6 air  
 29.85 82°  
 30.4  
 1 at 9PM 29.6 72  
 2 29.82  
 3 30.42

[0405]  
 399  
 [26 July 1866] Pamoembe - Town of Mataka -  
 Aneroid Barometers  
 N° 1 at 9AM 26.52 air  
 – 2 26.91 62°2  
 – 3 27.48 N°  
 1 Noon 26.52 air  
 2 25.9 66°5  
 3 27.45 N°  
 1 at 3 PM 26.48 air  
 2 26.85 67°  
 3 27.43 [Pesimba's vil 31<sup>st</sup> July] N° 1 at 6 AM 25.95 air  
 2 26.35 55°  
 3 26.9 [2 Aug near Mbanga] 1 - 6 AM 26.05 air  
 2 - 26.46 47°5  
 3 - 27.02[9<sup>th</sup> Aug Lake Nyassa] confluence of the Misinje & Lake  
 1 at 6 - 25 - 28.2 air  
 2 28.5 62°  
 3 29.15 [10<sup>th</sup> Aug] 1 at 9 AM all the instruments Protected in a box  
 1 28.32 air  
 2 28.55 75°  
 3 29.18 [D°] at 3 PM 28.25 air  
 28.5 80°  
 29.1

[0406]  
 400  
 [13 Aug. 1866] Lake Nyassa - confluence of the Misinje  
 II Boiling Point Thermometer 9AM 210° - air 72.5  
 III 8 30 - 209°9 air 66.5  
 IV 8 15 - 210 air 65.5 1 same time & place 9AM, Barometers 28.28  
 2 28.68 72°  
 3 29.22 [D°] 1 at 3 PM 28.25

2 28.52 76°  
 3 29.13 Mean of Barometers on 13 Aug. at the  
 confluence of the Misinge with Lake Nyassa  
 corrected thus  
 I 28.28 - 05 = 28.23 mean  
 II 28.68 - 15 = 28.53 28.5  
 III 29.22 - 67 = 28.55 –  
 By Barometer - 1200 feet above the sea  
 By Boiling point 1238 feet D°  
 38 Diff. By another observation 20<sup>th</sup> Aug. 1866  
 Barometer 1212 feet  
 Boiling Point 1268 feet  
 56 diff

[0407]  
 401  
 [4 Oct<sup>r</sup> 1866] Katosa's or Kiemasusa's at base of Kirk's range  
 N 1 at 9 AM 28.05  
 2 28.35 78° Air  
 3 28.9 1 Noon  
 1 28.02  
 2 28.28 85° Air  
 3 28.8 1 at 3 PM. 28.0  
 28.25 87° Air  
 28.75 [8 Oct] 1 Top of range. 6AM. Mpalala 25.7 air  
 2 25.95 74°  
 3 26.4 1 at 9 AM 25.72 air  
 2 25.88 74° 5  
 3 26.35 1 at 3 PM 25.65 air  
 2 25.92 79°  
 3 26.35

---

[9 Oct] Pamiala, village of Gombwa about 1° West  
 of Mpalala and higher.  
 at 4<sup>h</sup> 45<sup>m</sup> PM Boiling Point. Brisk Ebullition -  
 N° I 204° 2  
 II 204.2 air 79°  
 III 204.2  
 IV 204.1

---

Height above the sea as calculated by Profess-  
 Burgess' tables 4531 feet.

---

Barometers 4571



1 4<sup>h</sup> 45 PM 40 diff. 25.2 air  
2 25.4 79°  
3 25.85  
Gives 4571 feet -

[0408]

402

[17 Nov 1866] Kanyenje valley near ^ about 2' south of it source of the Bua  
1 at 9 AM 25.65  
2 25.8 air 77°  
3 26.38

D° Boiling Point - 13.2.<sup>m</sup> 10<sup>h</sup> 30<sup>m</sup> AM  
Mean of I, II, III, IV, Thermometers 204.4 air 77°  
Height above the sea B. Pt. feet 4044.  
[17 Nov] By Barometer 25.63 - 77° - feet 4562 above sea  
1 at 10.30 - ~~25.63~~ = 25.64  
25.82 air 77°  
26.27  
[Bar.] corrected as before gives Feet 4562 above sea  
Boiling point gives 4044  
518 Diff ?!  
[20 Nov<sup>r</sup>] 1 source of the Bua at 3 PM 25.4 74° air  
25.6  
26.02  
Gives Feet 4751 above sea

[15 Dec<sup>r</sup>] Boiling Point 208.8: air 77° feet 1830 above  
This is the middle of the great Loangwa valley  
& on the banks of the river at Maranda's vil

By Barometer 28.00. 75° - Feet 1808 above the sea  
1830  
22  
Diff

[24 Dec] Near foot of North Western brim of great  
Loangwa valley - Kavimba's vil.  
Boiling Point 208.3 = 87.7 air - Feet 2151 feet  
Barometer 27.76 = 87° 7 air Feet 2115  
36 Diff

[0409]

403

[4 Jany 1867 -] Mbulukuta - on brim of great Loangwa valley called  
generally from below Mountains of Bisa or Ba[-]  
-bisa (Machinga a Bisa)

Boiling Point at 10 50 AM  $205.8 = \text{air } 75^{\circ}$  Feet 3565

Barometer same time & place 26.1 - air  $75^{\circ}$  - Feet 3983  
Diff. 418

The above is the beginning of the mass of upland which constitutes the Watershed between the river Loangwa of Zumbo, and the Chambeze which forms Lakes Bemba or Banweolo, Moero, and ^ Kirkousa Urenge.

[Note] The large difference between Boiling Point, and the Barometer observations, makes me suspect that this is not the briskest ebullition that gives the true height, but ordinary brisk ebullition for this [12<sup>th</sup> January 1867] morning by blowing up the fire the thermometer shewed  $203^{\circ}.6$  - while by Ebullition, not quite so brisk, but more regular, they showed  $203^{\circ}$  - In country called Lokumbi. vil of Chafunga  $203^{\circ} =$  by Prof- Burgess' tables - 4767 Feet  
Multiplier for air at  $67^{\circ}$

[Series of calculations to produce results shown.]

5124,525 Feet

5138,500 Feet

The difference is only 14 Feet

Mem. keep this point for enquiry at home

[0410]

404

[15<sup>th</sup> January 1867] Boiling Point at our station on the mountains, Chitane, some call them if we understand them rightly "Mpini"? 3 P.M

Steady Brisk ebullition of a gallon and a half of water in an earthen pot  $202^{\circ}.6$  air  $70^{\circ}$

$=$  Prof Burgess' Tables -

[Calculations to produce the results shown.]

Feet 5385,542

Barometer same time & place

corrected air  $70^{\circ} - 24.52 =$

[Calculations to produce the results shown.]

Feet 5353,0647

Thus by Boiling Point 5385 Feet

By Barometer 5353 Feet

Difference only 32 Feet

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[Note] Cassella's apparatus with only an ounce of water in a thin brass cup is, as Professor Burgess remarks,

incapable of giving accurate  
results -

---

Our encampment was 1150 feet  
from the highest point of the range  
There the Barometer shewed 23.9  
== Feet 59 59 air 86°  
or -66-38 feet above the level of the sea.  
[Note] This is the highest point of the range  
which comes between the Loangwa  
valley & that of the Chambeze as I erroneously  
imagined The Zambesi is here called; Zambesi or Liambai  
rises far to the West of this in Lunda.

[0411]  
405

[April 1867] Level of the Lake Liemba by boiling point  
& Barometer over 2800 feet & under 2900  
feet but the amount varies - the Barometers  
make it over 3000 feet  
[2<sup>d</sup> May] Level of Lake Barometer shews 6 AM 26.96 = 74°  
= 2859 feet  
At 9 AM 27.05 = 78°  
= 2700 feet  
3 PM 27.0 - [...]  
Top of overhanging ridge at 9 AM 25.22 =

Temp. of Lake at 7 AM 77°  
at 3 PM 85

---

Chitimba's village or Rivulet Chiloa  
22 May 1867 Lat 8° 58'  
By Boiling Point Long 31° 30' E  
204° - air 70° Feet 4610 -  
Aneroids 25,08. Feet 4712 102 x 9 AM -

---

Ford of Lofu - Chungu's village 8° 55' Lat  
Aneroids 26.00 air 81° 3 PM - 2 Sept<sup>r</sup>  
Feet 4137.

---

Hara, 8 Sept. 1867 Lat  $8^{\circ} 55'$  S. Long  $29^{\circ} 27'$  E.  
9 AM air  $70^{\circ} = 26.30 =$  Feet 3730.

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R. Chisera 28<sup>th</sup> Sept. 9 A.M.  
Aneroids 26.44 = air  $77^{\circ}$   
Feet 3398

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Lopere - Kamosenga Rr. Kamungu's vil  
5<sup>th</sup> Oct. Boiling Pt  $206^{\circ}$  air 75 ft 3449  
Bar same time 26.26 = 3828  
379 x

[0412]

406  
same obs<sup>ns</sup> Repeated  
[22 May 1867] village of Chitimba Rivulet Chiloa  
Ulungu Boiling point  $204^{\circ}$  Temp. - 70 - 9 AM  
Feet - 4558 of Altitude  
Aneroids 1 25.08 air  $70^{\circ}$   
2 25.29  
3 25.76 = 4790 feet

[Calculation to arrive at the mean height shown.]  
Mean Height 4669  
Observation repeated  
[5<sup>th</sup> Oct] Kurungu's vil. on Kamosenga Rt- Lopere  
9 AM  $206^{\circ} = 3449$  feet  
Aneroids 26.60 = 35091

[Calculation to arrive at the mean height shown.]  
Mean Height = 3479  
[8<sup>th</sup> Nov] Lake Moero 3 PM 30 feet above water  
Boiling point  $207^{\circ} 81 = 2900$  feet  
Aneroids - 26.6 ==  $78^{\circ} = 3120$

[Calculation to arrive at the mean shown.]  
Mean = 3010 feet  
[6<sup>th</sup> Dec] 9 AM Mofwe - Casembe's town by lakelet  
Boiling point  $206^{\circ} 8 - 76^{\circ} = 2990$  feet  
Aneroids  
[Calculation to arrive at the mean height shown.]  
Mean Height 3071 feet  
[21<sup>st</sup> January 1868] Buire ^ or Kabuire vil Kab ^ wabwata 10 AM  
Boiling Point  $206^{\circ} 6. 78^{\circ} = 3118$  feet

Aneroids - 25.36 - 78

[Calculation to arrive at the mean height shown.]

Mean = 3180

[31<sup>st</sup> D°] D° Boiling Point  $206^{\circ}.4 - 3 = 74^{\circ} = 9.30$  AM feet 3266

Barometers corrected  $2654 = 74^{\circ} 9.30$  feet 3246

[Calculation to arrive at the mean shown.]

3456

[0413]

407

[1867. April 4<sup>th</sup>] Average of Altitudes observed at Lake Liemba

Barometers (Aneroid) 6 AM air  $75^{\circ}$  Feet 3013 - 27.50

[4<sup>th</sup>] D° corr. 26.97 9 AM -  $75^{\circ}$  - 3063

[4<sup>th</sup>] Boiling Point -  $207^{\circ} 9 \wedge 30$  AM - D°  $82^{\circ}$  - 2906

[4<sup>th</sup>] Barometers corr<sup>d</sup> 26.96 3 PM -  $82^{\circ}$  - 3105

[13<sup>th</sup>] Barometers corr<sup>d</sup> 27.11 9 AM -  $77^{\circ}$  - 2917

[D°] Boiling Point mean 206.8 9 AM -  $78^{\circ}$  - 3001

[13<sup>th</sup>] Boiling Point  $207^{\circ}.3$  3 PM -  $83^{\circ}$  - 2737

[20<sup>th</sup>] Barometers (27.15) corr. 3 PM  $83^{\circ}$  - 2898

[D°] Boiling point  $207^{\circ}.6$  9 AM  $83^{\circ}$  - 2561

[3 May] Boiling point 207.5 9 AM  $80^{\circ}$  - 2603

Barometer (Pambete) 27.06 9 AM  $76^{\circ}$  - 2965

[Calculation to produce the result shown.]

2882 Mean 2882

[0414]

408

[1868 April 18<sup>th</sup>] Lake Moero 18<sup>th</sup> April 1868 about 30 feet above water

Bar. N° 1. 3. PM.  $26.52 = 82^{\circ}$   $26.52 = 82^{\circ}$

Boiling Point 3 - PM.  $206.8 = 83^{\circ}$   $26.65 = 76^{\circ}$

[Calculation to arrive at the mean shown.]

$26.58 = 79^{\circ}$  mean

---

[19<sup>th</sup>] Bar. at 9. AM  $26.65 = 76^{\circ}$

Boiling Pt. 9. AM.  $206.8 = 77^{\circ}$

[Calculation to arrive at the height shown.]

3465,147 Height

---

Boiling Point  $206.8 = 2736$  feet

[19<sup>th</sup>] Bar. Noon -  $26.60 = 81^{\circ}$

[Calculation to produce the height shown.]

Bar. 3 PM 26.55 = 83 ° 3012336 height

[20<sup>th</sup>] Bar. 6 AM. 26.52 = 70

[Calculation based on the height shown.]

[Calculation to produce the mean shown.]

26.55.6 = 78 mean

[Calculation to produce the amount of feet shown.]

feet 3568,241

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[October 19<sup>th</sup> 1868]

Moero - 4 h PM. Boiling Point 206 ° 1 = 85 ° = Lake Water

— 5 h = 40 m PMD° D° 206 ° 2 = 79 ° 82 °

[Calculation to produce the mean shown.]

82 mean

Bar. 4 PM 26.50 = 85 ° Wet Bulbs

5 - 40 PM 26.47 = 79 ° 75 ° .5

[20<sup>th</sup>] 6 AM - 26.50 75 °

26.49 - 82 ° =

[Calculation to produce the height by barometer shown.]

[Calculation to produce the mean shown.]

26.49 79.6 mean

206 ° 2 = 206 ° 2 = 82 ° Boiling Point

[Height] by Barometer 3683,848

[Calculation that includes a measurement in feet and figures related to boiling point, barometer, and height to produce the difference shown.]

305 Difference

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[19<sup>th</sup> April] Bar. 3465

[D°] Boiling pt 3012

[19<sup>th</sup> & 20] Bar. 3568

[October 19<sup>th</sup>] Barometer 3683

[-] - Boiling pt 3378

[Calculation to produce the height of Lake Moero shown.]

By Bar & Boil pt - 3421 Height of Moero

[0415]

409

Town of Cazembe on the Nor East bank of Mofwe  
and 50 or 80 feet above the Lakelet - 6<sup>th</sup> May 1868

[6<sup>th</sup>] Bar. 3 PM. 26.52 = 81°

[7<sup>th</sup>] Bar. 3 PM. 26.50 = 82°

[8<sup>th</sup>] Bar. 9 AM. 26.58 = 85°

[-] Bar - 3 - PM. 26.54 = 90°

[Calculation to produce the mean shown.]  
26.53.5 84.5 mean -

[Two sets of calculations in columns including Barometer, Boiling Point, Height, and Difference.]

Differing from Moero on 3 feet.

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Kabwabwata in Kabuire

[1<sup>st</sup> Nov] Barometer corrected 26.38 = 86 ° 3 PM Feet 3733

[5<sup>th</sup>] — 26.55 = 83 ° 9 AM Feet 3547

[6<sup>th</sup>] — 26.48 = 87 ° Noon - Feet 3629

[8<sup>th</sup>] — 26.46 = 85 ° 6 PM - Feet 3612

Mean - - feet 3630

[5<sup>th</sup>] Boiling Point 206 ° -4 = 83 ° 9 AM Feet 3267

[D°] — 206 ° 2 = 85 ° Noon Feet 3102

[8<sup>th</sup>] — 206 ° 2 = 85 ° 6 PM Feet 3397

Diff. Bar. - .9 Boiling pt 375 feet Mean - 3255

Mean of Bar & Boiling pt. Feet 3442.

[0416]

410

[19<sup>th</sup> July 1868] Lake Bangweolo - water level -

Bar at Noon. 25.95 - = 70 °

Bar 3 PM - 25.90 = 71 °

Bar 6 PM - 25.85 = 63 °

[20<sup>th</sup>] Bar 9 AM 25.90 - = 66 °

Bar 3 PM 25.85 72

[23<sup>d</sup>] Bar 9 AM 26.00 high wind 66 °

Bar 3 PM 25.95 == 70 °

[Calculations to produce the mean shown.]

25.91 = 68.6 mean

[Calculations to produce the height shown.]

4148,604 Barometer

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[July 20<sup>th</sup>] Boiling Point at 9 AM - 205 ° .4 = 66 °

— 3 PM - 205 ° .6 = 72 °

[Calculations necessary to produce the height of the Lake Bangweolo, as shown below.]

[Calculations to produce the amount shown (height of Lake Bangweolo).]

Difference 450 ===== 3923 mean height of lake

[0417]

411

[0418]

412

[0419]

413

[0420]

414

[0421]

415

[0422]

416

Manyema Rainfall 1870-71 - 0 for thunder

[25<sup>th</sup> Aug] First thunder at Bambarre - there are usually only about three months in

Manyema without thunder or rain

[22<sup>nd</sup>] Bambarre Noon E. . .12

[23<sup>d</sup>] - 6 AM. E. .6

[24<sup>th</sup>] - 3 - 4 PM E. . .72

[2<sup>d</sup> Oct<sup>r</sup>] - .8 == 5<sup>th</sup> Eve. E. . 27 + 6<sup>th</sup> afternoon - 18 = .53

[10<sup>th</sup> - 14<sup>th</sup>] NI showers daily = 19<sup>th</sup> 3-4PM E. . 1.27

[21<sup>st</sup>] - 3-4 PM . 15 + 26<sup>th</sup> 4PM S.E. . .5 = .20

[27<sup>th</sup>] 00 .14 SE ) - 28<sup>th</sup> 3 - 4 PM E. . 2.58 - 2.72

[29] - 5PM E & SE - Hail == .57

Rain fall in Sept & October 1870 6.07

[1870] November Rainfall Manyema

[6<sup>th</sup>] - 5 PM E .39 = 8<sup>th</sup> 9 - 11 AM E & SE 1.59=

[9<sup>th</sup>] - Noon NW .69 = + 11<sup>th</sup> 5 PM W .13 = .82

[12] - Noon SE. vE .14 = + 18<sup>th</sup> 7 AM E =18 = [.]32



[19<sup>th</sup>] – 10AM E .71 = + 20<sup>th</sup> Afternoon .15 = .86  
 [21<sup>st</sup>] – 4 -5 PM E .21 = + 23<sup>d</sup> Noon E .72 = .93  
 [26<sup>th</sup>] – 2 PM E .30 = + 27<sup>th</sup> Eve E .10 + = .40  
 [28<sup>th</sup>] – 9 - 12 AM NW .24 = + 30<sup>th</sup> Noon .28 = .52  
 Total Rain fall November Manyema = 4.37  
 [1870] December Rainfall  
 [3<sup>d</sup>] Bambarre - Noon .10 + 4PM E .49 = .59  
 [6<sup>th</sup>] – 10 - 11 AM E 01.57 = + 8<sup>th</sup> Noon E .78 = 2.35  
 [9<sup>th</sup>] – 8 PM E .48 = + 11<sup>th</sup> 3 - 4 PM SE & E Hail  
 + 1.72 + 17<sup>th</sup> 7 PM. E -.45 == 2.65  
 [18<sup>th</sup>] – 8 AM E .60 = + 20<sup>th</sup> - 9 AM E & SE 0 54 = 1.14  
 [D°] – 3 PM .7 + 21<sup>st</sup> Noon SE ). 21 = .28  
 [23<sup>d</sup>] – 2 PM SE .44 = + 24<sup>th</sup> - 2 PM SE 0 .56 = 1.00  
 [27<sup>th</sup>] – 7 PM E .89 = + 28<sup>th</sup> - 5 PM E & N.E. 0 = ^ .25 1.14  
 [29<sup>th</sup>] – 2 - 4 PM SE & NE. .60 = .87  
 Total Rainfall for December - 10.02  
 Bambarre Manyema country

[0423]  
 417

1<sup>st</sup> January 1871. Rainfall Manyema  
 Bambarre - Noon N.W. .43  
 [2<sup>nd</sup>] – 5 PM SE & E .95 = + 4<sup>th</sup> Noon NW & SE  
 with Hail 3.40 = 4.35  
 [5<sup>th</sup>] – 9 PM E & NE .29 = + 7<sup>th</sup> 8 - 9 AM E .94 = 1.23  
 [14] – 3 PM .18 = + 15<sup>th</sup> 7 PM NE & N.W 1.38 = 1.56  
 [19] – 3 PM NW .27 = + 20<sup>th</sup> afternoon NW .90 = 1.17  
 [23] – Noon NW. & cold.8 + 26<sup>th</sup> 9 - 12 cold NW .51 = .59  
 [27] Drozzly morning E. . = + 28<sup>th</sup> 5 - 6 AM E .68 = .68  
 [D°] – 4 PM. E & SE. 1.18  
 11.19  
 [31] – 6 PM .84 + .84  
 Total Rainfall of January 1871 == 12.03  
 1<sup>st</sup> February = Rain very cold from N.W.  
 [2] – Noon N.W. .10 + 6<sup>th</sup> night & morning NW = 1.10  
 [2<sup>th</sup>] – 4 - 8 AM SE .86 + 8<sup>th</sup> 6 - 8 AM E .83 = 1.69  
 [D°] – 3 -4 PM .29 + 17<sup>th</sup> Kinyima M<sup>t</sup> E .30 = .59  
 [18] R Luamo 5 PM . N.W. .54 + Nil showers 20<sup>th</sup> .54  
 [28] Mamohela 7 AM NE .48 + D° 7 PM .10 = .58  
 Total Rainfall of February 1871 = 4.50  
 1871 March Rainfall Manyema  
 [3<sup>d</sup>] Mambuida .25 + 5<sup>th</sup> Muanahausi's 1.67 = 1.92  
 [8<sup>th</sup>] Kasongo's SE 2.9 D° midnight . 1.7 = 3.16  
 [13<sup>th</sup>] D° 5 AM 1.20 + 18<sup>th</sup> night & morn .93 = 2.13  
 [21<sup>st</sup>] – very cold Nil showers N.W.  
 [23<sup>d</sup>] – 6 PM - 5 AM 2.54 + Kabanga .18 = 2.72  
 [29] Lualaba SE and 6 PM .88 .88  
 [30] D° early morn. 40+ [.]40  
 Total Rain fall of March === 11.21

1871 April in Manyema

[3] Lualaba early morning .40

[6] – night & Early morn. SE .93 + 7<sup>th</sup> night SE .96 = 1.89

[8] – 4 AM SE .65 + 9<sup>th</sup> 6 AM SE .33 = .98

[12] – 7 PM SE .78 + 16<sup>th</sup> 5 PM E .42 = 1.20

[23<sup>d</sup>] – 7 PM SE .30 + 25<sup>th</sup> 7 PM SE & S -.33 = .63

[30<sup>th</sup>] – 4 AM .15 .15

Total Rainfall of April 1871 5.25

[0424]

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Rainfall in Manyema in 1871 —

R Lualaba May 1871 -

[1<sup>st</sup>] — Afternoon. 42 + 5<sup>th</sup> 7 AM. SE & N .94=1.36

[D<sup>o</sup>] D<sup>o</sup> Noon N. .76=.76

[7<sup>th</sup>] — morning N. 1.83=1.83

[12<sup>th</sup>] — 7 - 1 AM NW 1.02=1.02

[16<sup>th</sup>] — 4 - 7 PM & 17<sup>th</sup> 6 AM NW .93=.93

Rainfall in May 1871 - Lualaba .5 .90

[1871] June Rainfall

[2<sup>d</sup>] Nil showers - 3<sup>d</sup> 0 7 PM SE .57= .57

[1[...]<sup>d</sup>] — 4 AM SE .94= .94

1.51

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Total Rain fall in 1870 & 1871

chiefly at Bambarre Manyema

[1870] Rainfall in Sept<sup>r</sup> and October 1870 =

=== —6.09

R. Fall in Nov rember 4.37

December 10.02

[1871] January 12.03

February 4.50

March 11.21

April 5.25

May- 5.90

June 1.51

5960 98

[0425]

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[Note = a Christian Mission copied Nov<sup>r</sup> 1868]

No great difficulty would be encountered in establish[-]

-ing a Christian Mission a hundred miles or so from the East coast - the permission of the Sultan of Zanzibar would be necessary because of all the tribes of any intelligence claim relationship or to have relations with him. The Banyamwezi even call themselves his subjects, and so do others - His permission would readily be granted, if respectfully applied for through the English Consul. The Suaheli with their present apathy on religious matters would be no obstacle - bare to speak politely & to shew kindness to them would not be lost labour in the general effect of the Mission on the country, but all discussion on the belief of the Moslems should be avoided they know little about it - Emigrants from Muscat, Persia and India who at present possess neither influence nor wealth would eagerly seize any formal or offensive denial of the authority of their prophet to fan their own bigotry and arouse that of the Suaheli. A few now assume an air of superiority in matters of worship and would fain take the place of Mullams or doctors of the law by giving authoritative dicta as to the times of prayer, positions to be observed - lucky and unlucky days - using cabbalistic signs - telling fortunes - finding from the Koran when an attack may be made on any enemy &c. but this is done only in the field with trading parties - At Zanzibar the regular Mullams supercede them.

No objection would be made to teach the natives of the country to read their own languages in the Roman character - No Arab has ever attempted to teach them the Arabic Koran - they are called "guma" hard or difficult as to religion - this is not wonderful since the Koran's never translated, and no ordinary desire for knowledge would be [..]required to sustain a man in committing to memory pages and chapters of to him unmeaning gibberish - One only of all the native chiefs - Monyun[-] -go has sent his children to Zanzibar to be taught to read and write the Koran - and he is said to

[0426]

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possess an unusual admiration of such civilization as he has seen among the Arabs - To the natives the chief attention of the Mission should be directed - It would not be desirable or advisable to refuse explanation to them but I have avoided giving offence to intelligent Arabs who have pressed me to say if I believed in Muhamad by saying "No I do not." I am a child of Jesus bin Miriam avoiding anything offensive in my tone, and often

adding that Muhamad found their forefathers bowing down to trees & stones, and did good to them by forbidding idolatry and teaching the worship of only one God - This they all know, and it pleases to have it recognized -

It might be good policy to hire ^ to engage free porters [...] respectable Arab and conduct the mission to the country chosen to obtain permission from the chief to build temporary houses - If this Arab were well paid it might pave the way for employing others to bring supplies of goods & stores not produced in the country as Tea coffee sugar - the first porters had better all go back save a couple or so who have behaved especially well - Trust to the people among whom you live for general services as bringing wood, water - cultivation, reaping - smith's work - carpenter's work, pottery, baskets &c Educated free blacks from a distance are to be avoided - they are expensive and are too much of gentlemen for your work you may in a few months raise natives who will teach reading to others better than they can, and teach you also much that the liberated never know - a cloth and some beads occasionally will satisfy them, while neither the food the wages nor the work will please them who being brought from a distance naturally consider themselves missionaries - slaves also have undergone a process which has spoiled them for life - Though liberated young everything of childhood and opening life possesses an indescribable charm. It is so with our own offspring, and nothing effaces the fairy scenes then printed on the memory - Some of my liberados

[0427]

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eagerly bought green calabashes - tasteless squash - with fine fat beef because this trash was their early food, and an ounce of meat never entered their mouths. It seems indispensable that each mission should raise its own native agency - A couple of Europeans beginning & carrying on a mission without a staff of foreign attendants implies coarse country fare, but this would be nothing to [...]those ^ who as at home amuse themselves with fastings vigils &c a great deal of power is thus lost in the church - Fastings & vigils without a special object in view are time run to waste - they are made to minister to a sort of self gratification instead of being turned to account for the good of others - they are like groaning in sickness - some people amuse themselves when ill with continuous moaning - An English

out on boat duty on the Zambesi  
 sailor ^forgot in the act of awaking, that he was now quite  
 well and commenced a vigorous volley of groans till  
 brought to full consciousness by a peal of laughter from  
 all in the boat - The forty days of Lent might be annually  
 spent in visting adjacent tribes, and bearing unavoidable  
 hunger and thirst with a good grace - considering the greatness  
 of the object to be attained men might go without sugar coffee tea  
 I went from Sept<sup>r</sup> 1866 to Dec<sup>r</sup> 1868 without sugar tea or coffee -  
 A trader at Cazembe's gave me a dish cooked with honey & it  
 nauseated from its horrible sweetness, but at a 100 miles in  
 land supplies could be easily obtained -

the expenses need not be large - Intelligent Arabs inform  
 me that in going from Zanzibar to Cazembe's only 3000  
 dollars worth are required - say between £600 [&] £700 - and  
 he may be away three or more years - paying his way  
 giving presents to the chiefs and filling 200 or 300 mouths  
 He has paid for say 50 muskets - ammunition - flints  
 and may return with 4000 lbs of ivory & a number  
 of slaves for sale - all at an outlay of £600 or £700 -  
 With the experience I have gained now I could do all  
 I shall do in this Expedition for a like sum - or at  
 least for a £1000 less that it will actually cost me.

Burton's silly dictum that Moslems would be better missi[-]  
 -onaries than Christians because they would allow polygamy  
 is equivalent to saying that they would catch more birds in-  
 -asmuch as they would put salt on their tails - Moslem zeal is nil.

[0428]  
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[May 7<sup>th</sup> 1868] ^ Journal Continued here from page on 12<sup>th</sup> July.  
 D<sup>r</sup> Lacerda the next Portuguese visitor after Pereira  
 came to a Cazembe living on the R<sup>t</sup> Chungu -  
 a party of Ujiji traders were with Cazembe at the  
 time and one of Lacerda's people killed an Ujijian  
 when drawing water - the Ujijians were going to  
 revenge this murder but Cazembe addressed them  
 as his guests and said "you my friends must not  
 fight while you are with me" and gave D<sup>r</sup> Lacerda  
 the slaves and people to build huts & bring water for  
 his party - He also gave presents to the Ujijians  
 and prevented the effusion of blood - D<sup>r</sup> Lacerda  
 or Charley (Charale) of the natives was the only visitor  
 of any scientific attainments and he was fifty miles  
 wrong in Latitude alone - this fact possesses a  
 somewhat melancholy interest for he was only ten  
 days at the Chungu when he died, and the error probably  
 reveals that his mind was clouded by fever when  
 he last observed - anyone who knows what that

implies will readily excuse any mistake he may have made -

When Mayor Monteiro was here the town of Cazembe was on the same spot as now but the Mosumbe or enclosure of the chief was about 550 yards S.E of the present one - Monteiro went nowhere and did nothing but some of his attendants went over to the Luapula some six miles distant - He complains in his book of having been robbed by the Cazembe of the time - in asking the present occupant of the office why Monteiro's goods were taken from him he replied that he was then living at another village, and did not know of the affair Muhamad bin Saleh was present and he says that Monteiro's statement is false - no goods were forced from him, but it was a year of scarcity and Monteiro had to spend his goods in buying food instead of slaves and ivory and made

[0429]

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[May 8<sup>th</sup> 1868] up the tale of plunder by Cazembe to appease his creditors a number of men were sent with Monteiro as an honorary escort - Kapika an old man now living was the chief or one of the chiefs of this party and he says that he went to Tette, Senna and Quillimane with Monteiro - This honorary escort seems confirmatory of Muhamad's explanation for had Cazembe robbed the Mayor none would have been granted or recieved

It is warmer here than we found it in the way hither - clouds cover the sky and prevent radiation Many very old men appear among Cazembe's people The Sorghum is now in full ear - people make very neat mats of the leaves of the Shuare palm - Lunars

[9<sup>th</sup>] Eight or ten men went past us this morning sent by the chief to catch people whom he intends to send to his paramount chief Matiamvo as a tribute of slaves - Perembe gives the following list of the Cazembes 1<sup>st</sup> Kanyimbe = came from Lunda attracted by the fish of Mofwe & Moero & conquered Perembe's forefather Katere who planted the first Palm oil palms here from seeds got in Lunda - It is probable that the intercourse then set afoot led to Kanyimbe's coming & conquest -

2<sup>d</sup> Kinyanta = 3<sup>d</sup> Nguandamilonda = 4 Kangembo -  
5 Lekwisa = 6<sup>th</sup> Kireka = 7<sup>th</sup> Kamumba = Kunyanta -  
9<sup>th</sup> Lekwisa still alive but a fugitive at Insama's  
10 Meronga the present Cazembe who expelled N<sup>o</sup> 9

The Portuguese came to Kireka who is said to have been very liberal with presents of ivory, slaves, and cattle - the present man has good sense, and is very fair in his judgments - but stingy towards his own people as well as strangers - I have had good reason to be satisfied with his conduct to me - Maize not in the list and 7 - 8 - 9 - 10 are the children of Kireka - Muonga is said by the others to be a slave "born out of the house" that is, his mother was not of the royal line - she is an ugly old woman & greedy - I got rid of her begging by

[0430]

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[May = 10<sup>th</sup> 1868.] giving her the beads she sought and requesting her to cook some food for me - she begged no more afraid that I would press my claim for food.

Sent to Cazembe for a guide to Luapula - He replied that he had not seen me nor given me any food - I must come tomorrow - but next [11<sup>th</sup>] he was occupied in killing a man for witchcraft could not receive us, but said that he would on [12<sup>th</sup>] He sent 15 fish (persh) from Mofwe and a large basket of dried Cassava = I have taken Lunars several times = measuring both side of the moon about one hundred and ninety times but a silly map maker may alter the whole for the most idiotic reasons.

[13<sup>th</sup>] Muhamad Bogarib has been here some seven months and bought three tusks only the hunting by Cazembe's people of elephants in the Mofwe has been unsuccessful -

[14<sup>th</sup>] We dont get an audience from Cazembe but the fault hes with Kapika = Monteiro's escort, being afraid to annoy Cazembe by putting in mind of it - but on the [...]

[15<sup>th</sup>] Cazembe sent for me and told me that the people had all fled from Chikumba's he would therefore send guides to take us to Kabaia where there was still a population.

Wished me to wait a few days till he had looked out good men as guides & ground some flour for us to use in the journey - He understood that I wished to go to Bangwe[-] -olo - and it was all right to do what my own chief had sent me for and then come back to him - It was only water the same as Luapula - Mofwe and Moero - nothing to

be seen - His people must not molest us  
again but let me go when I liked - this  
made me thank him who has the hearts of all  
in his hand

[0431]

425

[May 15<sup>th</sup> 1868] Cazembe also admitted that he had injured  
Mpamari - but he would send him some slaves &  
ivory in reparation - He is better than his people who  
are excessively litigious and fond of milandoes or  
causes - sints - He asked if I had not the Leopards skin  
he gave me to sit on as it was bad to sit on the ground  
I told him it had so many holes in it people laughed  
at it and made me ashamed - He did not take the  
hint to give me another - He always talks good sense  
when he has not swilled beer or pombe = all the Arabs  
are loud in his praises

The Arabs have a bad opinion of the Queen  
Moari or Ñgombe or Kifuta - The Garaganza people  
at Katanga killed a near relative of Cazembe & herself  
and when the event happened, Fungafunga one of  
the Garaganza or Banyamwezi being near the  
spot fled and came to the Mofwe = He continued his  
flight as soon as it was dark without saying any-  
thing to anyone until he got North to Kabuire - the  
Queen & Cazembe suspected Mpamari of complicity  
with the Banyamwezi and believed that Fungafunga  
had communicated the news to him before fleeing  
further - A tumult was made - Mpamari's eldest  
son was killed and he was plundered of all his copper  
ivory and slaves - the Queen loudly demanded his  
execution but Cazembe restrained his people as  
well as he was able - It is for this injury that he  
now professes to be sorry - The queen only acted  
according to the principle of her people = "Mpamari  
killed my son - kill his son - himself -" It is  
difficult to get at the truth for Muhamad or  
Mpamari never tells the whole truth - His heart  
is wedded to native ways - has been about 30  
years in the country - Ujiji & Lunda - Went to  
fight Insama with Muonga, and was wounded  
on the foot and routed, and is now glad to get  
out of Lunda back to Ujiji - 16<sup>th</sup> complete 20 sets  
of Lunars

[0432]



[May - 17<sup>th</sup> 1868] Muhamad Bogharib told Cazembe that he could buy nothing and therefore was going away - Cazembe replied that he had no ivory and he might go - This was sensible - He sent far & near to find some but failed and now confesses a truth which most chiefs hide from unwillingness to appear to foreigners poor

[18<sup>th</sup>] It is hot here though winter but cold by night

[19<sup>th</sup>] Cazembe has sent for fish for us - News came that one of Syde bin Habib's men had come to Chikumbi on his way to Zanzibar

[20<sup>th</sup>] Thunder showers from the East laid the dust and cooled the ground - the last shower of this season as a similar slight shower was the last of the last and on the 12<sup>th</sup> of May - It cannot be called a rainy month - April is [21<sup>st</sup>] the last month of the wet season and Nov the first

[22<sup>d</sup>] Cazembe is so slow with his fish, meal & guides and his people [are] so afraid to hurry him that I think of going off as soon as Muhamad Bogharib moves = He is going to Chikumbi's to buy copper and thence he will proceed to Uvira to buy ivory with it but this is at present kept as a secret from his slaves - The way seems thus to be opening for me to go to the large Lake West of Uvira - Told Cazembe that we were going He said to me that if in coming back I had found no travelling party I must not risk going by Insama's road with so few people, but go to his brother Moene-mpanda and he would send men to guide me to him and thence he would send me safely by his path along Lake Moero. This was all very good.

[23<sup>d</sup>] The Arabs made a sort of sacrifice of a

[0433]

[May 23<sup>d</sup> 1868] goat which was cooked all at once = they read the Koran very industriously, and prayed for success or luck in leaving - They sent a good dish of it to me - They seem sincerely religious according to the light that is in them - the use of incense & sacrifices brings back the old Jewish times to mind - A number of people went off to Kanengwa a rivulet an hour

South of this to build huts - There leave is to be taken of Cazembe - the main body goes of tomorrow after we have seen the New moon - They are very particular in selecting lucky days, and anything unpleasant that may have happened in one month is supposed to be avoided by choosing a different day for beginning an enterprise in the next - Muhamad left Uvira on the 3<sup>d</sup> day of a new moon and several fires happened in his camps he now considers a Third day inauspicious -

Cazembe's dura or sorghum is ripe today He ate mapemba or dura & all may thereafter do the same. This is just about the time when it ripens and is reaped at Kolobeng - the difference in the seasons is not great -

[24<sup>th</sup>] Detained four days yet - Cazembe's chief men refuse to take Muhamad to take leave - they know him to be in debt and fear that he may be angry - but no donning was intended - Cazembe was making every effort to get ivory to liquidate it and at last got a couple of tusks which he joyfully gave to Muhamad - He has risen much in the estimation of us all -

[26<sup>th</sup>] Cazembe's people killed five buffaloes by chasing them into the mud & water of Mofwe He is seeing to the division of the meat and will take leave tomorrow

[28<sup>th</sup>] Went to Cazembe - he was as gracious as usual a case of crim. con. was brought forward against an Arab's slave - an attempt was made to

[0434]

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[May 28<sup>th</sup> 1868] arrange the matter privately by offering three cloths beads and another slave but the complainant refused everything - Cazembe dismissed the case by saying to the complainant "you send your women to entrap the strangers in order to get a fine, but you will get nothing" - this was highly applauded by the Arabs and my words to his principal men repeated - Cazembe is good but his people are bad - the owner of the slave heaped dust on his head as many had done before for favours recieved - Cazembe still anxious to get ivory for Muhamad proposed another delay of four days to send for it - but all are tired and it is evident that it is not want of will that prevents ivory being

[29<sup>th</sup>] produced - His men returned without any and he frankly confessed inability. He is evidently very poor.

[30<sup>th</sup>] Went to Kanengwa rivulet at South end of Mofwe - It forms a little lagoon there 50 yards broad and thigh deep - but this not the important feeder of the Lagoon which is from 2 to 3 miles broad and nearly 4' - It has many large flat sedgy islands in it - and its water is supplied by the Ubereze from South East -

[31<sup>st</sup>] Old Kapika sold his young and good looking wife for he said unfaithfulness - the sight of a lady in the chain gang shocked the ladies of Lunda who ran to her and having ascertained from her own mouth what was sufficiently apparent that she was a slave now, clapped their hands on their mouths in the way that they express wonder surprise horror - the hand is placed so that fingers are on one cheek and the thumb on the other - Her case excited great sympathy among the people some brought her food - Kajuka's daughter

[0435]

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[May 31<sup>st</sup> 1868] brought her pombe and bananas - one man offered to redeem her with two another with three slaves but Cazembe who is very strict in punishing infidelity said "No though ten slaves be offered she must go" - He is probably afraid of his own beautiful queen should the law be relaxed - Old Kapika came and said to her "you refused me and I now refuse you" - A young wife of old Perembe was also sold as a punishment but redeemed - There is a very large proportion of very old and very tall men in this district - The slave trader is a means of punishing the wives which these old fogies ought never to have had.

Cazembe sent me about a hundred weight of the small fish Nsipo which seems to be the white bait of our country - It is a little bitter when cooked alone but with groundnuts is a tolerable relish - We can buy flour with these at Chikumbi's

[1<sup>st</sup> June] Muhamad proposes to go to Katanga to buy copper and invites me to go to - I wish to see the Lufira River but I must see Bemba or Bangweolo - Grant guidance from above -

[2<sup>d</sup>] In passing a field of Cassava I picked the pods of a plant called Malumbi or Malu[-]mbi which climbs up the Cassava bushes at the root of a number of tubers with eyes exactly like the potato - one plant had sixteen of these tubers each about 2 inches long & 1 ½ in. in diameter - another tuber was 5 inches long and 2 in diameter - It would be difficult for anyone to distinguish them from English potatoes - When boiled it is a little waxy and compared with our potato hard two colours inside - the outer part reddish the inner whiter

[0436]

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[June 2<sup>nd</sup> 1868] At first none of the party knew them but afterwards they were recognized as cultivated at Zanzibar by the name "Men" and very good when mashed with fish - If in Zanzibar they are probably known in other Tropical islands

[4<sup>th</sup>] from what I see of slaving even in its best phases I would not be a slave dealer for the world

[5<sup>th</sup>] The Queen Maari a ñombe or Kafuta passed us this morning going to build a hut at her plantation - she has a pleasant European countenance - clean light brown skin and a merry laugh - she would be admired anywhere I stood among Cassava to see her pass - she twirled her umbrellah as she came near borne by twelve men - and seemed to take up the laugh which made her & her maids bolt at my reception shewing that she laughs not with her mouth only but with her eyes and cheeks - she said yambo = how are you to which I replied yambo sana - very well - one of her attendants said give her something of what you have at hand or in the pockets I said I have nothing here and asked her if she would come back near by hut - she replied that she would and duly sent for two strings of red beads which I presented - Being lower than she I could see that she had a hole through the cartilage near the point of her slightly aquiline nose - and a space was filed between the two front teeth so as to leave a triangular hole

[Drawing of Queen's filed teeth.] - after delay had grown vexatious  
[7-8-9-] we march 3 hours on the 9<sup>th</sup> The Katofia R<sup>t</sup>  
covered with aquatic trees & running into  
the Ubereze = 5 yards wide & knee deep

[0437]

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[10<sup>th</sup> June 1868] Detained again - business not finished with the  
people of Cazembe - the people cannot esteem  
the slave trader who is used as a means of punish[-]  
-ing those who have family differences as those of a  
wife with her husband - or a servant with his  
master - the slaves are said to be generally crimi-  
-nals, and are sold in revenge or as punishment -  
Kapika's wife had an ornament of the end of a  
shell called the cone - It was borrowed and she came  
away with it in her hair - The owner without  
making any effort seized one of Kapika's daughters  
as a pledge that Kapika would exert himself to get  
it back -

[11<sup>th</sup>] cross the Ubereze ten yards broad and thigh deep  
then ascend a range of low hills of hardened  
sandstone covered as the country generally is  
with forest - our course is S.E. & S.S.E. - Then descend  
into a densely wooded valley having a rivulet  
10 yards wide & knee deep - buffaloes & elephants  
very numerous.

[12<sup>th</sup>] we crossed the Ubereze again twice - then a  
very deep narrow rivulet & stopped at another  
in a mass of trees where we spend the night &  
killing an ox remain next day to eat it - When  
at Kanengwa a small party of men came past  
shouting as if they had done something of importance  
on going to them - I found that two of them carried  
a lion slung to a pole - It was a small maneless  
variety called "the Lion of Nyassi" or long grass -  
It had killed a man and they killed it - they  
had its mouth carefully strapped, and the paws  
tied across its chest and were taking it to Cazembe  
nyassi means long grass such as towers over  
head and is as thick in stalk as a goose quill -  
others lions Thambune - Karamo - Simba are  
said to stand five feet high & some higher - This  
seemed about 3 feet high, but it was too dark  
to measure it - Nyassi is erroneously applied to Nyassa

[0438]

[June 13<sup>th</sup> 1868] The Arabs distinguish the Suaheli or Arabs of mixed African blood by the absence of beard and whiskers - These are usually small and stunted in the Suaheli -

Birds as the Drongo shrike = and a bird very like the grey linnet with a thick reddish bill assemble in very large flocks now that it is winter - They continue thus till November or period of the rains

A very minute bee goes into the common snake holes in worm eaten wood to make a comb and lay its eggs with a supply of honey There are seven or eight honey bees in small size in this country

A sphex may be seen to make a hole in the ground and placing stupefied insects in them with her eggs - Another species watches when she goes off to get more insects and every now & then goes in too to lay her eggs I suppose without any labour - There does not appear to be any enmity between them - We remained a day to buy food for the party and eat an ox -

[14<sup>th</sup>] March over well wooded highlands with dolomite rocks cropping out - Trees all covered with lichens - the watershed then changed to the South [15<sup>th</sup>] very cold in mornings now (43 °) found Moene[-] -mpanda Cazembe's brother on the Lulaputa 20 yds wide & flowing West - the Moenempanda visited by the Portuguese was grandfather to this and not at same spot - It is useless to put down the names of chiefs as indicating geographical positions - The name is often continued but at a spot far distant from the dwelling of the original possessor - A slave tried to break out of his slave stick & actually broke ½ inch tough iron with his fingers - the end stuck in the wood or he would

[0439]

[June 16<sup>th</sup> 1868] [have] freed himself -

The chief gave me a public reception - It was like that of Cazembe but better managed - The chief young and very handsome but for a defect in his eyes which makes him keep them half shut or squinting He walked off in the jaunty way all chiefs do in this

country - It is to shew the weight of rings & beads on the legs, and many imitate this walk who have none exactly as our fathers imitated the big cravat of George IV who thereby hid defects in his neck - Thousands carried their cravats over the chin who had no defects to hide - Speke though that it was imitation of the Majestic step of lions but that animal has a cat like movement and the back hangs loosely - Moenempand carried his back stiffly and no wonder he had about ten yards of a train carried behind it - About 600 people were present - They kept rank but not step - were well armed - Marimbas & square drums formed the bands - and one musician added his voice - "I have been to Syde" - (the sultan -) "I have been to Meereput"- (King of Portugal)- "I have been to the sea"-) At a private reception where he was divested of his train & had only one ^ umbrellah ^ instead of three & gave him a cloth - the Arabs though highly of him, but his graciousness had been expended on them in getting into debt - He now shewed no inclina-[tion] to get out of it, but offered about a twentieth part of the value of the goods in liquidation - sent me two pots of beer which I care not to drink except when very thirsty or on a march - promised a man to guide me to Chikumbi, and then refused - Cazembe rose in the esteem of all as Moenempanda sank and his people were made to understand how shabbily he had behaved -

The Lulaputa is said to into Luena & that into Luongo - there must be two Luenas -

[0440]

434

[June 22<sup>nd</sup> 1868] March across a grassy plain southerly to Luongo a deep river embowered in dense forest of trees all covered with Lichens - some flat others long & thready like old men's beards and waving in the wind - Just like mangrove swamp trees on the coast - Luongo here is 50 yards broad and 3 fathoms deep - near its junction with Luapula it is 100 yards - rises here to 8 fathoms - A bridge of 40 yards led us over to an island & a branch of the river was ten yards beyond - the bridge had been broken, some thought on purpose but it was soon mended with trees 18 to 20 yards long - We went a little way beyond and then halted for a day at a rivulet flowing into Luongo 200 yards off - [23<sup>d</sup>] We waited for copper here which was at first

refused as payment of debt = Saw now that  
Luongo had steep clay banks 15 feet down &  
many meadows which must be swimming  
during the rains - Luena said to rise East  
of this

[24<sup>th</sup>] six men slaves singing as if they did not feel  
the weight and degradation of the slave sticks -  
Asked them what their song was about - they  
replied "that when they were dead their souls would  
come back and haunt and kill the different men  
who had sold them to Manga" or the sea -  
The names of these men were the chorus - as if  
it were "Oh Johnny Smith, Johnny Smith Oh"  
Perembe was one of the culprits thus menaced -  
The slave owner asked Kapika's wife if she  
would return to kill Kapika - The others answered  
to the names of the different men with laughter  
Her heart was evidently sore - for a lady to come  
so low down is to her grievous - she has lost  
her jaunty air and is with her head shaved  
ugly - but she never forgets to address her  
captors with dignity and they seem to fear her

[0441]  
435

[June 25<sup>th</sup> 1868] Went over flat forest with patches of brown Haematite  
cropping out - This is the usual iron ore but I saw  
in a village pieces of specular iron ore which had  
been brought for smelting - Luongo went away somewhat  
to our right or West and the villagers had selected their  
[... ] sites where only well water could be found - We went  
ten minutes towards Luong & got abundance

[26<sup>th</sup>] Gardens had high hedges round to keep off wild beasts  
We came to a grave in the forest - It was a little  
rounded mound as if the occupant sat in it in  
the usually native way - It was strewed over with flour

[Drawing of mounded grave, with beads and flour spread across, surrounded by trees.]  
and a number of the large blue beads put on  
it - a little path shewed that it had visitors  
this is the sort of grave I should prefer to lie in the  
still still forest and no hand ever disturb my bones  
The graves at home always seemed to me to be miserable  
especially those in the cold damp clay ^ and without elbow room but I have  
nothing to do but wait till he who is over all decides  
where I have to lay me down and die - Poor Mary  
lies aton Shupanga ^ brae "and becks ferment the sun"  
came to Chando At which is the boundary between  
Cazembe & Chikumbi but Cazembe is over all -



[27] We crossed a flooded marsh with water very cold  
and then Chando itself 12 feet broad & knee deep  
then on to another strong brook Nsenga -

[28<sup>th</sup>] After service went on up hills to a stockade of  
Banyamwezi on the Kalomina Rt - Here we built  
our sheds - The spot is called Kizinga and is on the  
top of a sandstone range covered as usual with  
forest - The Banyamwezi beat off the Mazitu with  
their guns while all the country people fled - The  
Banyamwezi are decidedly uglier than the Balonda  
and Baitawa - They eat no fish though they  
come from the East side of Tanganyika where  
fish are abundant & cheap - But though uglier  
the Banyamwezi have more of the sense  
of honour with traders than that Aborigines

[0442]

436

[June 29<sup>th</sup> 1868] observed the "smokes" today the first of the season  
they continued and obscured the whole country  
till late in October- the showers cleared them away

[1<sup>st</sup> July 1868] Went over to Chikumbi the paramount chief of  
this district and gave him a cloth begging a man  
to guide me to Bangweolo - He said that I was  
welcome to his country - all were so - I had better  
wait two days till he had selected a good man as  
a guide and he would send some food for  
me to eat in the journey = He would not say  
ten days but only two - and his man would  
take me to the smaller part of the Lake and  
leave others to forward me to the greater or  
Bangweolo - The smaller part is named Bemba  
but that name is confusing because Bemba  
is the name of the country in which a portion  
of the Lake lies - When asking for Lake Bemba  
Kasouso's son said to me "Bemba is not a  
Lake but a country" It is therefore better to use  
the name Bangweolo which is applied to the  
great mass of the water - though I fear that  
our English folks will bogle at it or call it  
Bungyhollow! Some Arabs say Bambeolo as  
easier of pronuntiation - But Bangwe-olo is  
the correct word - Chikumbis stockade is  
1 ½ hours S E of our camp at Kizinga

[2<sup>d</sup> sent of date 26<sup>th</sup> April 1869] Writing to consul at Zanzibar to send supply  
of cloth to Ujiji = 120 pieces ½40 Kiniki & ½80 merikano  
34 inches broad or samsam

Fine red beads = Talaka -

[Probably a drawing of a bead.] 12 frasilas - ~~Fine blue~~

~~[Probably a drawing of a bead.]—and small fine pink.~~  
~~[Probably a drawing of a bead.]—~~ £400 are to be sent  
 by M<sup>r</sup> Young to Fleming & Co for Captain Fraser  
 to pay for goods and usages - and Rs 2000  
 are to be sent from Ujiji - I ask for soap  
 coffee, sugar, candles, Sardines, French  
 preserved meats - cheese in tin - Nautical  
 Alm<sup>c</sup> for [69 & 70] shoes 2 or 4 pairs - Ruled paper  
 pencils, sealing wax Ink powder Flannel - serge -  
 12 frasila beads 6 of Talaka added 3 F pale red 3 W white

[0443]

437

[July 3<sup>th</sup> [1]868] The summary of sources which I have resolved to  
 report as flowing into the central line of drainage formed  
 by the Chambeze - Luapula and Lualaba are thirteen  
 in all and are each larger than the Isis at Oxford or  
 Avon at Hamilton - Five flow into the Eastern line of  
 drainage going through Tanganyika and five more  
 into the Western line of drainage or Lufira - Twenty  
 three or more in all - Lualaba & Lufira unite in  
 Lake of the chief Kinkonza -

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

Divided our salt that each may buy provisions  
 for himself - salt is here of more value than beads  
 Chikumbi sent fine flour - a load for two stout  
 men as carried in a large basket slung to a pole - & a  
 fine fat sheep carried too because it was too fat to  
 walk the distance from his stockade -  
 7<sup>th</sup> 8<sup>th</sup> 9<sup>th</sup> after delaying several days to send our  
 guide Chikumbi said that he feared the country  
 people would say that the Ingleza brought the  
 Mazitu to them and so blame will be given to him  
 I set this down as "words of pombe" beery babble  
 but after returning from Bangweolo I saw that  
 he must have been preparing to attack a stockade

of Banyamwezi in our path and had he given  
us a guide that man would have been in danger

[0444]

438

[July 9<sup>th</sup> 1868] in coming back - He therefore preferred the safety  
of his man to keeping his promise to me - I got  
a Banyamwezi guide and left on the  
[10<sup>th</sup>] going over gently rising sandstone hills covered  
with forest and having many deserted villages  
The effects of the Mazitu foray - we saw also  
the Mazitu sleeping places and paths - they  
neglect the common paths of the country as going  
from one village to another and take straight  
courses in the direction they wish to go treading  
down the grass so as to make a well marked route  
The Banyamwezi expelled them - cutting off so  
many of them with their guns & arrows that the  
marauders retired - the effect of this success  
on the minds of the Imbosha or Imbozhwas  
as Chikumbi's people are called was not gratitude  
but envy at the new power sprung up among  
them of those who came originally as traders in  
copper. Kombokombo's stockade - the village  
to which we went this day was the first object  
of assault and when we returned Kombokombo  
told us that Chikumbi had assaulted him on  
three sides but was repulsed - The Banyamwezi  
were moreover much too sharp as traders for the  
Imboshwa cheating them unmercifully and  
lying like Greeks - Kombokombo's stockade was  
on the Chiberase R<sup>r</sup> which flows briskly 8 yds  
broad & deep through a mile of sponge - We came  
in the midst of a general jollification and  
were most bountifully supplied with pombe &  
food - The Banyamwezi acknowledge alliances  
to the Sultan and all connected with him are  
respected - Kombokombo pressed food &  
drink on me and when I told him that I had  
nothing to return for it he said that he expected  
nothing - He was a child of the Sultan and ought  
to furnish all I needed.

[0445]

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[July - 11<sup>th</sup> 1868] On leaving the Chiberase we passed up over a long line

of hills with many villages & gardens but mostly deserted during the Mazitu raid - The people fled into the forests on the hills and were an easy prey to the marauders who seem to have been unmerciful - When we descended into the valley beyond we came to a strong stockade which had successfully resisted the onset of the Mazitu - We then entered on flat forest with here and there sponges containing plenty of water plains succeeded the hills and continued all the way to Bangweolo - We made a fence in the forest & [12<sup>th</sup>] next day reached the Rofubu 50 yards broad and 4½ feet deep - full of aquatic plants & flowing South West into the Luongo - It had about a mile & a half of sponge on each side of it - we encamped a little south of the river

[18<sup>th</sup>] On resting at a deserted village, the men of one in the vicinity came to us excited and apparently drunk and began to excite themselves still more by running about - poising their spears at us - taking aim with their bows and arrows and making as if about to strike with their axes - They thought that we were marauders and some plants of groundnuts strewn about gave colour to the idea - There is usually one good soul in such rabbles - He came to me and addressing his fellows said this is only your pombe White man do not stand among them but go away and placed himself between me and a portion of the assailants - about 30 of whom were making their warlike antics - While walking quietly away with my good friend they ran in front & behind bushes and trees and took aim with bow & arrow but no one shot the younger men ran away with our 3 goats - when we had gone a quarter of a mile my told me to wait & he would bring the goats which he did - I could not feel the inebriates to be enemies but in that state they are the worst one can encounter for they have no fear as they have when sober - One

[0446]

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[July 13 1868] One snatched away a fowl from our guide - That too was restored by our friend - I did not load my gun - any accidental discharge would have inflamed them to rashness - we got away without shedding blood and were thankful - the Mazitu raid produced lawlessness in the country - everyone was taken as an enemy

[14<sup>th</sup>] We remained a day at the Stockade of Moiegge a Banyamwezi or Garaganza man settled here

in Kabaia's district and on the strong rivulet called Mato - We felt secure only among the strangers & they were friendly with us.

[15<sup>th</sup>] At the village on the ~~North~~South bank of the Mpanda we were taken by the head man as Mazitu - He was evidently intoxicated and began to shut his gates with frantic gesticulations - I offered to go away but others of his people equally intoxicated insisted on my remaining - I sat down a little but seeing that the chief was still alarmed I said to his people the chief objects and I cant stay - they saw the reasonableness of this but I could get my cowardly attendants to come on through one said to me "come I shall shew you the way" - "they must" "speak nice to them" - This the wise boys of Nassick think the perfection of viture and "speaking nice" means adopting a childish treble tone of voice and words exactly similar to those of the little Scotch girl who passing through a meadow was approached by a cow probably from curiosity to appease this enemy she said "Oh coo, coo, if you no hurt me" "I no hurt you" - I told them to come on and leave them quietly but they remained babbling with them the guide said that there was no water in front This I have been told too often ever to believe so went on through the forest and in an hour and a half came to a sponge where being joined by my attendants we passed the night

[0447]

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[July 16<sup>th</sup> 1868] Crossing this sponge and passing through flat forest we came to another named Meshwe where this as a contrast the young men volunteered to carry me across but I had got of my shoes and was in the water and they came along with me shewing the shallower parts - We finished the days march by crosssing the Molongosi spongy ooze with 150 paces of deep water - flowing N.E. The water in these oozes on sponges felt very cold though only 60° in the mornings and 65° at midday The Molongosi people invited us into the village but the forest unless when infested with Leopards & Lions is always preferable - one is free from vermin and free from curiosity gazers who in the village think they have a right to stare but in the forest feel that they are not on equality with the strangers

[17<sup>th</sup>] Reached the chief village of Mapuni near the North bank of Bangweolo - on the 18<sup>th</sup> I walked a little way out & saw the shores of the Lake for the first itme - Thankful

that I had come safely hither - I told the chief that my goods were all expended and gave him a fathom of calico as all I could spare - As soon as I had seen & measured the Lake I would return North - He replied that seeing our goods were done he could say nothing he would give me guides and what else he should do was known to himself - He gave a public reception at once - I asked if he had ever seen any one like me "never" - A Babisa traveller asked me why I had come so far - I wished to make country and people better known to the rest of the world - We were all children of one father and I was anxious that we should know each other better and that friendly visits should be made in safety - Told him what the queen had done to encourage the growth of cotton on the Zambezi and how we had been thwarted by slave traders and their abettors - they were pleased with this - When asked I shewed them my note book - watch compass - burning glass and promised to shew them the bible too

[0448]

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[July 18<sup>th</sup> 1868] and was loudly drummed home - Shewed them the bible and told them a little of its contents - I shall require a few days more at Bangweolo that I at first intended - The moon being in its last stage of waning - I cannot observe till it is of some size

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

part called Bangweolo

[20<sup>th</sup>] The country around the Lake is all flat and very much denuded of trees except the Motsikiri or Mosikisi which has fine dark dense foliage & is spared for its shade and the fatty oil yielded by its seeds - We saw the people boiling large pots full of the dark brown fat which they use to lubricate their hair - The islands four in number are all flat but well peopled - the men have many canoes and are all expert fishermen - they are called Hirbochwa but are marked on the forehead and chin as Babisa & file their teeth to points

[0449]

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[July 20<sup>th</sup> 1868] They have many children as fishermen usually have - 21<sup>st</sup> Canoemen are usually extortionate because one cannot do without them = Mapuni claims authority over them and sent to demand another fathom for him that he may give orders to them to go with us - I gave a hoe & a string of beads instead but he insisted on the cloth & kept the hoe too as I could not afford the time to haggle  
Chipoka spring water at 9 AM 75° } air 72°  
Lake water at same time 71° }  
Chipoka spring at 4PM 74.5° } air 71°-5- Wet bulb 70°  
Lake water at same time 75° }  
No hot fountains or earthquakes known in this region  
the bottom of the Lake consists of fine white sand - A broad belt of strong rushes say 100 yards shews shallow water in the afternoons quite a crowd of canoes anchor at its outer edge to angle - the hooks like ours but without barbs - the fish are perch chiefly but others similar to what appear in the other Lakes are found and two which attain the large size four feet by 1/2 in thickness one called Sampa

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

[23<sup>d</sup>] Wind still too strong to go - Took Lunars - 24<sup>th</sup> wind still strong

[25<sup>th</sup>] Strong S.E. wind still blowing but having paid the canoemen amply for four days with beads and given Masantu a hoe & beads too, we embarked at 11- ^ 40 AM in a fine canoe 405 feet long and 4 feet ^ deep & 4 broad - The waves were high but canoe very dry & 5 stout men propelled her quickly towards an opening

in Lifunge island on our S.E. Here we stopped to wood and I went away to look at the island which had the marks of Hippopotami and a species of jackall on it - It had hard wiry grass

[0450]

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[July 25<sup>th</sup> 1868] some flowers and a species of Capparidaceous tree - The trees shewed well the direction of the prevailing wind to be South East for the branches on that side were stunted or killed while those on the North West ran out straight and made the trees appear as sailors say lopsided - the trunks too were bent that way - The canoemen now said that they would start - Then that they would sleep here because we could not reach the island Mpabala before dark and would not get a hut I said that it would be sleeping out of doors only in either case so they went - We could see the island called Kisi on our East apparently a double island about 15 miles off - and the tops of the trees barely visible on Mpabala on our S.E. It was all sea horizon on our South and North between Lifunge & Mpabala and between Lifunge and Kisi - We could not go to Kisi because as the canoe men told us they had stolen their canoe thence - Though we decided to go we remained a while to let the sea go down - a Hammerhead's nest on one of the trees was fully four feet high Coarse rushes shew the shoals near the islands only one shell seen on the shores - The canoe ship much less water in this surf than our boat did in that of Nyassa - the water is of a deep sea green colour probably from the reflection of the fine white sand of the bottom - We saw no part having the deep dark blue of Nyassa & conjecture that the depth is not great but we had to leave our line when Amoda absconded on Kisi we observed a dark square mass which at first we took to be a low hill - It turned out to be a mass of trees - probably the place of sepulture for the graveyards are always untouched and shew what a dense forest this land would become were it not for the influence of men-

[0451]



[July 25<sup>th</sup> 1868] We reached Mpabala after dark - It was bitterly cold from the amount of moisture in the air - asked a man who came to see what the arrival was for a hut he said "do strangers require huts or ask for them at night?" He led us to the public place of meeting called Nsaka which is a large shed with planks around to open spaces between instead of walls - Here we cooked a little porridge & eat it - then I lay down on one side with the canoe men & my attendants at the fire in the middle and was soon asleep and dreamed that I had apartments in Mivarts Hotel this made me feel much amused next day for I never dream unless I am ill or going to be ill and of all places in the world I never thought of Mivarts Hotel in my waking moments - a freak of the fancy surely for I was not at all discontented with my fare or apartment - I was only afraid of getting a stock of vermin from my associates -

[26<sup>th</sup>] I have to stand the stare of a crowd of people at every new place for a few hours - All usually talk as quickly as their glib tongues can - These certainly do not belong to the tribes who are supposed to eke out their language by signs - a few indulge their curiosity in sight seeing but go on steadily weaving nets - or by beating bark cloth or in spinning cotton - others smoke their by tobacco pipes or nurse a baby - or enjoy the heat of the ^ bright morning [...]-sun - I walked across the North End of the island and found it to be about 1' broad - took bearings of Chirubi island from the Eastern point of Mpabala and found from the South East point of Chairubi that there are 183° degrees of sea horizon from it to the point of departure of Luapula - Chirubi is the largest of the islands and contains a large population possessing many sheep and goats - at the highest part of Mpabala we could see the tops of the trees on Kasango a small uninhabited islet about 30 miles distant - the tops of the trees were evidently lifted up by the mirage for near the

[0452]

[July 26<sup>th</sup> 1868] the shore and at other parts they were invisible even with a good glass - This uninhibited islet would have been our ~~third~~ second stage had we been allowed to cross the Lake as it is of the people themselves - It is as far beyond it to the mainland called Manda as from Masantu's to Mpabala - [27<sup>th</sup>] Took Lunars and stars for Latitude

The canoe men now got into a flurry because they were told here that the Kisi men had got an inkling that their canoe was here and were coming to take it - they said to me that they would come back for me but I could not trust thieves to be so honest - I thought of seizing their paddles & appealing to the headmen of the island but aware from past experience how easy it is for an acknowledged thief like them to get up a tale to secure the cheap sympathy of the soft headed or tender hearted I resolved to bear with weakness though groaning inwardly the loss of two of the four days for which I had paid them - I had only my coverlet to hire another canoe and it was now very cold - The few beads left would all be required to buy food in the way back, I might have got food by shooting buffaloes but that on foot and through grass with stalks as thick as a goose quill is dreadfully hard work - I had thus to return to Masantu's - and trust to the distances as deduced from the times taken by the natives in their canoes for the size of the Lake -

We had come to Mpabala at the rate of six knots an hour and returned in the same time with six stout paddlers - the [..]Latitude was 142' on a South East course which may give 2824' as the actual distance - To the sleeping place the islet Kasango there was at least 28' more and from thence to the main land 'Manda's other 28' This  $284 + 28 + 28 = 80$  as the breadth from Masantu's

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village looking South East - It lies in  $11^{\circ} 0'$  South if we add the half distance to this or we have  $11^{\circ} 40' 0''$  as the Latitude of Manda - The main land to the South of Mpabala is called Kabende - the lands end running south of Masantu's village is the entrance to Luapula - The clearest eye cannot see across it there - I saw clouds as if of grass burning but they were probably "Kungu" an edible insect which has in masses exactly the same appearance as they float above and on the water - from the time the canoes take to go to Kabende I take the Southern shore to be a little into  $12^{\circ}$  of South Latitude - the length as inferred from canoes taking ten days to go from Mpabala to the Chambeze I take to be 150 miles probably more - no one gave a shorter time than that - Luapula is an arm of the Lake for some twenty miles, and

beyond that is never narrower than from 180 to 200 yards generally much broader and may be compared with the Thames at London bridge - I think that I am considerably within the mark in setting down Bangweolo as 150 miles long by 80 broad - When told that it contained four large islands I imagined that these would considerably diminish the watery acreage of the whole, as is said to be the case with five islands in Ukerewe - but the largest island even - Chirnbe does not in the least dwarf the enormous mass of water of Bangweolo = A range of mountains named Lokinga extends from the South East to the South West some small burns come down from them but no river this range joins the Kone or Mokone range - West of Katanga from which on one side rises Lufira and on the other the Liambai or Zambesi - The river of Manda ^ called Matanga is only a departing & re[-] -entering branch of the Lake - also the Luma and Loela R's some 30 yards broad each have to be examined as springs on the South of the Lake

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[July 29<sup>th</sup> 1868] Not a single case of Derbyshire neck or of Elephantiasis was observed anywhere near this The Lake consequently the report we had of its extreme unhealthiness was erroneous - no muddy banks did we see but in the way to it we had to cross so many sponges or oozes that the word matope ^ mud was quite applicable and I suspect if we had come earlier that we should have experienced great difficulty in getting to the Lake at all  
[30<sup>th</sup>] We commenced our march back being eager to get to Chikumbi, in case Muhamad should go thence to Katanga - We touched at Mapuni's & then went on to the Molongosi - Clouds now begin to cover the sky  
[31<sup>st</sup>] To Mpanda which has 15 yards of flood though the stream itself is only 5 yds then on the Mato and Moiegge's stockade where we heard of Chikumbi's attack on Kombokombo's - Moiegge had taken the hint and was finishing a second line of defence around his village - We reached him on the  
[1<sup>st</sup> Aug. 1868] and stopped for Sunday the 2<sup>d</sup> On 3<sup>d</sup> back to the Rofubu where I was fortunate enough to hire a  
[3<sup>d</sup>] canoe to take me over -  
[4<sup>th</sup>] The tsetse has a receptacle at the root of the piercer which is of a black or dark red colour - and when it is squeeze a clear fluid is pressed out at its

point

[Small, in-line drawing of the tsetse.] The other two parts of the proboscis are its shield and have no bulb at the base = the bulb was pronounced at the Royal Society to be only muscle but it is curious that muscle should be furnished where none is needed and withheld where in the moveable parts of the shield it is decidedly needed -

[5<sup>th</sup>] Reach ~~Chil~~ Kombokombo's who is very liberal and pressed us to stay a day with him as well [6<sup>th</sup>] as with others we complied and found that Muhamad had gone nowhere.

[0455]

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[Aug-7<sup>th</sup> 1868] We found a party starting from Kizinga for the coast having our letters with them, it will take five months to reach the sea - the disturbed state of the country prevented parties of traders proceeding in various directions one that set off on the same day with us was obliged to return - Muhamad has resolved to go to Manyema as soon as parties of his men now out return - This is all in my favour - It is in the way I want to go to see the Lualaba and Lufira to Chowambe- The way seems opening out before me and I am thankful = I resolved to go North by way of Cazembe = and guides were ready to start as so was I but rumours of war where we were going induced me to halt to find out the truth The guides Banyamwezi were going to divine by means of a cock to see if it would be lucky to go with me at present - The rumours became so circumstantial that our fence was mended - a well dug inside and the Banyamwezi employed to smelt copper as for the market of Manyema & balls for war - Syde bin Omar soon came over the Luapula from Iramba and the state of confusion induced the traders to agree to unite their forces and make a safe retreat out of the country - They objected very strongly to my going away down the right bank of the Luapula though it was in sight with my small party - so I resolved to remain till all went.

[13<sup>th</sup>] The Banyamwezi use a hammer shaped like a cone without a handle

[Small cone drawn in-line.] - They have both kinds of bellows one of goat skin the the other of wood with a skin over the mouth of a drum and a handle tied to the middle of it

[Small drawing of a bellows in-line.] The smelt ^ pieces of very large bars of copper into a pot filled nearly full of wood

ashes - the fire is surrounded by masses of anthills  
and in these there are hollows made to receive  
the melted metal  
[Illustration of anthills with holes in them, drawn in-line.] - They are hot from having  
placed to protect the fire and the metal is poured  
while the pot is held with the hands protected by  
wet rags

[0456]

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[Aug<sup>t</sup> 13<sup>th</sup> 1868] Bin Omar a Suaheli came from Muabo's on  
Chambeze in six days crossing in that space  
twenty two burns or oozes from knee to waist  
deep  
[18<sup>th</sup>] Very high & cold winds prevail at present, It was  
proposed to punish Chukumbe when Syde bin  
Omar came as he is in debt & refuse payment  
but I go off to Cazembe -  
[22<sup>d</sup>] another hot fountain in the Baloba country  
called Fungwe this with Kapira & Vana makes  
three hot fountains in this region  
[23<sup>d</sup>] some people were killed in my path to Cazembe  
so this was an additional argument against  
my going that way -  
[25<sup>th</sup>] Some Banyamwezi report a tribe the Bonyolo  
that extract the upper front teeth like Batoka they  
are near Loanda and Lake Chipokola is there  
probably the same as Kinzkonkza - feeling my way -  
All the trees are now pushing out fresh young  
leaves of different colours - Winds SE. clouds  
of upper stratum N.W  
[29<sup>th</sup>] Kaskas began today hot and sultry -  
This will continue till rains fall - Rumours  
of wars perpetual ^ & near and one circumstantial  
account of an attack by the Bause - That  
again contradicted - 31<sup>st</sup> Rain began here  
this evening - quite remarkable and  
exceptional as it precedes the rains generally  
off the watershed by two months at least  
It was a thunder shower and it and another  
on the evening of the second were quite  
[go on 8/[...]] partial

A mission is said by Muhamad Bogharib to have been  
sent from Zanzibar under Ghamiss ~~Salem~~ bin Abdullah  
to Mteza son of Sunna - Koran only to be taught and  
usual in Arabic - This is the very first attempt ever  
made - Muhamad knows of no other attempt to teach

the natives - If successful with Mtesa it will be a mercy - He is evidently a fool never whipped -

[0457]

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[copied] Note on the Climate of the Watershed=  
[27<sup>th</sup> August 1868] The notion of a rainy zone in which the clouds deposit their treasures in perpetual showers, has received no confirmation from observations in 1866-7. The rainfall was forty two inches - In 1867-8, it amounted to fifty three inches - this is nearly the same as falls in the same latitudes on the West Coast - In both years the rains ceased entirely in May - and with the exception of two partial thunder showers on the middle of the watershed, no rain fell till the middle, and end of October - Then and even in November it was partial & ~~circumscribed~~ ^ limited to small patches of country - but scarcely a day passed between October and May without a good deal of thunder - When the Thunder began to roll or rumble that was taken by the natives as an indication of the near cessation of rains - The middle of the Watershed is the most humid part - One sees The great humidity of its climate at once in the trees, old and young, being thickly covered with Lichens - Some flat, on the trunks and branches - others long and thready like the beards of old men waving in the wind - Large orchids on the trees in company with the profusion of Lichens are seen nowhere else except in the Mangrove swamps of the sea coast

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

[0458]

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[copied] Note on the Climate  
[27<sup>th</sup> August 1868] by the upper or Northwest wind - These winds probably

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

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

[0459]

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[Note on the Climate]

[written 27<sup>th</sup> August 1868] sponges contain large quantities of the oxide of iron from the big patches of Brown Hematite that crop out everywhere - streams of this red oxide as thick as treacle are seen moving <sup>^</sup> slowly along in the sponge like small red glaciers - When one treads on the black earth of the sponge, though little or no water appears on the surface it is frequently squirted up the limbs, and gives the

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

[0460]

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[Note on Climate]

[copied 27<sup>th</sup> August 1868] well but more came from the bottom or cake two stupid Englishmen afterwards broke through the cake in spite of the entreaties of the natives and the well and whole valley dried up hopelessly. Here the water oozing forth from the surface of the sponge mantle collection the centre of the slightly depressed valley which it occupies, and near the head of the depression forms a sluggish stream. But further down as it meets with more slope it works out for itself a deeper channel with perpendicular banks, with say a hundred or more yards of sponge on each side constantly oozing forth fresh supplies to augment its size - When it



reaches rocky ground it is a perennial burn with Podostemous - and many other aquatic plants growing in its bottom - one peculiarity would strike anyone - The water never becomes discoloured or muddy - I have seen only one stream muddied in flood - the Choma flowing through an alluvial plain in Lopere - Another peculiarity is very remarkable - It is that after the rains have entirely ceased these burns have their largest flow, and cause inundations - It looks as if towards the end of the rainy season the sponges were lifted up by the water off their beds - and the pores and holes being enlarged are all employed to give off fluid - the waters of inundation ran away = Time also being required to wet all the sand through which the rains soak, the great supply may only find its way to the sponge a month or so after the great rains have fallen - I travelled in Lunda when the sponges were all supersaturated - the grassy sward was so lifted up that it was separated into patches or tufts, and if the foot missed the row of tufts of this wiry grass which formed the native path, down one plumped up to the thigh in slush At that time we could cross the sponge only by the When the sponges are lifted up by superabundance of water all the pores therein are opened - as the earthen mantle subsides again the pores act like natural valves and are partially closed by the weight of earth above them - The water is thus presented from running away altogether.

[0461]

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[copied] Note on the Climate written 27<sup>th</sup> August 1868  
 [August 27<sup>th</sup> 1868] native paths, and the central burn only where they had placed bridges - Elsewhere They were impassable as they poured off the waters of inundation - our oxen were generally bogged - all four legs down up to the body at once - Then they saw the clear sandy bottom of the central burn they readily went in but usually plunged right overhead leaving the tail up in the air to shew the nervous shock they had sustained -

These sponges are a serious matter in travelling - I crossed the twenty nine already mentioned at the end of the fourth month of the dry season and the central burns seemed then to have suffered no diminution - they were then from calf to waist deep and required from 15 to 40 minutes in crossing - They had many deep holes in the paths and when one plumps there in every muscle in the frame receives a painful jerk - When past the stream and apparently on partially dry ground one may jog in a foot or more and receive a squirt of black

mud up the thighs - It is only when you reach the trees  
~~that~~ and are off the sour land, that you feel secure  
 from mud and leeches - as one has to strip the lower  
 part of the person to many of them I found that often  
 four were as many as we could ford in a day -  
 Looking up these sponges a bird's eye view would  
 closely resemble the Lichen like vegetation of frost  
 in window panes - or that vegetation in Canada  
 Balsam which mad Philosophical Instrument  
 makers will put between the causes of the object  
 glasses of our Telescopes - The flat or nearly flat  
 tops of the subtending and transverse ridges of this  
 central country give rise to a great many - I crossed  
 a few of the foddors of Bangweolo  
 twenty nine in thirty miles of Latitude in one direction  
 Bin Omar a Swaheli went from Kizinga to the  
 village of Muabo on the Chambeze in six days  
 and crossed twenty two from knee to waist deep  
 they were feeders of the Chambeze - Their brows  
 are literally innumerable = Rising on the ridges

[0462]

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[copied August 27<sup>th</sup> 1868] or as I formerly termed them Mounds they are un-  
 -doubtedly the primary ^ or ultimate sources of the Zambezi  
 Congo - and Nile - By their union are formed  
 streams of from 30 to 80 or 100 yards broad and always  
 deep enough to require either canoes or bridges - There  
 I propose to call the secondary sources and as in  
 the case of the Nile they are drawn off by three lines  
 of drainage they become the head waters, the (caput  
 Nile) of the river of Egypt

Thanks to that all embracing Providence which  
 has watched over and enabled me to discover what  
 I have done - There is still much to do and if health  
 and protection be granted I shall make a complete  
 thing of it -

[additional Note copied] But few of the sponges on the watershed ever  
 dry but elsewhere many do - the cracks in their  
 surface are from 15 to 18 inches deep - with lips from  
 two to three inches apart - Crabs and other animals  
 in clearing out their runs reveal what I verified  
 by actually digging wells at Kizinga & in Kabuire  
 and also observed in the ditches 15 feet deep dug  
 by the natives round many of their stockades,  
 that the sponge rests on a stratum of fine white  
 washed sand - These crackes afford a good idea  
 of the effect of the rains - the partial thunder

showers of October - November, December & even January, produce no effect on them - It is only when the Sun begins to return from His greatest southern Declination that the cracks close their large lips - The whole sponge is borne up and covers & an enormous mass of water oozing forth in March and April forms the inundations - these floods in the Congo, Zambezi and Nile require different times to reach the sea - the bulk of the Zambesi is further augmented by the greater rains finding many pools in the beds of its faders filled in February. As soon as the sun comes North

[0463]

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[Journal from Kizinga to Kabwabwata]

Kabuire September and October

[October 29<sup>th</sup> 1868] In coming North in <sup>^</sup>this the last months of the dry season I crossed many burns flowing quite in the manner of our brooks at home after a great deal of rain - Here however the water was dear and the banks not abraded in the least - some rivulets had a tinge of white in them as oif of felspar in disintegrating granite - some nearly stagnant burns had as if milk & water in them, & some red oxide of iron -

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

In apparent contradiction of the forgoing, Note on climate so far [Sources] as touches the sources of the Zambezi, Syde bin Habib informed me a few days ago that he visited the sources of the Liambai and of the Lufira one is called Changozi, and is small, & in a wood of large trees S.W. of Katanga - the fountain of the Liambai is so large that one cannot call to a person on the other side - He appears also very small there - the two fountains are just five hours distant from each other - He is well acquainted with the Liambai - (Leeambye) where I first met him <sup>^</sup> Lunga - another river comes out of nearly the same spot which goes into the Lueñge - - Kafue - Lufira is less than Kalongosi up there - that is less than 80 or 200 yards and it has deep water falls in it - the Kone range comes down North

nearly to Mpweto's - Mkana is the chief of the  
stone houses in the Baloba, and he may be  
reached by three days of hard travelling from  
Mpweto's - Lufira is then one long day  
West - As Muabo refuses to shew me  
his mita - Miengelo or Mpamankanana

[0464]

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[Note on the 29 Oct 1868] as they are called I must try and get to Mose  
of the Baloba of Mkama -

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

The inundation which I have explained in  
[Note inunda[-] tion] the note on the climate as owing to the sponges being  
supersaturated in the Greater Rains when the Sun  
returns from his greatest Southern Declination,  
the pores are then all enlarged - the sponges borne  
up and off the water of inundation flows in great  
volume even after the rains have entirely ceased -  
something has probably to be learned from the Rain  
fall at or beyond the Equator as the Sun pursues  
his way North beyond my beat, but the process  
I have named accounts undoubtedly for the  
inundations of the Congo and Zambesi  
the most acute of the ancients ascribed the  
inundation with Strabo to summer rains in  
the South - others to snows melting on the  
mountains of the moon - others to the Northern  
winds - The Etesian breezes blowing directly  
against the mouth of the river and its current  
others with less reason ascribed the inundation  
to its having its source in the ocean - Herodotus  
and Pliny to evaporation following the course  
[Journal 1<sup>st</sup> Sept<sup>r</sup> 1868] of the Sun -

Two men from Cazembe - I am reported killed -  
5<sup>th</sup> the Moninga tree distills water which falls in large drops -  
6<sup>th</sup> Luapula seen when smokes clear off 7<sup>th</sup> 50 of Syde bin Omar's  
people died of small pox in Usafa - Men - vaccine virus  
8<sup>th</sup> Syde from Framba, forces joined we leave on the  
[23<sup>d</sup>] 25<sup>th</sup> East bank of Moisi R. 28<sup>th</sup> Luongo. 1<sup>st</sup> Oct Lofuba -

[0465]

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Note written on 5<sup>th</sup> October 1868

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

[0466]

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[Written 5th Oct 1868] The two Arab traders now in the country felt that they must unite their forces and thereby effect a safe retreat - Ulukumbe had kept 28 tusks for

Syde bin Omar safely but the coming of Cazembe might have put it out of his power to deliver up his trust in safety - an army here is often quite lawless - Each man takes to himself what he can - When united we marched on 23 Sept<sup>r</sup> from Kizinga together - built fences every night to protect ourselves and about four hundred Banyamwezi who took the opportunity to get safely away - Kombo-kombo came away from his stockade and also part of the way but cut away by night across country to join parties of his countrymen who still love to trade in Katanga copper - we were not molested but came nearly North of the Kalongosi - Syde parted from us and went away East to Moamba & thence to the coast - [11<sup>th</sup>] From Kizinga North the country is all covered with forest and thrown up into ridges of hardened sandstone capped occasionally with fine grained clay schist - Trees often of large size and of a species closely resembling the Gum copal tree - on heights Masukos and Rhododendrons - When exposed bent away from the South East, Animals as buffaloes and Elephants numerous but wild - Rivulets numerous and running now as briskly as brooks do after much rain in England all on the South Western side of Kalongosi are subjects of Cazembe - Balunda or Imbozhwa

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

[0467]

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caused death - I had nothing to do with the treatment but saw D<sup>e</sup> Meller applying red precipitate to one on a Makololo - ! Support is the proper treatment at Charing Cross Hospital this was given by bandages, the Arabs do this by a bees wax plaster in which a little copperas is mixed - the plaster is held on by a bandage and they soon heal - Burgundy pitch on a bit of paper or leather has the same effect - the

natives tie on hard leaves or a piece of calabash -  
I recommended the missionaries to give support  
by quinine but never saw it given - M<sup>r</sup> Waller sent me  
some of the salve - His own people laughed & said Waller told us  
lies about that - it never cured us though he said it would

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

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

[7<sup>th</sup>] We came to the Kalongosi flowing over five cataracts  
made by five islets the place called Kabwerume -  
near it the Mebamboa a goodly rivulet joins it -

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

[0468]

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[October 12<sup>th</sup> 1868] and then I and thirty guns went over to protect  
the people in the ford - as we approached they  
retired - I went to them and told them that I had  
been to Insama's and he gave me a goat & food  
and ^ we were good friends - some had seen me  
there - they crowded to look till the Arabs thought  
it unsafe for me to be among them - if I had  
come with bared skin they would have fled  
all became friendly - an elephant was killed  
and we remained two days buying food -  
we passed down between the ranges of  
hills on the East of Moero - the path we followed

when we first visited Cazembe - from the  
 [20<sup>th</sup> 21<sup>st</sup>] Luao I went over to the chief village of Muabo  
 and begged him to shew me the excavations  
 in his country - He declined by saying that  
 I came from a crowd of people and must  
 go to Kabwabwata and wait a while there  
 Meanwhile he would think what he should  
 do whether to refuse or invite me to come,  
 He evidently does not wish me to see his  
 strongholds - all his people could go into  
 them though over ten thousand - they are  
 all abundantly supplied with water and  
 they form the storehouses for grain - We  
 [22<sup>d</sup>] came to Kabwabwata and I hope I may find  
 a way to other underground houses -  
 it is probable that they are not the workman-  
 ship of the ancestors of the present occupants  
 for they ascribe their formation invariably  
 to the deity - Mulungu or Reza - If their fore-  
 fathers had made them some tradition would  
 have existed of them -  
 [23<sup>d</sup>] Syde bin Habib came over from Mpwetoo  
 He reports Lualaba and Lufira flowing  
 into Lake of Kinkonza - Lungabale is  
 paramount chief of Rua -

[0469]  
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[25<sup>th</sup> Oct<sup>r</sup> 1868] Mparahala horns measured 3 feet long  $2\frac{1}{2}$  - inches  
 in diameter at the base - This is the yellow Kualata of  
 Makololo - bastard Gemsouck of the Dutch -

[28<sup>th</sup> 27-29 30<sup>th</sup>] Salem bin Habib was killed by the people in Rua -  
 He had put up a tent and they attacked it in the night &  
 stabbed him through it - Syde bin Habib waged a war of  
 [Writing up journal] vengeance all through Rua after this for the murder of his  
 brother - Seph's raid may have led the people to the murder  
 [Nov<sup>r</sup>] 1<sup>st</sup> 1868, at Kabwabwata - we are waiting till Syde  
 comes up that we may help him - He has an enormous  
 number of tusks and bars of copper - sufficient it  
 seems for all his people to take it forward going &  
 returning three times over - He has large canoes on the  
 Lake and will help us in return -

My run away attendants wished to return to meat  
 Chikumbe's but "Mpamari"! prevented them - they  
 now wished me to take them - I would not listen to  
 "Mpamari" as a mediation for he is untruthful, but  
 when they sent a deputation of their own people I  
 resolved to reinstate two - I reject the thief Suzi for  
 he is quite inveterate, and Chuma who ran away "to



be with Suzi” and I who rescued him from slavery,  
and had been at the expense ^ of feeding and clothing him  
for years was nobody in his eyes - ”Bange” and black  
women overcame him, and I feel no inclination to  
be at further exposure & trouble for him -

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

[0470]

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[November 3<sup>d</sup> 1868] Sent off men to hasten Syde onwards - the  
first stage from Mpweto’s and from this is four  
days from Mpweto and two from this - We start  
in two or three days -

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

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[8<sup>th</sup>] Syde bin Habib is said to have amassed 150 frasilas  
[5,250 lbs 10,500 lbs] of ivory = 5,250 lbs and 300 frasilas of copper = to  
10,500 lbs - with one hundred carriers he requires  
to make from relays otherwise make the journey  
four times over at every stage - Twenty one of his  
slaves ran away in one night and only four  
were caught again - They were not all bought nor  
was the copper and ivory come at by fair means  
the murder of his brother was a good excuse for  
plunder murder and capture - Mpweto is suspected  
of harbouring them as living on the banks of the  
Lualaba - they could not get over without assistance  
from his canoes and people - Mpweto said ”remove

from me and we shall see if they come this way",  
 they are not willing to deliver fugitives up - Syde sent  
 for Elmas the only thing of the Mullam or clerical  
 order here, probably to ask if the Koran authorizes  
 him to attack Mpweto - Mullam will reply, "yes  
 certainly - if Mpweto wont restore your slaves take  
 what you can by force" - Syde's bloodshed is now  
 pretty large, and he is becoming afraid for his  
 own life, if he ceases not he will himself be  
 [soon 10/[...]] caught some day -  
 [Note] Ill by fever two days = better and thankfull

[0471]  
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Note copied from one written on 16<sup>th</sup> Aug. 1868

[2 Nov. 1868] The discovery of the sources of the Nile is of somewhat <sup>akin</sup> ~~similar~~ <sup>in importance</sup> to the discovery of the North West passage  
 It called forth, though in a minor degree, the energy - the  
 perserverance and the pluck of Englishmen, and anything  
 that does that is beneficial to the nation - and to <sup>its</sup> posterity -  
 the discovery of the sources of the Nile possesses moreover,  
 an element of interest which the North West passage never  
 had - the great men of antiquity have recorded their ardent  
 desires to know the fountains of what Homer called "Egypt's  
 in camp with his army  
 "Heaven descended spring" - Sesostris, the first who <sup>made</sup> and  
 not to Egystians only but to the Scythians  
 distributed maps <sup>naturally</sup> wished to know the springs  
 of ~~says~~ Enstathins the river on whose banks he flourished - Alexander  
 the Great, who founded a celebrated city at this river's -  
 mouth looked up the stream with the same desire - and  
 so did the Caesars - the Great Julius Caesar is made by Lucan  
 to say that he would give up the civil war if he might  
 but see the fountains of this far famed river - Nero  
 Caesar sent two centurions to examine the "Caput Nili", - they  
 reported that they saw the river rushing with great force  
 from two rocks, and beyond that it was lost in immense  
 marshes - This was probably "native information" con-  
 cerning the cataracts of the Nile and long space above  
 them - which had already been enlarged by others into  
 two hills with sharp conical tops called Crophi and  
 Mophi - midway between which lay the fountains of the  
 Nile - fountains which it was impossible to fathom -  
 and which gave forth half their water to Ethiopia in  
 the South, and the other half to Egypt in the North -  
 that which these men failed to find, and that which  
 many great minds in ancient times longed to know  
 has in this late age been brought to light by the  
 patient toil, and laborious perseverance of ~~an~~

Englishmaen -

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

[0472]

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1868 - date when this note was written at Kizunga

[copied 2 Nov<sup>r</sup> 1868]

immense tract of previously unexplained country, in the firm belief they were bringing to light the head of the Nile No one can appreciate the difficulties of their feat unless he has gone into new country - In association with Chieftan Burton, Speke came much nearer to the "coy fountains" than at the Victoria Nyawza, but they ^ all turned their backs on them - M<sup>r</sup> Baker shewed courage & perserverance worthy of an Englishman in following out the hints given by Speke and Grant = But none rises higher in my estimation than the Dutch lady Miss Tine, who, after the severest domestic afflictions nobly persevered in the teeth of every difficulty, and only turned away from the object of her Expedition, after being assured by Speke and Grant that they had already discovered in Victoria Nyanza the sources she sought - Had they not given their own mistaken views, the ^ wise foresight by which he provided a steamer would inevitably have led her to ^ pull ~~steam~~ there are cataracts in Nile part of cataracts up the ~~Lualaba - up Lake Moero - Up ^ Luapula to the~~ and ^ by canoes through Lake Bangweolo to sources full five hundred miles South of the most southernly part of Victoria Nyanza - she evidently possesses some of the indomitable pluck of Von Tromp, whose tomb every Englishman who goes to Holland must see - Her doctor, ~~a von Huequik~~, was made a Baron - were she not a Dutch lady already we think she ought to be made a Duchess -

By way of contrast with what, if I live through it, I shall have to give, I may note some of the most prominent ideas entertained of this world renowned river - Ptolemy ^ with the most ancient maps makes the Nile rise from the "Montes Lunae" between ten and twelve South Latitude, by ^ six several streams which flowed North into two Lakes situated East

and West of each other - These streams flowed  
a geographer who lived in the second century  
and was not a king of Egypt -

In 1827 Linant reached 13° 30' N on the white Nile - in 1841 the second Egyptian under D<sup>r</sup>  
Arananld and

Sabatier explored the river to 4° 41' N and Jomard published his work on Limmor & the River  
Habaiah

D<sup>r</sup> Beke and M.D. Abadie contributed their share to making the Nile better known - Brun  
Rollet

established a trading station in 1856 at Belenia on the Nile at 5° N Lat.

[0473]

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[Copied 2 Nov<sup>r</sup> 1868] about West of his river Rhapta ^ or Raptus which probably  
our

Roruma or Lokuma - This was very near the truth -

but the mountains of the Moon cannot be identified with  
the Lokinga, or mountains of Bisa, from which ~~most~~ ^ many  
of the springs do actually arise - Unless indeed we are  
nearer to the great alterations in climate which have taken

the mammoth - Rhinoceros tichorhinus

place, as we are ^ to be nearer the epoch of the megatherial ^ ~~than~~  
~~was formerly~~ ^ Aurochs & others supposed, snow never lay in these latitudes  
on altitudes of 6000 feet above the sea -

Some of the ancients supposed the river to have its  
source in the ocean - this was like the answer we  
recieved long ago from the natives on the Liambai or  
upper Zambesi when enquiring for its source - "It  
rises in Loatle ^ the white mans sea or Metsehula" -  
the second name means the "grazing water" from the  
idea of the tides coming in to graze; as to the freshness  
of the Liambai waters they could offer no explanation -  
some again thought that the Nile rose in Western  
Africa and after flowing Eastwards across the  
continent turned Northwards to Egypt - others still  
thought that it rose in India! and others again  
from vague reports collected from their slaves,  
made it and several other rivers rise out of a  
great inland sea - Achelunda was said to be the  
name of this Lake, and in the language of Angola  
it meant the "sea" - it means only "of" or "belonging"  
"to Lunda" = a country - It might have been a  
sea that was spoken of or a whale or anything -  
"Nyassi, or the sea" - was another name and another  
blunder - "Nyassi" means long grass and nothing  
else - Nyanza contracted into Nyassa, means  
lake, marsh, any piece of water or the dry bed of

a lake even - the N and y are joined in the mouth and never pronounced separately - the "Naianza"! It would be nearer the mark to say the b. Nancy-!

[0474]

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[copied 2 Nov<sup>r</sup> 1868] The Portuguese were supposed to possess more knowledge of central Africa than any other nation because having factories on each side of the continent they perseveringly propagated the idea that they had also power and overland communication - but except in the case of two black slaves with Portuguese names who went from Cassange to Tette, and ^ brought a letter thence from the less by a thousand miles than from sea to sea Governor of Mosambique back to Cassange ^ (Angola) the idea was a delusion - The same fraud is to this day practised by Portuguese statesmen - the good Viscount de Sá's maps which were lately sent to the different Governments in Europe, are simply pretensions to power & influence in Africa which have no existence - Pity that His Excellency does not see that truthfulness is a higher virtue than patriotism - The Portuguese were also supposed to have concealed their discoveries in the Archives at Lisbon, but after all they had to produce ~~had s been~~ was given to the world, it is now pretty evident that concealment was an easy task, they had so precious little to hide - Except three slaving visits to Cazembe there was absolutely nothing to reveal - Vague hearsay collected ^ from slaves by Dos Santos ^ 1597 - Pigafetta De Barros - De Conto - oDoardo Lopez edited by in 1599 at second and third hand required no concealment - the so called Expeditions went to buy slaves and ivory and heard of nothing else - They went near to Lake Moero! - and near to Bangweolo! - Some of their coloured attendants even saw Luafula but as one of them declared ^ to me, they all thought that it ran to Angola!! So little did M<sup>r</sup> Cooley - the great apostle of hearsay geography know of the country actually, he put down a river flowing from the centre of a valley up its

[0475]

[copied 2 Nov 1868] side ^ at least 3000 feet uphill, and calling it the "New Zambesi" boldly challenged me to argue the point with him in the Athenæum whether the old Zambezi existed above the Victoria falls or not - That river though seen crossed and ^ its latitude laid down by M<sup>r</sup> Oswell and myself he asserted to be "an undeveloped river" whatever that may mean "which ran under the Kalahari Desert and was lost" and to make sure of its disappearance before forming the splendid Victoria Falls he put its terminus down in what he called a map as a pothook - meaning doubtless by this dignified hieroglyphic that here the "river had hooked it" - It would not be worth while to notice this ~~foolish~~ precocious ignorance were it not to shew how extremely little the most acute, learned of actual geography from Portuguese instructors - How little was known of central Africa in fact till our own countrymen took up the exploration -

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

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[copied 2 Nov<sup>r</sup> 1868] of value ^ in Africa and that with the laudable object of dwarfing the labours of his own countrymen - We need not tell him that the most Southerly source of the real Egyptian Nile is some 12° of Latitude south of his dream - Off all those called Theoretical discoverers the man

who ran in two hundred miles of Lake & placed them  
on a height of some 4000 feet at the Nor West end of  
Lake Nyassa, deserves the high ^ est place - D<sup>r</sup> Beke  
in his guess, came nearer the sources than most  
others, but after all he pointed out where they would  
not be found - Old Nile played the theorists a  
pretty prank by having his springs five hundred  
miles South of them all - ^ I call mine a contribution because It is just a hundred  
[(1769) ^] years since Bruce, a greater traveller than any  
of us visited Abyssinia, and having discovered  
the sources of the Blue Nile, ^ he thought that he had then  
solved the ancient problem - Am I to be cut  
out by some one discovering southern fountains  
of the river of Egypt of which I have now no  
conception? - transcribed from note written 16<sup>th</sup> Aug 1868  
David Livingstone

[copied] 2 Nov<sup>r</sup> 1868

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

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Additional note copied 2<sup>d</sup> Nov<sup>r</sup> 1868 471

of the East coast have sunk others have risen even in the  
historic period - the upper or Northern end of the Red  
sea have risen so that the place of the passage of the children  
of Israel is now between forty and fifty miles from Suez  
the modern head of the Gulph - This upheaval and not  
the sand from the Desert caused the disuse of the ancient  
canal across the Isthmus - It took place since the  
Muhamadan conquest of Egypt - The women of the  
Jewish captivities were carried past the end of the  
Red Sea and along the Mediterranean in ox waggons  
where such cattle would now all perish for want  
of water and pasture - In fact the route to Assyria  
would have proved more fatal to captives then

than the middle passage has been to Africans since -  
 It may be true that as the Desert is now it could not  
 have ^ been traversed by the multitudes under Moses - but the  
 German strictures put forth by D<sup>r</sup> Colenso with the  
 plea of the progress of science assumes that no  
 alteration has taken place in either desert or climate  
 but a scientific examination of the subject would  
 [have] ascertained what the country was then when it afforded  
 pasture to "flocks ~~and~~ even herds ^ even & very much cattle" - We  
 know that Eziongeber was with its docks on the  
 sea shore, with water in abundance from the ships  
 carpenters - It is now far from the head of the Elaic  
 gulf in a parched Desert - Aden when visited  
 by the Portuguese Balthazar less than 300 years ^ ago  
 was a perfect garden - It is now a vast conglomeration  
 of black volcanic rocks with so little vegetation  
 that on seeing flocks of goats driven out I thought of  
 the Irish cabman at an ascent slamming the door of his cab &  
 whispering to his fare "Whish its to desave the baste  
 He thinks that you are out walking" - Gigantic tanks  
 in great numbers and the ruins of aqueducts  
 appear as relics of the past, where no rain now  
 falls for three or more years at a time - They  
 have all dried up by a change of Climate

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Additional note

[copied 2 Nov<sup>r</sup> 1868] possibly similar & contemporaneous with that which  
 has dried up the Dead Sea -

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



thirst of the way - but everything else is mentioned except that -

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

[Geographical calculations.] 180' of Long is about 206' the distance

[Geographical calculations.] between two Lakes and no evidence of fissure, rent or channel now appears on

[0479]

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[copied 3 Nov<sup>r</sup>] the Highland between - Again Liemba is 3000 feet above the sea - the altitude of Nyassa is 1200 feet - Tanganyika would thus go to x 800 Nyassa down the Shire with the Zambesi & the sea is a passage existed even below ground - -

The Large Lake said to exist to the North West of Tanganyika might however send a branch to the Nile - but the land rises up into a high ridge East of this Lake

[copied 3<sup>d</sup> Nov<sup>r</sup>] It is somewhat remarkable that the impression which intelligent Suaheh who have gone into Karagwe have received, is that the Kitangule flows from Tanganyika into Lake Ukerewe - One of Sydebi Omar's people put it to me very forcibly the other day by saying "Kitangule is an arm of of Tan ganyika" ! He had not followed it out, but that Dagara the father of Rumanyika should have in his lifetime seriously proposed to deepen the upper part of it, so as to all canoes to pass from his place to Ujiji is very strong evidence of the river being large on the Tanaganyika side - We know it to be of good size & requiring canoes on the Lake Ukerewe side - Burton came to the

very silly conclusion that when a native said a river ran one way he meant it flowed in the opposite direction - Ujiji in Rumanyika's time was the only mart for merchandise in the country - Garaganza or Garaganza has most trade influence now -

14<sup>th</sup> Sept

1868

[Note copied 3<sup>d</sup> Nov<sup>r</sup>] Okara is the name by which Victoria Nyanza is known on the Eastern side - An arm of it called Kavirondo is about 40 miles broad - Lake Baringo is a distinct body of water some 50 miles broad and giving off a river called Ngarda bash

[0480]

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with flows Eastward into the Somauli country - Lake Naibash is more to the East than Kavirondo and about 50 miles broad too - It gives off the river Kidete which is supposed to flow into Lufu It is South East of Kavirondo and Kilimanjaro can be seen from its shores in the South East Okara - Naibash and Baringo seem to have been run by Speke into one Lake - Okara in the South is full of large islands and has but little water between them - that little is encumbered with aquatic vegetation called "Tikatika on which as in Lakelet Gumadona a man can walk - Waterlillies ^ & Duckweed are ^ not the chief part of this floating mass - In the North Okara is large - Burukinegge ^ land is the boundary between the people of Kavirondo & the Gallahs with camels and horses - Aug 1868

Journal

[Nov<sup>r</sup> 9<sup>th</sup> 1868] copied several Notes written at Kizinga and elsewhere and at Kabwabwata resume journal

some slight showers have cooled the air a little

[10<sup>th</sup>] this is the hottest time of the year - 10<sup>th</sup> a heavier shower this morning will have more of the same effect

11<sup>th</sup> Muabo visited this village but refuses to shew his underground houses

[13<sup>th</sup>] I was on the point of starting without Muhamad Bogharib but he begged me not to go till he had settled some weighty matter about a wife he is to get Ujiji from Mpamari - We must have the New moon which will appear in three days for lucky

starting and will leave Syde bin Habib at Chisabis  
Mean while two women slaves ran away and  
returned here - He informed me that many of  
Sydes slaves, about forty fled - of those who

[0481]

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[Nov<sup>r</sup> 13<sup>th</sup> 1868] cannot escape many die evidently broken hearted -  
they are captives and not, as slaves often are criminals  
sold for their guilt - hence the great mortality caused  
by taking to the sea to be as they believe fatted and  
eaten! Poor things! Heaven help them -

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

[Nov. S-] 15<sup>th</sup> The Arabs have some traditions of the Emir Musa  
coming as far South as the Jagga country - Some say he lived  
N- E- of Sunna now Mteza but it is so mixed up with fable  
and tales of the Genii ( Mageni) that it cannot refer to the  
Great Moses concerning whose residence at Meröe and  
marriage of the king of Ethiopia's daughter there is also some  
vague traditions further North - The only thing of interest  
to me is the city of Meröe which is lost and may if  
built by ancient Egyptians still be found -

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

[Drawings of beckoning hand.] If the person is further  
off, this motion is exaggerated by lifting up the

[0482]

[Nov<sup>r</sup> 15<sup>th</sup> 1868.] right hand as high as he can, he brings it down with a sweep towards the ground - the hand being still held prone as before - In nodding assent they differ from us by lifting up the chin instead bringing it down as we do - This lifting up the chin looks natural after a short usage therewith and is perhaps purely conventional not natural as the other seems to be. I am

[16<sup>th</sup>] tired out by waiting after finishing Journal, and will go off tomorrow North - Simon killed a zebra after I had taken the above resolution - this supply of meat makes delay bearable for besides flesh, of which I had none, we can buy all kinds of grain & pulse for the next few days - the women of the adjacent villages crowd into this as soon as they hear of an animal killed - & sell all the [17<sup>th</sup>] produce of their plantations for meat -

It is said that on the road to the Great Salt Lake in America the bones and skulls of animals lie scattered everywhere - yet travellers are often put to great straits for fuel - This if true is remarkable among a people so apt in turning everything to account as the Americans - When we first steamed up the river Shire our fuel went done in the Elephant marsh where no trees exist and none could be reached without pressing through many miles on either side of impassable swamp covered with reeds and intersected everywhere with deep branches of the river - coming to a spot where an elephant had been slaughtered, I at once took the bones on board, and these with the bones of a second elephant enabled us to steam briskly up to where wood abounded - the Scythians [Ezekiel XXIV. 5<sup>th</sup>] according to Herodotus used the bones of the animal sacrificed to boil the flesh - the Guachos of South America do the same when they have no fuel - the ox thus boils himself.

[0483]

[Nov<sup>r</sup> [1]8<sup>th</sup> [1]868.] a pretty little woman ran away from her husband and came to Mpamari. Her husband brought three hoes, a checked cloth, and two strings of large neck beads to redeem her - but this old fellow wants her for himself, and by native law he can keep her as his slave = wife =

slave owners make a bad neighbourhood - the slaves are always running away, and the headmen are expected to restore the fugitives for a bit of cloth - an old woman of Mpamari fled three times - she was caught yesterday and tied to a post for the young slaves to plague her - Her daughter burst into an agony of tears on seeing them tying her mother, and Mpamari ordered her to be tied to the mother's back for crying! I interceded for her & she was let go. He said you don't care though Seyed Majid loses his money. I replied "let the old woman go. she will be off again tomorrow" but they cannot bear to let a slave have freedom. I don't understand what effect his long prayers, and prostrations towards the "Kibla" have on his own mind - they cannot affect the minds of his slaves favourably, nor do they mine, though I am as charitable as most people -

[[1]9<sup>th</sup>] I prepared to start today but Muhamad Bogharib who has been very kind and indeed cooked meals for me from my arrival at Cazembe's 6<sup>th</sup> May last, till we came here 22<sup>d</sup> Oct<sup>r</sup> the food was coarse enough but still it was food, and I did not like to refuse his genuine hospitality - he begged of me not to go for three days and then he would come along with me - Mpamari also entreated - I would not have minded him, but they have influence with the canoe men on Tanganyika, and it is well not to get a bad name if possible - Burton got the name of the "stingy white man", and he speaks as if this name indicated fear. The fear so far as I can glean from his own account was all on his side - He sheepishly complied with every demand made by the natives, and revenged himself by making mouths at them in pedantic verbiage in his Journal. Speke's name is one of generosity

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[Nov<sup>r</sup> 20<sup>th</sup> 1868] Mohamad Bogharib purposed to attack two villages near to this from an idea that the people there concealed his runaway slaves - By remaining I think that I have put a stop to this as he did not like to pillage while I was in company. Mpamari also turned round towards peace, though he called all the riffraff to muster and caricoled among them like an old broken winded horse - one man became so excited with yelling that the others had to disarm him & he then fell down as if in a fit, water poured on his head brought him to calmness. We go on the 22<sup>d</sup> but [22<sup>d</sup>] But this evening the Imbozhwa ^ or Babemba came at dusk killed a Wanyamwezi woman on one side of the

village and a woman and child on the other side of it. I took this to be the result of the warlike demonstration mentioned above, but one of Muhamad Bogharib's people named Bin Juma had gone to a village on the North of this and seized two women and two girls in lieu of [...]four slaves who had run away. The headman resenting this shot an arrow into the head of one of bin Juma's party & bin Juma shot a woman with his gun. This it turned out had roused the [23<sup>d</sup>] whole country, and next morning we were assailed by a crowd of Imbozhwa on three sides - We had no stockade but some built as fast as the enemy allowed - cutting down trees and carrying them to the line of defence, while others kept the assailants at bay with their guns - But for the crowd of Banyamwezi which we have who shot vigorously with their arrows, and occasionally chased the Imbozhwa we should have been routed. I did not go near the fighting, but remained in my house to defend my luggage if necessary the women went up and down the village with sieves as if winnowing - and singing

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[23<sup>d</sup> Nov<sup>r</sup> [1]868] songs and lulliloo ^ ing to encourage their husbands & friends who were fighting - Each had a branch of the Ficus Indica in her hand which she waved I supposed as a charm - About ten of the Imbozhwa are said to have been killed but dead and wounded were at once carried off by their countrymen - they continued the assault from early dawn till one PM - and showed great bravery, but they wounded two only with their arrows. Their care to secure the wounded was admirable - Two of three at once seized the fallen man, and ran off with him though pursued by a crowd of Banyamwezi with spears, and fired at by the Swaheli - Victoria-cross fellows truly many of them were - Those who had a bunch of animals tails with medicine tied to their waists came sidling, and ambling up to near the unfinished stockade, and shot their arrows high up into the air to fall among the Wanyamwezi - then picked up any arrows on the field ran back, and returned again they thought that by the ambling gait they avoided the the balls - and when these whistled past them they

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

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

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[23<sup>d</sup> Nov<sup>r</sup> 1868]

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

[24<sup>th</sup>] The Imbozwa or Babemba rather came early this morning and called on Muhamad to come out of his stockade if he were a man who could fight - the fence is not finished and none seems willing to obey the taunting call - I have nothing to do with it - but feel thankful that I was detained and did not with my few attendants fall into the hands of the justly infuriated Babemba - They kept up the attack today, and some went out to them, fighting till noon. When a man was killed & not carried off the Wanyamwezi brought his head & put it on a pole on the stockade - six heads were thus placed - a fine young man was caught and brought in by the Wanyamwezi - one stabbed him behind - another cut his forehead with an axe. I called to them not to kill him in vain - as a last appeal he said to the crowd that surrounded him "dont kill me, and I shall take you to where the women are". "you lie", said his enemies. you intend to take us where we may be shot by your friends". and they killed him - It was horrible. I protested loudly against any repetition of this wickedness, and the more sensible agreed that prisoners ought not to be killed - but the Banyamwezi are incensed against the Babemba because of the women killed on the 22<sup>d</sup>

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

[0487]

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[[2]6<sup>th</sup> [N]ov<sup>r</sup> [18]68] is his man, and he approved of his siezing the women He does not like this, but it is true - He would not have entered ^ a village of Cazembe or Moamba or Chukumbi as he did Chapi's man's village - The people here are simply men of more metal than he imagined, and his folly in beginning a war in which if possible his slaves will slip through his hands is apparent to all - even to himself - Supi's sent four barrels of gunpowder [27<sup>th</sup>] and ten men who arrived during last night -

Two of Muabo's men came over to bring on a parley - one told us that he had been on the south side of the village before, and heard one man say to another "mo pige" shoot him - Mpamari gave them a long oration in exculpation - It was the same everlasting story of fugitive slaves - the slave traders cannot prevent them from escaping and impudently think that the country people ought to catch them, and this be their humble servants - and also the persecutors of their own countrymen If the cannot keep them why buy them? Why put their money into a bag with holes? It is exactly what took place in America - slave owners are bad neighbours everywhere - Canada was threatened - England brow beaten and the Northerners all but kicked on the same seore and ^ all as if property in slaves had privileges which no other goods have - To hear the Arabs say of the slaves after they are fled - "On they are bad - bad very bad, and they entreated me too to free them from the yoke" - is as the young ladies say "*too absurd*" the chiefs too who do not apprehend fugitives, they too are "bad"! I proposed to Muhamad Bogharib to send back the women siezed by Bin Juma to shew the Babemba that he disaproved of the act, and was willing to make peace - This was too humiliating - I added that their price as slaves was four barrels of gunpowder, or 160 dollars while slaves lawfully bought would have cost him only 8 or 10 yards of calico each



At the conclusion of Mpamari's speech the four

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[28<sup>th</sup> Nov<sup>r</sup> 1868] barrels of gunpowder were exhibited and so was the Koran to impress ^ Muabo's people them with an idea of their great power.

[29<sup>th</sup>] It is proposed to go and force our way if we can to the North, but all feel that that would be a fine opportunity for the slaves to escape, and they would not be loath to embrace it - This makes it a serious matter, and the Koran is consulted at hours which [30<sup>th</sup>] are auspicious - Messengers sent to Muabo to ask a path or in plain words protection from him -!

Mpamari protests his innocence of the whole

[1<sup>st</sup> Dec<sup>r</sup> 1868] affair - Muabo's people over again - would fain send them to make peace with Chapi -!

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

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

[4<sup>th</sup>] a party went East today and were fain to flee from the Babemba - the same thing occurred on our West

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

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A sort of idol is found in every village in this part It is of wood and represents the features, markings, fashion of the hair of the inhabitants - some have little huts built for them, some are in common houses - the Babemba call them Nkisi (samam of the Arabs) The people of Rua

name one Kalubi - The plural Tulubi - they present pombe - flour - Bange - tobacco - light a fire to smoke by they represent the departed father or mother and it is supposed that they are pleased with the offerings made to their representatives, but all deny that they pray to them. Cazembe has very many of these Nkisi - one with long hair and named Motombo is carried in front when he takes the field - I have not met with anyone intelligent enough to explain if prayers are ever made to any one - The Arabs who know their language say they have no prayers, and think that at death there is an end of the whole man, but this other things lead me to believe to be erroneous - slaves laugh at their countrymen in imitation of their masters, I will not reveal their real thoughts - one said that they believed in two superior beings - Reza above who kills people, and Riza below who carries them away after death.

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[December 6<sup>th</sup> 1868] Ten of Syde bin Habibs people came over bringing a letter the contents of which neither Mpamari nor Muhamad cares to reveal - some think with great probability that, he asks why did you begin a war if you wanted to leave so soon. Did you not know that the country people would take advantage of your march encumbered as you will be by women & slaves. Muhamad Bogharib called me to ask what advice I could give him as all ^ his own advice ^ and devices too had been lost or were useless, and he did not know what to do - the Banyamwezi threatened to go off by night and leave him - they are incensed by the Babemba, and are offended because the Arabs do not aid them in wreaking their vengeance upon them - I took care not to give any advice, but said if I had been or was in his place I would have sent or would send back Bin Juma's captives to shew that he disapproved of his act - the first in the war = and was willing to make peace with Chapi. He said that he did not know that Bin Juma would capture these people. That Bin Juma had met some natives with fish and took ten by force. The natives in revenge caught three Banyamwezi slaves, and bin Juma then gave one slave to them as a fine - But Muhamad did not know of this affair either. I am of opinion that he knew of both matters, and Mpamari's caracoling, shewed that he knew it all, though now he denies it. Bin Juma is a long thin lanky Swaheli six feet two high - with a hooked nose and large lips - I told Muhamad that if he were to go with us to Manyema the whole party

would be cut off - He came here - bought a slave boy & allowed him to escape - then brow beat Chapi's man about him & he says three others - caught ten in lieu of them and Muhamad restored six. This was the origin of the war. Now that we are in the middle of it I must do as Muhamad does in going off either by day or by night - It is unreasonable to ask my advice now, but it is felt that they have very

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[Dec<sup>r</sup> 7<sup>th</sup> 1868] unjustifiably placed me in a false position, and fear that Syde Majid will impute blame to them - Meanwhile Syde bin Habib sent a private message to me to come with his men to him and leave this party.

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

[8<sup>th</sup> - 9<sup>th</sup>] Had to wait for Banyamwezi preparing food. Muhamad has no authority over them or indeed over any one else.

Two Babemba men came in and said that they had given up fighting and begged their wives who had been captured by Sydes people on their way here. This reasonable request was refused at first but better counsels prevailed - and they were willing to give something to appease the anger of the enemy and sent back six captives - two of whom where the wives prayed for.

[10<sup>th</sup> 11<sup>th</sup>] We marched four hours unmolested by the natives built a fence and next day crossed the Lokunda R. and its feeder the Mookosi - Here the people belonged to Chisabi who had not joined the other Babemba - we go between two ranges of tree covered mountains continuations those on each side of Moero.

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

[0492]

[12<sup>th</sup> December 1868] relative Mpamari - but the women braved it through wet to the skin - and danced and lullilooed with "draigled" petticoats with a zeal worthy of a better cause as "the funny a liners" say - It is the custom for the trader who recieves visitors to slaughter ^ goats and feed all his guests for at least two days - Syde was not wanting in this hospitality though the set in rain continuing we did not enjoy it as in fine weather.

[14<sup>th</sup>] Cotton grass and Brakens all over the country shew the great humidity of Marungu - rain daily but this is not the great rain which falls when the sun comes back South over our heads

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

[16<sup>th</sup> - 17<sup>th</sup> - 18<sup>th</sup>] A brother of Syde bin Habib died last night - I had made up my mind to leave the whole party but Syde said that Chisabi was not to be trusted and the death of his brother having happened it would not be respectful to leave him to bury his dead alone - Six of his slaves fled during the night - One the keeper of the others - A Mobemba man who had been to the coast twice with him is said to have wished a woman who was in the chain. He loosed five out and took her off - the others made clear heels of it - And now that the grass is long and green no one can trace their course - Syde told me that the slaves would not have detained him but his brother's death did - We buried the youth who has been ill three months - Mpamari descended into the grave with four others - a broad cloth was held over them horizontally and a little fluctuation made it as if to fan those who were depositing the body in the side excavation made at the bottom - When they had finished they pulled in earth and all shoved it towards them till the grave was level - Mullam then came - poured a little water into & over the grave mumbled a

[0493]

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

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

[19<sup>th</sup>] To Chisabi's village stockade on the left bank of the Lofunso which flows in a marshy valley three miles [20<sup>th</sup>] broad - 21<sup>st</sup> eight of Muhamad Bogharibs slaves fled by night one with his gun and wife - a large party went in search but saw nothing of them - an elephant killed sent for the meat but Chisabi ordered the men to let his meat alone - experience at Kabwabwata said take the gentle course and two fathoms of calico & two hoes were sent to propitiate the chief - We then demanded half the meat and one tusk - the meat was given but tusk mildly refused - Chisabi is a youth - this is only the act of his counsellors - It was replied that Cazembe Chikumbi - Nsama - Merere made no demand at all His counsellors have probably heard of the Portuguese self imposed law and wish to introduce it here but both tusks were secured.

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

[0494]

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[24<sup>th</sup> December. 1868] Five sick people detain us today - some cannot walk from feebleness and purging brought on by sleeping on the damp ground without clothes

Syde bin Habib reports a peculiar breed of goats in Rua - remarkably short in the legs - so much so that they cannot travel far - they give much milk and become very fat but the meat is indifferent Gold is found at Katanga in the pool of a waterfall only - It probably comes from the rocks above this His account of the Lofū or as he says West Lualaba is identical with that of his cousin Syde bin Omar It flows North but West of Lufira into the Lake of Kinkonza the chief- the East Lualaba becomes very large - often as much as six or eight miles broad with many inhabited islands the people

of which being safe from invasion are consequently rapacious and dishonest - their chiefs Moenge and Nyamakunda are equally lawless - A hunter belonging to Syde named Kabwebwa gave much information gleaned during his hunting trips - Lufira has Nine feeders of large size - and one the Lekulwe has also Nine feeders - another the Kisungu is covered with TikaTika by which the people cross it - Though it bends under their weight - He too ascribes the origin of the Lufira and Lualaba West or Lofū with the Liambai to one large earthen mound which he calls "Segulo" or an anthill -!

[25<sup>th</sup>] Christmas day - we can buy nothing except the very coarsest food not a goat or fowl while Syde having plenty of copper can get all the luxuries - marched past M<sup>t</sup> Kalanga leaving it on our left to Rt Kapeta and slaughtered a favourite kid to make a Christmas dinner A trading party came up from Ujiji - say that we were ten camps from Tanganyika - They gave an erroneous report that a steamer with

[0495]

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[25<sup>th</sup> Dec<sup>r</sup> 1868] a boat in tow was on Lake Chowambe - an English one too with plenty of cloth and beads on board - A letter had come from Abdullah bin Salem - Moslem missionary at Mtesa's to Ujiji three months ago with this news - such circumstantial statements made me recieve them but they turned out erroneous

[26<sup>th</sup>] Marched up ascent 2½ hours and got onto the top of one of the mountain ridges which generally run N & S. Three hours along this level top brought us to Kibawe R<sup>t</sup> a roaring rivulet beside villages. The people on the height over which we came though country is very fine - green and gay with varying shades of that colour - passed through patches of brakens 5 feet high and gingers in flower - We were in a damp cloud all day - now and then a drizzle falls in these parts but it keeps all damp only & does not shew in the gauge - neither sun nor stars appear -

[27 - 28] Remain on Sunday then march and cross five Rivulets about 4 yds & knee deep going to Lofunso - The grass now begins to cover and hide the paths - Its growth is very rapid - blobs of water lie on the leaves all day and keep the feet constantly wet by falling as we pass - Ranges of tree covered hills on each

side and near to us - path over very undulating  
country

[29<sup>th</sup>] Kept well on the ridge between two ranges of hills  
then went down and found a partially burned native  
stockade and lodged in it - the fires of the Ujiji  
party had set the huts on fire after the party left  
We are now in Hande district at Nswiba R<sup>t</sup> -

[30<sup>th</sup>] We now went due East - made a good deal of  
Easting too from M<sup>t</sup> Kalanga on Lofunso - crossed  
the R Lokivwa 12 yards wide and very deep with  
villages all about - We now ascended much as  
we went East - very high mountains appeared  
on the N.W Scenery very fine and all green -  
woods dark green with large patches of paler hue.

[0496]

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[31<sup>st</sup> Dec<sup>r</sup> 1868] We reached the Lofuko yesterday in a pelting  
rain. Not knowing that the camp with huts was  
near I stopped & put on a Bernoos - got wet  
and had no dry clothes - Remain today to buy  
food - clouds cover all the sky from N.W. The  
river 30 yards goes to Tanganyika East of this  
scenery very lovely.

I have been wet times without number but  
the wetting of yesterday was once too often. Felt  
[1<sup>st</sup> January 1869 -] very ill but fearing that the Lofuko might  
flood I resolved to cross it - cold up to waist  
made me worse but I went on for 2½ hours E.

[then 2<sup>d</sup> - 3<sup>d</sup> -] March one hour but found I was too ill to  
go further - Moving is always good in fever  
Now I had pain in the chest and rust of iron  
sputa - my lungs my strongest part were thus  
affected - cross a rill and build sheds -  
lost count of days of the week and month after  
this - very ill all over

[about 7<sup>th</sup>] Cannot walk - Pneumonia of right lung  
cough all day and all night - sputa rust of  
iron and bloody - Distressing weakness -  
Ideas flowed through the mind with great rapidity ->  
and vividness in groups of twos and threes - If I looked at  
any piece of wood the bark seemed covered over  
with figures and faces of men and they remained  
though I looked away and turned to the same  
spot again - I saw myself lying dead in the  
way to Ujiji, and all the letters I expected there  
useless - When I thought of my children and  
friends the lines rung through my head  
perpetually - "I shall look into your faces,"

”‘and listen what you say’”

”‘and be often very near you’”

”‘when you think I’m far away’”

Muhamad Bogharib came up and I got

a cupper who cupped my chest -

[0497]

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[8 & 9 January 1869] Muhamad Bogharib offered to carry me - I am so weak I can scarcely speak - We are in Marungu proper now - a pretty but steeply undulating country this is the first time in my life I have been carried in illness but I could not raise myself to the sitting posture - no food except a little gruel - Great distress in coughing all night long - feet swelled and sore - carried four hours each day on a Kitanda or frame - like a cot - carried 8 hours one day - then sleep in a deep ravine - next day 6 hours - over volcanic tufa very rough - We seem near the brim of Tanganyika [23<sup>d</sup>] sixteen days of illness - may be 23<sup>d</sup> of January - It is 5<sup>th</sup> of lunar month - country very undulating It is perpetually up and down - soil red & rich knolls of every size & form - trees few Erythrinas abound, so do elephants - carried 8 hours yesterday to a chief’s village - small sharp thorns hurt the mens feet and so does the roughness of the ground though there is so much slope water does not run quickly off Marungu - A compact mountain range flanks the undulating country through which we passed & may stop the water flowing - Muhamad Bogharib very kind to me in my extreme weakness but carriage is painful - head down feet up alternates with feet down head up - jolted up and down & sideways changing shoulders involves a toss from one side to the other of the Kitanda - sun vertical blisters any part of the skin exposed - I shelter my face & head as well as I can with a bunch of leaves but it is dreadfully fatiguing in my weakness -

A severe relaps after a very hot day sputa clear and irritating - great distress - next day sputa yellow gave respite - Muhamad gave medicine - one a sharp purgative - others intended for cure of cough

[0498]

492

[February 1869] A[...t] Tanganyika - ^ Parra the land at confluence of Lofuko - Syde bin



Habib

had two ^ or three large canoes at this place - our beads were nearly done so I sent to Syde to say that all the Arabs had served me except himself - Thani bin Suellim by his letter was anxious to send a canoe as soon as I reached the Lake - - the only service I wanted of Syde was to inform Thani by one of his canoes that I was here - very ill and if I did not get to Ujiji to get proper food and medicine I would die - Thani would send a canoe as soon as he knew of my arrival He replied that he too would serve me - sent flour and two fowls - He would come in two days and see what he could do as to canoes

[15<sup>th</sup> Feby] cough & chest pain diminished & thankful body greatly emaciated - Syde came today and is favourable to sending ^ me up to Ujiji - thanks to the Great Father in Heaven -

[24<sup>th</sup>] We had remarkably little rain these two months

[25<sup>th</sup>] Extracted twenty Funyes an insect like a maggot whose eggs had been inserted by my having been put into an old house infested by them - as they enlarge they stir about and impart a stinging sensation if disturbed the head is drawn in a little - if a poultice is put on they seem obliged to come out possibly from want of air - They can be pressed out but the large pimple in which they live is painful - they were chiefly in my limbs

[26<sup>th</sup> 27<sup>th</sup>] Embark and sleep at Katonga after 7 hours paddling Went 1  $\frac{3}{4}$  hours to Bondo or Thembe to buy food shore very rough like shores near Caprera but here all is covered with vegetation - We were to cross [28<sup>th</sup>] Kabogo but wind was too high - Kabogo is a large mass of mountains on the Eastern side - Syde sent food back [2<sup>nd</sup> March] to his slaves - waves still high so we got off only on [3<sup>d</sup>] at 1 h 30 m AM - 6 $\frac{1}{2}$  hours and came to M. Bogharib [6<sup>th</sup>] who cooked bountifully - 5 PM off to Toloka bay = 3 hours - left at 6 AM & came in 4 hours to Uguha Turn over 7 leaves for Journal

[0499]

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[copy] Ujiji, on Lake Tanganyika  
The Right Honourable Inner Africa  
Lord Stanley 26 March 1869

My Lord - In July last I had the honour to send to Lord Clarendon a rapid sketch of my discoveries in this region, and I pointed out as well as the circumstances I was then in near Lake Bangweolo would allow

that from the Watershed indicated ages ago by Ptolemy between 10° & 12° South Latitude, the drainage parted into three lines proceeding Northwards, and in the middlecentral line there are three Lakes connected by a large and very remarkable river which changes its name three times in the 500 or 600 miles of its course - I put forth the opinion that the sources of the Nile have hitherto in modern times been speculated upon and sought for very much too far to the North - But remembering that a hundred years ago - 1769 - Bruce a greater traveller than any of us, visited Abyssinia, and having discovered the sources of the Blue Nile, he honestly thought that he then had solved the ancient problem, I was careful to add that my opinion implied a certain amount of reservation as to parts not yet explored - Your Lordship will please to consider this as a sort of supplement to the letter of July and containing some information which want of paper prevented my giving before -

Lake Bangweolo, called at some points Lake Bemba because they touch the country called Lobemba, is situated in Eleven south Latitude - the village on its North Western bank where I observed lay a few seconds into that Parallel - the Southern shores probably touch 12° South: In order to measure its width with as much accuracy as possible, I went 24 miles in a canoe to a small inhabited islet

[0500]

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[copy Letter of 26<sup>th</sup> March 1869 Ujiji] named Mpabala - this was the first of three stages usually made in crossing it - From the highest part of this islet we could see the tops of trees evidently lifted by the mirage on a small uninhabited islet called Kasango - The second stage - The mainland is said to be as far distant on the other side as we were from Kasango - In sight of another island about ten miles North of Mpabala my canoe men told me that thence they had stolen the canoe A day after our arrival at Mpabala they got a hint that the lawful owners were coming to resume possession - this put them into a flurry to get back to their own village - I thought of appealing to the headmen of the islet to

compel them to fulfill their engagement  
 to go right across the Lake, but aware  
 from past experience how easily acknow[ledged]  
 thieves can get up a tale to excite the cheap  
 sympathies of the softheaded or tender hearted  
 I desisted, and groaning inwardly meekly  
 submitted to be hurried back to the North Western  
 shore - They had spent all their pay and could  
 not refund two of the four days for which I  
 had been obliged to make an advance -  
 I had only my coverlet left to hire another  
 craft and it was very cold for we were four  
 thousand feet above the sea - I am therefore  
 compelled to estimate the size of the Lake  
 by the times the people take to go to different  
 parts - the breadth is probably seventy miles  
 and its length one hundred and forty or fifty  
 It has four islands three of which are well[-]  
 peopled - Previously to seeing them I  
 imagined that these would sensibly diminish  
 the size of the watery area, but they  
 turned out to be mere specks on the

[0501]

495

[copy] vast expanse of Lake - Measuring from the most  
 Southerly point of one called Chirube - the largest -  
 we have one hundred and seventy five degrees  
 of sea horizon - and at the point where the river  
 Luapula leaves it I could not see across a mere  
 arm of Bangweolo - the country adjacent is  
 flat and well peopled with expert fishermen  
 who ply their vocation in canoes with nets spears  
 and hooks - Fish are abundant - of different  
 kinds - and in the cool water at 4000 feet of  
 altitude of superior quality - the bottom is of  
 fine white sand, and the colour of the water the  
 same as Tanganyika - sea green - Lake Nyassa  
 alone has the deep dark blue of the Ocean but  
 its depth is over one hundred fathoms - the  
 river Chambeze flows into it at its North Eastern  
 end, and the ^ river Luapula leaves it in the South West  
 The Luapula may be compared with the Thames  
 between the bridges - It is sometimes smaller - often  
 much larger - It has one good sized waterfall situa-  
 -ted nearer to Lake Moero o kata - the great Moero  
 than to Bangweolo -

The Lakes - Bangweolo - Moero o kata - and a

still unvisited body of water about 150 - one hundred and fifty miles W.S.W. of this Ujiji, into which the Lualaba as Luapula is called after passing through Moero - flows, - and is joined therein by the [rivers] Lufira and Lofu which constitute the West line of drainage, can scarcely by themselves be considered as sources - they are more of the nature of ^ the cisterns which are made to regulate the amount of water in our artificial canals - A large section of country near the centre of the watershed in which Bangweolo is situated is one immense sponge - It is a flat forest upland - where great humidity is apparent in all the trees - old and young being covered

[0502]

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[Copy of Letter 26 March 1869 Ujiji] with Lichens - some flat - others long & thready like

old mens beards waving in the wind - this is seen nowhere else except in the damp Mangrove swamps on the sea coast - As we pass through the forest we every now & then light on slightly depressed valleys with neither bushes nor trees but covered with a thick sward of fine wiry grass from a foot to fifteen inches long - the wavy outline of the forest which comes to the edges of the valleys, makes them often look like beautiful glades in a gentleman's park in England - the soil is a black porous earth of great specific gravity - It might be called "Bog" but there is no peat, nor yet the moss and heather which form peat - Earthen sponge carries much of the idea which they impart. They are constantly oozing forth supplies of clear water - This at the upper end of the sponge valley collects into a sluggish stream - When this meets with more slope it becomes a perennial brook or burn with perpendicular banks, and say a hundred yards of sponge on each side continually augmenting its size - the banks and bottom are lined with aquatic vegetation which prevents abrasion even in floods - Their greatest outflow takes place about a month after the rains have entirely ceased, and by a system of natural valves they often flow faster and shew more water in the dry, than in the middle of the rainy season

These sponges are a serious matter in travelling for they require from a quarter to an hour and a quarter in crossing - the paths usually take one high up the valley, yet in the fourth month of the dry season, I found them from calf to waist deep - One every now & then plunges with a jerk into deep holes and

[0503]

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[Copy] pains all his muscles - Even on comparatively dry ground a plump up to the knee causes a squirt of black mud up the thighs as if treading on a sponge - and it is only when you reach the trees, and are off what a farmer would call the sour land that you feel secure from mud and leeches - A birds eye view of these sponges with branches almost innumerable, would look like the vegetation of frost on the window panes, or that vegetation in Canada Balsam which mad Philosophical instrument makers insist on putting between the lenses of the object glasses of our telescopes - I venture to call these sponges the formation of which it would be too tedious to explain, and their perennial burns the primary or ultimate sources of the great rivers By their union considerable streams are formed of from 30 to 40 - to 100 or 140 yards broad and always deep enough to require bridges or canoes I counted from twenty three to twenty seven of those streams in the three lines of drainage of the great valley which trends North from the Watershed and propose to call them secondary sources the main drains which recieve the secondaries may be called the head waters or anything else that people may prefer -

The causes of the great humidity of the Watershed lie apparently in the direction of the prevailing winds, and its altitude as it stretches like a great bar or mound from 4000 to 6000 feet high from East to West across the country The South East wind from the Indian Ocean and Madagascar sea is the prevailing wind of the year, and more especially of the dry season - Its influence is well marked on the trees on the islands in Bangweolo having their branches stunted or killed on the South

[0504]

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[Copy letter of 26 March 1869 Ujiji] East sides, while those on the Nor West sides run out straight - To this side also or away from the South East the trunks are bent - and in the forests, the Lichens cover the South East sides and branches thickly while leaving the Nor West comparatively free - the other prevailing wind is the North West from the Atlantic and low damp West coast of Africa is the active agent in the heavy rains - these winds blow constantly - In the dry season when hundreds of acres of dense long grass are burned off every the heated smoke is carried up through the South East, now the lower stratum, into the Nor West going the opposite way as the upper stratum - In the heavy rains the Nor West becomes the lower stratum in turn. These separate tiers of air continually overlap each other and strike either side of the elevated Watershed as the Sun has Northern or Southern Declination. When the Sun is South, the Nor West wind is cool and heavy, and naturally takes its place nearest the earth, and vice versa - But this subject to a reader possesses <sup>^</sup>no little interest - the changes here <sup>^</sup>however occur so regularly that to an observer they have an interest which cannot be realized in our variable climate

The notion of a rainy zone on which the clouds deposit their treasures in perennial showers has recieved no confirmation from my observations - In three years the rainfall was forty two - fifty three - [38] and ~~about forty~~ thirty eight inches respectively

[The comparatively small rain fall this year is owing to my having been off the Watershed for four months of the rainy season]

The rains cease entirely in May and begin again in November - The Natives all over the country in Southern Latitudes speak without hesitation as to the months

[0505]

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[Copy] in which no rain falls -

In addition to the Primary sources of the great rivers which I have mentioned we have two rivers rising out of fountains - they deserve notice inasmuch as if we except three hot springs these are the only fountains known in this country. They are situated about one hundred and fifty miles West of Lake Bangweolo - One gives rise to the Lufira which flows Northward - and it may turn out to be a fountain of the Nile The other is much larger than this, and the native description is - ["]one cannot make a man hear him on the ^oppositeother side" - Here the Liambai (Leeambye) or Upper Zambesi has its origin It retains this name all the way down to the Victoria Falls - The Fountains of the Lufira and that of the Liambai come out of one mound or hill without rocks or stones and are only ten miles apart - I can entertain no doubt as to the correctness of this information because I recieved the very same account of the Upper Zambesi or Liambai rising out of a mound fifteen years ago from the natives living some 200 miles on the South West of it. and it is noticed in my journal - about one hundred and fifty miles North East of these remarkable fountains, a range of mountains thirty miles long is reported to be excavated into large dwellings three storeys high - From the description they are akin to those in the sandstone [Harûn] cliffs near to Mount Hor - The "Jebel Nebi Harin" Mount of the prophet Aaron of the Arabs Adjacent to the Red Sea - But here they differ in a copious supply of water being laid on the lowest storey has a rivulet two yards wide and thigh deep running from end to end. The same feature marks similar

[0506]

500

[Copy letter 26<sup>th</sup> March 1869 Ujiji] dwellings in Kabuire, and I was informed, when at the ^ base of the range of mountains in which they occur, that they are amply sufficient to recieve all the inhabitants of a large district containing many thousand inhabitants - Provisions are stored in them every year to serve in case of invasion - Unfortunately the

chief Muabo though otherwise very friendly would not allow me to ascend to examine the ancient dwellings, but advised me to wait a few months till he had made up his mind. He and four other chiefs had a dispute with some traders in the village to which I retired, and the five headmen made a combined attack on three sides of our defenceless village - As a mere spectator I thought that the natives fought very bravely, and but for a crowd of Banyamwezi with bows & arrows ^ on our side we should all have been driven into the forest. A fence was hastily constructed - the assault continued for three days, and those inside. were taunted with "come out if you are men and fight". an invitation which I for one had no inclination to accept - the guns of the traders proved more than a match for the bows and arrows = and Muabo having lost a near relative and principal man sent two slaves as a voluntary fine for having fought. There was now ^ no hope plain that Muabo. ~~did not wish~~ would shew a ~~any~~ stranger to see his places of refuge and I had to leave the excavations of Kabuire unexamined - As their formation is invariably ascribed to the Deity I suppose that they are the work of another race than that which now occupies the country. Had their forefathers made them some tradition would have existed remand of the fact - If I can visit the two fountains

[0507]

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above mentioned and the thirty miles of [Copy] referred to - ^ ~~also the other~~ excavations, and ascertain whether the outflow of the central & Western drainage from the unvisited Lake S.W. of this goes to either to the Congo, or to the Nile - I shall retire ~~think that I have done enough in the way of exploration~~

~~I have said nothing of the Eastern~~ line of drainage through Tanganyika for unless I am greatly misinformed there is no room for doubt that a deep passage exists at its Northern end called Loanda to Nzige - Chowambe - and the Nile - As soon as I have recovered sufficiently from a very severe attack of pneumonia which left me quite a skeleton I intend to go



down this line in a canoe - I have some goods here which I placed in depot three years ago but before I can do more than this trip I shall require more goods and a fresh squad of attendants - When I reached the head of Tanganyika called Liemba - the difference of the altitude observed - 2880 feet - and that given by Captain Speke 1844 feet made me doubt whether Liemba were more than an arm of the Lake - I conjectured that a fall of nearly a thousand feet existed between them, But the Altitude given by Speke was in error. Respect for his memory leads me to offer the conjecture that poor Spekes observations actually shewed 2844 feet, but from the habit of writing the Annum Domini a mere slip of the pen led him to put down 1844 instead of the larger number -

I omit notices of the animal and vegetable kingdoms and ~~humbly~~ hope that my efforts in the line which I have more especially followed may obtain your Lordship's approbation -

I am &c

A true copy D.L. David Livingstone

[P S] I have not been honoured by any better from the Foreign Office during the last three years

The exploration of the Watershed has been excessively tedious from being performed entirely on foot and in a country involved in war - the estimate which I formed that it could not be accomplished in less than two years has been exceeded Had I known the amount of toil, hunger and hardship - the alternate wettings and grilling heat from a vertical sun I should scarcely have undertaken the task - but having undertaken engaged to do it I could not bear to be beaten and that kept me at it - I have to go through Manyema a flat country West of this where the people are believed by the Arabs to be cannibals It is difficult to give credit to their positive statements because sheep goats and all kinds abound, but most respectable men assert that they have seen bodies of slaves who had died bought by the Manyema to be eaten - one may be good for nothing when alive but the prospect of being good for something after death is the way that these horrid fellows are said to manage is by no means reassuring

It seems desirable to examine the Eastern line of drainage through Tanganyika as far as Mr Bakers turning point I have some goods here but need more and a fresh squad of attendants from Zanzibar I have been greatly weakened by a severe attack of pneumonia It reduced me to a perfect skeleton but by ^ three months rest I am happy to find my strength returning

[copy] Ujiji 20 April 1869

To His Highness Sayid Majid - Sultan of Zanzibar

During the last three years I have met with many of the subjects of your Highness - and I have recieved a great deal of kindness from each of them - Indeed when I met with an Arab belonging to you and shewed him your letter I knew that I had found a friend - I shall always remember their kindness, and your own kindness with gratitude - I may well say so for had it not been for Muhamad Bogharib coming up and carrying me for eight days I should certainly have died of the severe disease I had two months ago -

On coming to this place I was sorry to find a great difference between your subjects between this and the coast, and your subjects further inland Of eighty (80), gorahs or pieces of cloth sent from Zanzibar sixty two (62) pieces had been stolen and a large quantity of my best beads - samsam and Neckbeads were plundered - On enquiring of a man sent by Koroje Volumandas with the buffaloes named Musa Kamaals, a native of Ajem - "who had stolen the goods"? He replied that the Governor of Unyembe - Syde bin Salem Burashid had given the goods in charge to one of his own people - Musa bin Salum - a Belooch - not an Arab and this Musa bin Salum stopped the caravan for ten days in the way near to this and took cloth and beads as much as he wished - He bought ivory with some and then went to Karagwe to buy more - Karoges man Musa Kamaals says that he scolded Musa bin Salum for stopping the caravan & plundering it without giving him anything even to buy food - His mouth was stopped by a share of the spoil and he bought a wife and had enough to settle on at Ujiji - Musa Kamaals had

[0509]

nothing more of the goods for Thani bin Suellim took them into his house and kept them safely till I came -

I wrote to Syde bin Salem Burashid asking him to make enquiries about the theft of my goods -

I dont know whether he saw when the caravan arrived at Unyembe that Musa Kamaals had been stealing - and made over the whole into his own man's hands to save them, but here all the people ^ generally know that Musa bin Salum was the chief thief - No one appears to doubt that he is the great culprit

I take the liberty of stating all this to your Highness not in the hope that my cloth and beads can be brought back from Karagwe, or the price of Musa Kamaals wife can be returned, but to beg the assistance of your authority to prevent a fresh stock of goods for which I now send to Zanzibar being plundered in the same way - Had it been the loss of ten or fifteen pieces of cloth only, I should not have presumed to trouble your Highness about the loss, but 62 pieces or gorahs out of 80 besides beads is like cutting a man's throat - If one or two gaurds of good character could be sent by you no one would plunder the Pagasi next time -

I wish also to hire twelve or fifteen good freemen to act as canoemen or porters or in any capacity that may be required - I shall be greatly obliged if you appoint one of your gentlemen who knows this country to select that number and give them and their headman a charge as to their behaviour - If they know that you wish them to behave well, it will have great effect - I wish to go down Tanganyika through Loanda and Chowambe and past the river of Karagwe

[0510]

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which falls into Lake Chowambe - Then come back to Ujiji - visit Manyema and Rua and then return to Zanzibar where I hope to see [a true copy DL.] Your Highness in the enjoyment of health and happiness David Livingstone H M Consul

copy Ujiji = Lake Tanganyika 19<sup>th</sup> April  
1869

His Highness Sultan Abdullah = Johanna

In 1866 I applied to Your Highness to be allowed to hire some men to accompany me into Africa, and perform any kind of service I might

desire - you very kindly gave orders to your Minister to see that my wishes should be attended to - An agreement was entered into, of which I enclose a copy, and Captain Garforth of HMS Penguin advanced wages on my behalf amounting to Twenty Nine Pounds four shillings sterling.

When at the South end of Lake Nyassa we met an Arab who had been punished with the loss of all his goods and slaves by the Wanyassa or Manganja of Kasunga for - as they said destroying the country by bringing in arms and ammunition, and exciting one village against another to pay him for debts they had incurred As the Wanyassa are not warlike, this Arab said that he had been plundered by the warlike and marauding Mazitu whose nearest villages were one hundred and fifty miles distant from the place where we met the Arab - Musa the head of the Johanna men immediately said - "I no want to be killed by Mazitu - I want to see my father and mother and child at Johanna - No go Mazitu - No go Mazitu" &c. I asked the chief at whose village we were what he thought of the Arab's statements - and Musa heard him say that they were lies - but Musa reiterated "That Arab speak true ["] true true" - I then told the Johanna men that I did not wish to go to the Mazitu any more than they did - that the Mazitu were very far to the North

[0511]

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and to avoid them I would go due West till far past all the Mazitu, and then go North - they all said "No, ["] no go, no go". - Many of them had served with me for years before satisfactorily - I knew of no cause of complaint against myself except that several began to steal from the bundles, and I insisted on Musa who was always honest bringing up his men, and not allowing them to stop behind and plunder the goods - At this Musa sulked and now when I went West all ran away.

Having thus broken their engagement I shall feel obliged if Your Highness will give orders to the proper minister for me the advance made by Captain Garforth £29 - 4 say one hundred & forty six dollars also eight new muskets at five dollars each say forty dollars, and the price of a man of war's cutlass The property of HM Government taken away by Musa the whole amounting to at least 186 dollars

You will have the goodness to recover and send

the same to HBM Consul and Political Agent at  
Zanzibar I am &c David Livingstone  
[A true copy] HM Consul, Inner Africa

#### **iv Copy of engagement signed before W<sup>m</sup> Sunley Esq HM Consul**

"We engage to accompany D<sup>r</sup> Livingstone into the Interior  
of Africa, and to serve him as Porters Boatmen or in  
any other capacity for a period of twenty months for the  
sum of seven (7) dollars each per month; and we hereby  
acknowledge that we have recieved two months ad[-]  
vance - Moosa to recieve 10\$ per month

Lowalea  
Mahooda  
Ali Bacchari  
Madi Mirnaje  
Ali Mad  
Maddi Moosa  
Moosa Combo  
Jooma Toora  
Ali Hamija

signed before me at  
Pomony, Johanna -  
This ninth day of March 1866  
(signed) W<sup>m</sup> Sunley  
HM Consul  
a true copy  
D.L.

[0512]

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[7<sup>th</sup> March 1869] Uguha on West side of Tanganyika  
Left at 6 PM and went on till two canoes ran  
on rocks in the way to Kasanga islet - Rounded  
a point of land and made for Kasanga with a  
storm in our teeth - 14 hours in all - Recieved  
by a young Arab from Muscat who dined us  
sumptuously at Noon - there are seventeen islets  
in the Kasanga group

[8<sup>th</sup>] On Kasanga islet - cochin china fowls & muscovy ducks  
appear and plenty of a small milkless breed of goats  
Tanganyika has many deep bays running in  
four or five miles - they are choked up with aquatic  
vegetation through which canoes can scarcely be  
propelled - If the bay has a small rivulet at  
its head the water in the bay is decidedly brackish  
though the rivulet be fresh - It made the Zanzibar  
people re[...]ma]rk on the Lake water "It is like that we  
get near the Sea shore" - "a little salt" but as soon

as we get out of the shut in bay or lagoon into the  
the proper the water is quite sweet and Lake  
shews that a current flows through the middle of  
the Lake lengthways

Patience was never more needed than now. I am  
near Ujiji but the slaves who paddle are tired and no  
wonder they keep up a roaring song all through their  
work night and day - I expect to get medicine food  
and milk at Ujiji but dawdle and do nothing  
I have good appetite and sleep well - these are  
the favourable symptoms - am dreadfully thin  
bowels irregular & I have no medicine - sputa  
increases with constipation - hope to hold out to  
[9<sup>th</sup>] Ujiji cough worse - hope to go tomorrow

Whydah birds have at present light breasts  
and dark necks - Zāhor name of young Arab host  
[11<sup>th</sup>] Go over to Kibize islet 1 ½ hours from Kasanga  
great care is taken not to encounter foul weather  
we go a little way then wait for fair wind in crossing

[0513]

507

[12<sup>th</sup> March 1869] to East side of Lake - People of Kibize dress like  
in Rua with cloth made of Muale or Wild date  
leaves - the same is used in Madagascar for the  
lamba - Hair collected up to the top of the head -

From Kibize islet to Kabogo R on East side  
of Lake ten (10) hours - sleep there - Syde slipped  
past us at night but we made up to him in 4 hours  
[13<sup>th</sup>] next morning - at Rombole - we sleep - then on  
[14<sup>th</sup>] go past Malagarazi river & reach Ujiji in  
3 ½ hours - Found Haji Thani's agent in charge  
of my remaining goods - Medicines - wine - cheese  
had been left at Unyenembe 13 days East of this  
milk not to be had as the cows had not calved  
But a present of Assam Tea from M<sup>r</sup> Black the  
Inspector of the - P & O Company's affairs had come  
from Calcutta - my own coffee and a little sugar  
I bought a little butter - two large pots are sold for two  
fathoms of blue calico and four year old flour  
with which we made bread - I found great  
benefit from the tea and coffee and still more  
from flannel to the skin -

[15<sup>th</sup>] Took account of all the goods left by the plunderer  
As mentioned in the letter to Sayid Majid of which  
a copy is made 2 leaves back sixty two out of eighty  
pieces of cloth each 24 yards were stolen and most of  
my best beads - the road to Unyembe is blocked

up by a Mazitu or Watuta war so I must wait till  
the Governor there gets an opportunity to send them  
The Musa sent with the buffaloes is a genuine  
specimen of the ill conditioned English hating Arab -  
I was accosted on arriving by you must give me  
5 dollars a month for all my time - this though  
he had brought nothing = the buffaloes all died -  
and did nothing but recieve stolen goods - then  
I tried to make use of him to go a mile every  
second day for milk - shammed sickness so often  
on that day I had to get another to go - then made

[0514]

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[16<sup>th</sup> March 1869] a regular practice of coming into my house watching  
what my two attendants were doing and going about  
the village with distorted statements against them  
I clothed him - but he tried to make bad blood  
between the respectable Arab who supplied me with  
milk and myself - telling him that I abused him &  
coming back saying that he abused me! I can account  
for his conduct only by attributing it to that which  
we call ill conditioned - I had to expel him from  
the house  
I repaired a house to keep out the rain and on the  
[23<sup>d</sup>] moved into it - gave our Kasanga host a cloth  
and blanket - he is ill of pneumonia of both lungs  
[28<sup>th</sup>] Flannel to skin & tea very beneficial in cure of  
my disease - cough ceased and I walk half a mile  
[April 8<sup>th</sup>] I am writing letters for home

Visited Moenemokaia who sent me two fowls  
and rice - gave him two cloths - He added a sheep -  
[13<sup>th</sup>] Writing letters - for home - employed Sulieman to  
write notes to Governor of Unyembe Syde bin Salem  
Burashid to make enquiries about theft of my  
goods as I meant to apply to Syed Majid and  
wished to speak truly about his man Musa  
bin Salum the chief depredator  
Wrote also to Thani for boat and crew to go  
down Tanganyika  
Syde bin Habib refused to allow his men to  
carry my letters to the coast - suspected that I would  
write about his doings in Rua -

[27<sup>th</sup>] Syde had three canoes smashed in coming  
up past Thembe - wind and waves drove  
them on rocks and two were totally destroyed -  
they are heavy unmanageable craft and at  
the mercy of any storm if they cannot get

into a shut bay behind the reeds and aquatic  
vegetation - one of the wrecks is said to have  
been worth 200 dollars - £40

[0515]

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[May 13<sup>th</sup> 1869.] The season called masika commenced this  
month with the usual rolling thunder and more  
rain than in the month preceding

I have been busy writing letters home and  
finished forty two which in some measure will  
make up for my long silence - The Ujijians are  
unwilling to carry my letters because they say  
Seyed Majid will order the bearer to return with others  
He may say "you know where he is go back to him"  
I suspect they fear my exposure of their ways more  
than anything else -

[16<sup>th</sup>] Thani bin Suellim sent me a note yesterday to  
say that he would be here in two days or say three  
He seems the most active of the Ujijians and I  
trust will help me to get a canoe and men -

The Malachite at Katanga is loosened by fire -  
then dug out of from hills - Four manehs of the  
ore yield one maneh of copper - those who cultivate  
the soil get more wealth than those who mine the  
copper -

[17<sup>th</sup>] Syde bin Habib arrived today with his cargo of  
copper and slaves - I have to change house again  
and wish I were away now that I am getting stronger  
- attendants arrive from Parra - or Mparra -

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The Bakatala at Lualaba West killed Salem  
bin Habib - Keep clear of them  
Makwamba one chief of rock dwellings  
Ngulu - another - Masika-kitobwe another on to  
Baluba - Sēph attacked Kilolo ntambwe

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[18<sup>th</sup>] Muhamad bin Saleh arrived today - He left this  
when comparatively young and is now well  
advanced in years -

[0516]

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[May 19<sup>th</sup> 1869] The emancipation of our West Indian slaves was the work of but a small number of the people of England - the Philanthropists and all the more advanced thinkers of the age - Numerically they were a very small minority of the population, and powerful only from the superior abilities of the leading men, and from having the right - the true and just on their side - Of the rest of the population an immense number were the indifferent who had no sympathies to spare for any beyond their own fireside circles - In the course of time sensation writers came up on the surface of society, and by way of originality they condemned almost every measure & person of the past - "Emancipation was a mistake", and these fast writers drew along with them a large body who would fain be slaveholders themselves - We must never lose sight of though the majority perhaps are on the side of freedom the fact that ^large numbers of Englishmen are not slaveholders only because the law forbids the practice - In this proclivity we see a great part of the reason of the frantic sympathy of thousands with the rebels in the great Black war in America It is true that we do sympathize with brave men though we may not approve of the objects for which they fight - We admired Stonewall Jackson as a modern type of Cromwell's Ironsides - and we praised Lee for his generalship which after all was chiefly conspicuous by the absence of commanding abilities in his opponents - But unquestionably there existed besides an eager desire that slaveocracy might prosper, and the negro go to the wall - the would be slaveholders shewed their leanings unmistakeably in reference to the Jamaica outbreak and many a would be Colonel Hobbs, in lack of revolvers, dipped his pen in gall and railed against all Niggers who could not be made slaves = We wonder what they thought of their hero when informed that for very shame at what he had done & written he rushed unbidden out of the world like a dog with his tail between his legs -

[0517]

511

[May 26<sup>th</sup> 1869] Thani bin Suellim came from Unyinyembe on the 20<sup>th</sup> - a slave who has risen to freedom & influence has a disagreeable outward squint of the right eye - teeth protruding from the everted lips - light coloured and of the nervous type of African - brought two light boxes from Unyembe and charged six fathoms

for one & 8 fathoms for the other though the carriage of both had been paid for at Zanzibar - When I paid him he tried to steal, and succeeded with one cloth by slipping it into the hands of a slave - I gave him two cloths and a double blanket as a present - He discovered afterwards what he knew before that all had been injured by the wet in the way here, and sent two back openly - which all saw to be an insult - asked a little coffee & I gave a plateful - sent again for more coffee after I had seen reason to resent his sending back my present - I replied - "he wont send coffee back" for I shall give him none - In revenge he sends round to warn all the Ujijians against taking my letters to the coast - This is in accordance with their previous conduct, for like The Kilwa people on the road to Nyassa they have refused to carry my correspondence - This is a den of the worst kind of slave traders - those whom I met in Urungu & Itawa were gentlemen slavers; the Ujiji slaver like the Kilwa and Portuguese are the vilest of the vile - It is not a trade but a system of consecutive murders - they go to plunder and kidnap, and every trading trip is nothing but a foray - MoeneMokaia the headman of this place sent canoes through to Nzige - and his people feeling their prowess among men ignorant of guns made a regular assault but were repulsed - and the whole - twenty in number - were killed - MoeneMokaia is now negotiating with Syde bin Habib to go & revenge this, for so much ivory, and all he can get

[0518]

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[26<sup>th</sup> May 1869] besides - Syde has by trying to revenge his brother's death on the Bakatala has blocked up one part of the country against me, and will probably block Nzige for I cannot get a message sent to Chowambe by anyone and may have to go to Karagwe on foot & then from Rumanyika down to this water -

[29<sup>th</sup>] Many people went off to Unyembe and their houses were untenanted - I wished one as I was in a lean to of Zahor but the two headmen tried to secure the rent for themselves and were defeated by Muhamad bin Saleh - I took my packet of letters to Thani and gave two cloths and four bunches of beads to the man who is to take them to Unyanyembe - an hour afterwards

letters cloths & beads were returned - Thani said he was afraid of English letters - he did not know what was inside - I had sewed them up in a piece of canvas that was suspicious, and he would call all the great men of Ujiji and ask them if it would be safe to take them. If they assented he would call for the letters if not he would not send them" - I told Muhamad bin Saleh and he said to Thani that he and I were men of the Government and orders had come from Syde Madjid to treat me with all respect - Was this respectful? Thani then sent for the packet! but whether it will reach Zanzibar I am doubtful - I gave the rent to [31<sup>st</sup>] the owner of the house and went into it on 31<sup>st</sup> May They are nearly all miserable Swaheli at Ujiji and have neither the manners nor the sense of Arabs Tanganyika has encroached on the Ujiji side upwards of a mile - The bank which was in the memory of men now living garden ground is covered with about two fathoms of water - In this Tanganyika resembles most other rivers in this country - as the upper Zambesi which in the Barotse country has been wearing Eastwards for the last thirty years - this lake or river has worn Eastwards too.

[0519]

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[June 1<sup>st</sup> 1869] I am thankful to feel getting strong again - and wish to go down Tanganyika but cannot get men Two months must elapse ere we can face the long grass and superabundant water in the way to Man-yema -

The green scum which forms on still water in this country is of vegetable origin - confervae - when the rains fall they swell the lagoons and the confervae is swept into the Lake - Here it is borne along by the current from South to North and arranged in long lines which bend from side to side as the water flows but always N.N.W. or N.N.E. and not driven as here by the winds as plants floating above the level of the water would be

[Drawing of 4 parallel lines each with top portion bent back at right angles to the bottom portion as described to signify being blown in a different direction if above the water.]

[7<sup>th</sup>] It is remarkable that all the Ujiji Arabs who have any opinion on the subject believe that all the water in the North and all the water in the South too flows into Tanganyika but where it then goes they have no conjecture - they assert as a matter of fact that Tanganyika - Usige water - and Loanda

are one and the same piece of river - Thani on being applied to for men and a canoe to take me down this line of drainage consented but let me know that his people would go no further than Uvira & then return - He subsequently said Usige but I wished to know what I was to do when left at the very point where I should be most in need he replied in his silly way - " My people are afraid" they wont go further" - get country people" - &c Moeneghere sent men to Loanda to force a passage through but his people were repulsed and twenty killed - Three men came yesterday from Mokamba the greatest chief in Usige with four tusks as a present to his friend Moeneghere - and asking for canoes to be sent down to the end of Urundi country to bring butter and other things which the three

[0520]

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[June 7<sup>th</sup> 1869] men could not bring - This seems an opening for Mokamba being Moeneghere's friend I shall prefer paying Moeneghere for a canoe to being depend[-] -ent on Thani's skulkers - If the way beyond Mokamba is blocked up by the fatal skirmish referred to I can go from Mokamba to Rumanyika three or four or ^ more days distant and get guides from him to lead me back to the main river beyond Loanda - By this plan only three days of the stream will be passed over unvisited - Thani would evidently like to recieve the payment but without securing to me the object for which I pay - He is a poor thing - a slaveling - Syde Majid - Sheikh Suleiman & Koroje have all written to him urging an assisting deportment in vain - I never see him but he begs something and gives nothing - I suppose he expects me to beg from him! I shall be guided by Moeneghere -

I cannot find anyone who knows where the outflow of the unvisited Lake SW of this goes. some think that it goes to the Western ocean or I should say the Congo - Mohamad Bogharib goes in a month to Manyema - but if matters turn out as I wish I may explore this ^ Tanganyika line first - One who has been in Manyema three times, and was of the first party that ever went, says that the Manyema are not cannibals, but a tribe west of them eats some parts of the bodies of those slain in war. Some people South of Moenekus chief of Manyema build strong clay houses -

[22<sup>nd</sup> June] After listening to a great deal of talk I have come to the conclusion that I had better not go with Moeneghere's people to Mokamba - I see that it is to be a mulcting as in Speke's case - I am to give largely though I am not thereby assured of getting down the river - "You must give much because you are a great man" - "Mokamba will say so" though Mokamba knows nothing about me

[0521]

515

[22<sup>nd</sup> June 1869] This talk pleased Speke and he gave enormously but for meeting with Masudi an Arab trader he would have expended all his goods in midway Masudi gave him some beads for \$1000 or 1100\$ It is uncertain whether I can get down through by Loanda and great risk would be run in going to those who cut off the party of Moeneghere I have come to the conclusion that it will be better for me to go to Manyema about a fortnight hence and if possible trace down the Western arm of the Nile to the North If this arm is indeed that of the Nile & not of the Congo - Nobody here knows anything about it or indeed about the Eastern or Tanganyika line either - they all confess that they have but one question in their minds in going anywhere - they ask for ivory and for nothing else, and each trip ends as a foray - Moeneghere's last trip ended disastrously twenty six of his men being cut off - In extenuation he says that it was not his war but Mokamba's - He wished to be allowed to go down through Loanda and as the people in front of Mokamba and Usige own his supremacy he said send your force with mine and let us open the way - they went on land and were killed - An attempt was made to induce Syde bin Habib to clear the way and be paid in ivory but Syde likes to battle with those who will soon run away and leave the spoil to him - the Manyema are said to be friendly where they have not been attacked by Arabs - A great chief is reported as living on a large river flowing North-wards, I hope to make my way to him - I feel exhilarated at the thought of getting among people not spoiled by contact with Arab traders - I would not hesitate to run the risk of getting through Loanda the continuation of Usige beyond Mokamba's had blood not been shed so very recently there but it would at present be a great danger for only about sixty miles of the Tanganyika line -

[0522]

516

[22<sup>nd</sup> June 1869] - If I return hither from Manyema my goods and fresh men from Zanzibar will have arrived and I shall be better able to judge as to the course to be pursued after that - Mokamba is about twenty miles beyond Uvira - the scene of Moeneghere's defeat is ten miles beyond Mokamba - so the unexplored part cannot be over sixty miles - say thirty if we take Bakers estimate of the southing of his water as near the truth -

Salem or Palamotto told me that he was sent for by ^ a headman near to this to fight his brother for him - He went and demanded prepayment - then the brother sent him three tusks to refrain - Salem took them and came home - The Africans have had hard hard measures meted out to them in the world's history -

[28<sup>th</sup> June] The current in Tanganyika is well marked when the lighter coloured water of a river flows in and does not at once mix - the Luiche at Ujiji is a good example and it shews by large light greenish patches on the surface a current of nearly a mile an hour North - It begins to flow about February and ~~March~~ and continues running North till November or December ~~when the rains North of the Equator affect it~~ - Evaporation on 300 miles of the South is ^ then at its strongest, and water begins to flow gently South ~~from Usige~~ till arrested by the flood of the great rains ^ there which take place in February and March - there is it seems a reflux for about three months in each year - Flow and reflow being the effect of the rains and evaporation on a lacustrine river of some three hundred miles in length lying chiefly South of the Equator - The flow Northwards I have myself observed - that again Southwards rests on native testimony, and it was elicited from the Arabs by pointing out the Northern current - they attributed the Southern current to the effect of the wind which [they say] ^ then blows South - Being cooled by the rains it ~~blows~~ comes South into the hot valley

[0523]

517

[28<sup>th</sup> June 1869] of this great Riverein Lake or lacustrine river -

In going to Moenekuss the paramount chief of the Manyema forty days are required - the headmen of trading parties remain with this chief who is said by all to be a very good man, and send their people out in all directions to trade - Moenemogaia says that in going due North from Moenekuss they come to a large river the Robumba which flows into <sup>^</sup> and is the Luama and that again into the Lualaba which ~~seems to~~ retains its name after flowing with the Lufirā & Lofū into the still unvisited Lake SSW. of this - It goes thence due North probably into M<sup>r</sup> Bakers part of the Eastern branch of the Nile - When I have gone as far North along Lualaba as I can this year I shall be able to judge as to the course I ought to take after receiving my goods and men from Zanzibar - and may the Highest direct me so that I may finish creditably the work I have undertaken I propose to start for Manyema on the 3<sup>d</sup> July -

[10th July] After a great deal of delay and trouble about a canoe we got one from Habee for ten dotis or 40 yards calico and a doti or 4 yds to each of 9 paddlers to bring the vessel back - Thani and Zahor blamed me for not taking their canoes for nothing - but they took good care not to give them - but made vague offers which meant we want much higher pay for our dows than Arabs generally get - they shewed such an intention to fleece me that I was glad to get out of their power and save the few goods I had - Went a few miles when two strangers I had allowed to embark from being under obligations to their masters - worked against each other till I had to let one land and but for his master would have dismissed the other had to send an apology to the landed man's master for politeness sake

[0524]

518

[11<sup>th</sup> July 1869] Off at 6 AM and passed mouth of the Luiche in Kibwe bay 3 ½ hours took us to Rombola or Lombola where all the building wood of Ujiji is cut -

[12<sup>th</sup>] Left at 1 - 30 AM and pulled 7 ½ hours to the left bank of the Malagarasi R. We cannot go by day because about 11 AM a South West wind commences to blow which the heavy canoes cannot face - It often begins earlier or later according to the phases of

the moon - An East wind blows from Sun[-]  
rise till 10 or 11 and the South West begins  
Malagarasi is of considerable size at its  
confluence and has a large islet covered  
with a eschinomena or pith hat material  
growing in its way

[13<sup>th</sup>] Off at 3 - 15 AM - and in 5 hours reached  
Kabogo Rt - From this point the crossing  
is always accomplished - It is about 30  
miles broad - Tried to get off at 6 PM but  
after two miles the South wind blew and  
as it is a dangerous wind and the usual  
in storms the men insisted on coming  
back - the wind having free scope above the  
entire Southern length of Tanganyika raises  
waves perilous to their heavy craft - the  
clouds cleared all away and the wind died  
off too - Full moon shone brightly and this  
is usually accompanied by calm weather  
here - storms occur at New moon most  
frequently

14<sup>th</sup> Sounded in dark water opposite the  
high mountain Kabogo 326 fathoms  
but line broke in coming up and we  
did not see the armed end of the sounding  
lead with sand or mud on it - this is  
1965 feet -

[0525]  
519

[15<sup>th</sup> July 1869] After pulling all night we arrived at some  
islands and cooked breakfast then went  
on to Kasenge islet on their South and came  
up to Muhamad Bogharib who had come  
from Tongwe and intended to go to  
Manyema - We cross over to the mainland  
about 300 yards off to begin our journey  
on the 21<sup>st</sup> Lunars on 20<sup>th</sup> Delay to  
prepare food for journey - Lunars again  
22<sup>nd</sup> got a curious bit of Basango history  
[23<sup>d</sup>] - Gave a cloth to be kept for Kasanga  
the chief of Kasenge who has gone to fight  
with the people of Goma  
[31<sup>st</sup>] and 1<sup>st</sup> Muhamad killed a kid as a sort  
of sacrifice and they pray to Hadrajee  
before eating it - the cookery is of their very  
best and I always get a share - I tell  
them that I like the cookery but not the  
prayers and it is taken in good part -



[Aug. 2<sup>nd</sup>] embark from the islet and go over to the mainland slept in a hooked thorn copse with a species of black ^ pepper plant which we found near the top of Mount Zomba in the Manganjā country - in our vicinity - It shews humidity of climate -

[3<sup>d</sup>] Marched 3 ¼ hours South along Tangan-yika in a very undulating country very fatiguing in my weakness - Many screw palms passed - sleep at Lobemba village 3 ¼

[4<sup>th</sup>] - A relative of Kasanga engages to act as our guide - remained waiting for him & employed a Banyamwezi smith to make copper balls with some bars of that metal presented by Syde bin Habib A lamb stolen and all declared that

[0526]

520

[7<sup>th</sup> Aug. 1869] the deed must have been done by Banyamwezi as Guha people never steal and I believe this is true -

the guide having arrived we marched 2 ¼ West and crossed the river Logumba about 40 yards broad and knew deep - rapid current between deep cut banks - It rises in the Western Kabogo range and flows about SW into Tanganyika - much dura or Holcus Sorghum is cultivated on the rich alluvial soil on its banks by the Guha people 2 ¼

[8<sup>th</sup>] West 3 ½ hours through open Forest very undulating and path full of angular fragments of quartz - we see mountains in the distance -

[List of 3 numbers (readings) bracketed together under "56° at 6 AM."] 3 ½

[9<sup>th</sup>] March West and by North 1 ¾ up a rivulet 6 yards broad and across it - No water in front for three hours so we camped still among Makhato's villages

[10<sup>th</sup>] Course West 2 hours and cross two Rivulets a yard each and calf deep full of screw palms - Trees generally covered with Lichens especially on SE exposure - Met a company of natives beating a drum

as they came near - this is the peace  
signal if war is meant the attack is  
quiet and stealthy - Masuko trees laden  
with fruit but unripe - It is cold at  
night but dry and the people sleep with  
only a fence at their heads - I have a shed  
built at every camp as a protection for  
the loads and sleep in it 2

[List of 3 numbers (readings) bracketed together under "75° 3 PM D° D° 6 PM 73°".]

[0527]

521

[Aug. 1869] Any ascent though gentle makes me blow  
since the attack of Pneumonia - If it is  
inclined to an angle of 45° - a hundred or  
150 yards make me stop to pant in distress.

[11<sup>th</sup>] Came 2 ½ West and nearly all gentle  
descent to a village of Barua surrounded by  
hills of some 200 feet above the plain trees  
sparse

[List of 3 numbers (readings) bracketed together under "77° 9 AM".]

[List of 3 numbers (readings) bracketed together under "80° 6 PM".]

[List of 3 numbers (readings) bracketed together under "84° 3 PM".] 2 ½

At villages of Mekheto - Guha people -  
[12<sup>th</sup> - 13<sup>th</sup>] remain to buy & prepare food and because  
many are sick = 15<sup>th</sup> North 1 - 30 then over hills ¼

[16<sup>th</sup>] West and by North - country gently undulating 1¾  
with ranges of hills N. & S. of our course and  
much forest - reach Kalalibebe - buffalo killed

[17<sup>th</sup>] to High mountain Gölu or Gulu and 2¾  
sleep at its base 3.50

[18<sup>th</sup>] cross two rills flowing into R<sup>t</sup> Mgoluze  
Kagoya & Moishe flow into Lobumba

[19] to R Lobumba 45 yards thigh deep and  
rapid current - Logumba and Lobumba 4.30  
are both from Kabogo M<sup>ts</sup> - one goes into  
Tanganyika and the other or Lobumba into  
and is the Luamo - the country East of the  
Lobumba is called Lobanda - that West of  
it Kitwa

[20<sup>th</sup>] very windy - Lobumba has worn itself a bed  
in sandstone rock 1 - 25

[21<sup>st</sup>] Went on to Rt Loungwa which has worn for  
itself a rut in New red sandstone 20 feet deep  
and only 3 or 4 feet wide at the lips - 3 ¼

[25<sup>th</sup>] We rest because all are tired - travelling  
at this season is excessively fatiguing - It

is very hot even at 10 AM and 2 ½ or 3  
hours tires the strongest - carriers especially  
so - during the rains 5 hours would not  
have fatigued so much as 3 do now  
We are now on the same level as Tan-  
-ganyika

[0528]

522

[26<sup>th</sup> August 1869] The dense masses of black smoke rising  
from the burning grass and reeds on the  
Lobumba or Robumba obscures the  
sun and very sensibly lowers the temper[-]  
-ature of the sultriest day - It looks like the  
smoke in Martin's pictures

[27<sup>th</sup>] The Manyema arrows here are very small  
and made of strong grass stalks but poisoned  
the large ones too are poisoned for elephants  
and buffaloes -

[31<sup>st</sup>] course NW. among Palmyras and Hyphene  
and many villages swarming with people  
crossed Kibila a hot fountain about 120°  
to sleep at Kotokoto R<sup>t</sup> 5 yds & knee deep  
and midway R<sup>t</sup> Kanzazala on asking the  
name of a mountain on our right I got  
three names for it Kaloba Chingedi and  
Kihomba - a fair specimen of the super  
[Sept<sup>r</sup> 1<sup>st</sup>] abundance of names in this country  
West in flat forest then cross Kishila R  
and go on to Kunde's villages - the Katamba  
is a fine rivulet - Kunde is an old man  
without dignity or honour - came to beg -  
but offered nothing -

[2<sup>nd</sup>] Remain at Katamba to hunt buffaloes  
and rest - as I am still weak - A young  
[3<sup>d</sup>] elephant killed and I got the heart the  
the Arabs dont eat it but that part is  
nice if well cooked -

[4<sup>th</sup>] A Lunda slave for whom I interceded  
to be freed of the yoke ran away and  
as he is near the Barua his countrymen  
he will be hidden - He told his plan to our  
guide and asked to accompany him back  
to Tanganyika but he is eager to deliver  
him up for a reward - All are eager  
to press each other down in the mire  
into which they are already sunk -

[0529]

523

[Sept<sup>r</sup> 1869 5<sup>th</sup>]

Kunde's people refused the tusks of an elephant  
killed by our hunter asserting that they had  
killed it with a hoe - they have no honour  
here as some have elsewhere -  
[7<sup>th</sup>] W and N-W- through forest [...]immense fields  
of Cassava - some three years old - roots as  
thick as a stout mans leg - 3¼  
[8<sup>th</sup>] Across five R<sup>ts</sup> and through many villages  
country covered with Ferns and gingers  
Miles and miles of Cassava on to vil. of.  
Karungamagao 3½

[9<sup>th</sup>] Rest again to shoot meat as Elephants  
and buffaloes are very abundant the  
Swaheli think that adultery is an obstacle  
to success in killing this animal - no harm  
can happen to him who is faithful to his wife  
and has the proper charms inserted under  
the skin of his ^ forearms

[10] North and Nor West over 4 Rts and past the  
village of Makala to near that of Pyana-  
-mosinde 5

[12] - We had wandered and now came back to our path  
on hilly ground - days sultry and smoking -  
came to villages of Pyana mosinde The  
population prodigiously large - a sword 2  
was left at the camp and at once picked up  
though the man was traced to a village it was  
refused till he accidentally cut his foot with it  
and became afraid that worse would follow  
Elsewhere it would have been given up at once  
Pyana mosinde came and talked very sensibly

[13<sup>th</sup>] along towards the Moloni or Mononi vils  
cross 7 rills - people seized three slaves who  
lagged behind but hearing a gun fired at  
guinea fowls let them go - Route N - 4

[14] Up and down hills perpetually - went down  
into some deep dells filled with gigantic trees  
measured one 20 feet in circumference & 60 or 70 ft high

[0530]

524

[1869] to the first branches - others seemed fit to  
be ships spars - Large Lichens covered many  
and numerous new plants appeared on the

[Sept<sup>r</sup> 15<sup>th</sup>] ground 3  $\frac{3}{4}$

Got clear of the mountains after 1  $\frac{1}{2}$  hours  
and then the vast valley of Mamba opened  
out before us - very beautiful and much  
of it cleared of trees - Met Dugumbe carrying  
18.000 lbs of ivory purchased in this new  
field very cheaply because no traders had  
ever gone into the country beyond Bambarre  
or Moenekuss' district before - We were  
now in the large bend of the Lualaba which  
is now much larger than at Mpwetos  
near Moero Lake = R<sup>t</sup> Kesingwe 5 $\frac{1}{4}$

[16<sup>th</sup>] To Kasangangazi's We now came to the  
first Palm oil trees ("Elais Guineensis") in  
our way since we left Tanganyika - they  
had evidently been planted at villages  
and light grey parrots with red tails now  
became common - Its name Kuss or  
Koos gives the chief his name Monekuss  
"lord of the parrot" but the Manyema pro-  
-nuntiation is Monang-goose - Much reedy  
grass fully  $\frac{1}{2}$  an inch in diameter in the  
stalk on our route and over the top of the  
range ^ Moloni we ascended - the valleys are  
impassable - 4

[17<sup>th</sup>] Remain to buy food at Kasanga's and  
rest the carriers - country full of palm  
oil palms and very beautiful - our  
people are all afraid to go out of sight of the  
camp for necessary purposes lest the  
Manyema should kill them - Here was the  
barrier to traders going North for the very  
people among whom we now are murder  
anyone carrying a tursk till last year

[0531]

525

[Sept<sup>r</sup> 17<sup>[t]h</sup> 1869] when Moenemokaia or Katomba got into  
friendship with Moenekuss who protected his  
people and always behaved in a generous  
sensible manner - Dilonko now a chief here  
came to visit - his elder brother died and he was  
elected - does not wash in consequence and is  
[18<sup>th</sup>] very dirty -

Two buffaloes killed yesterday - the people  
have their bodies tattooed with new & full  
moons - stars crocodiles and Egyptian gardens

[19<sup>th</sup>] crossed several Rivulets 3 yds to 12 yds & calf deep

Mountain where we camped Sangomelambe 3 ½  
 [20<sup>th</sup>] Up to a broad range of high mountains of  
 light grey granite = deep dells on top filled with  
 gigantic trees and having running rills in them  
 some trees appear with enormous root but-  
 tresses like Mangroves in coast swamps -  
 six feet high at the trunk and flattened from  
 side to side to about 3 inches in diameter  
 Many villages dotted over the slopes we climbed  
 one had been destroyed and revealed the hard  
 clay walls and square forms of Manyema  
 houses - Ferns and Lichens on trees - Path  
 partly along a ridge with a deep valley on each  
 side - one on the left had a valley filled  
 with primeval forests into which elephants  
 when wounded escape completely - the forest  
 was a dense mass without a bit of ground  
 to be seen except a patch on the S.W. - the  
 bottom of this great valley was 2000 feet  
 below us - Then ranges of mountains with  
 villages on their bases rose as far as the  
 eye could reach - On our right another  
 deep but narrow gorge and mountains  
 much higher than our ridge close adjacent  
 our ridge looked like a glacier and it  
 wound from side to side and took  
 us to the edge of deep precipices first  
 on the right then on the left till down  
 below we came to the villages of chief

[0532]

526

[Sept<sup>r</sup> 20<sup>th</sup> 1869] Monandenda - Houses all well filled with  
 firewood on shelves - Bed on a raised plat-  
 form in an inner room - NW. 4 ¼

[21<sup>st</sup>] cross 5 or 6 Rivulets and as many villages  
 some burned and deserted or inhabited - Very  
 many people came running to see these  
 strangers - gigantic trees all about the villages  
 arrive at Bambarre or Moenekuss' 3

[Camps] 29 - about 80 hours of actual travelling  
 say at 2' per hour == say 160' or 140' - Westing  
 From 3<sup>d</sup> August to 21<sup>st</sup> September - My strength  
 increased as I persevered - From Tanganyika

West bank say =

[Calculation based on geographical co-ordinates resulting in 27° 10' Long..]  
 chief village of Moenekuss' =

[N° 1 - 2 - 3]

[List of 3 numbers (readings) bracketed together under "6 AM 76°".]  
[List of 3 numbers (readings) bracketed together under "9 AM 77°".]  
[List of 3 numbers (readings) bracketed together under "Noon 80°".]  
[List of 3 numbers (readings) bracketed together under "3 PM 82°".]  
[List of 3 numbers (readings) bracketed together under "20<sup>th</sup> 3 PM 78°".]  
clouded over from N.W.

shews a little lower altitude than Tanganyika

[22<sup>nd</sup>] Moenekuss died lately and left his two sons to fill his place - Moenembagg is the elder of the two sons and the most sensible and the spokesman on all important occasions but his younger brother Moenemgoi is the chief the centre of authority - they shewed symptoms of suspicion and Muhamad performed the ceremony of mixing blood which is simply making a small incision on the forearm of each person and there mixing the bloods - and making declarations of friendship - Moenembagg said " your people must not steal - We never do" which is true - blood in a small quantity was conveyed from one to the other by a fig leaf - "no stealing of foods or of men" said the chief - "Catch the thief & bring him to me - said Muhamad" "one who steals a person is a pig" - stealing began on

[0533]

527

[Sept<sup>r</sup> 22<sup>nd</sup> 1869] our side a slave stealing a fowl so they had good reason to enjoin on us honesty - they think that we have come to kill them - We light on them as if from another world - no letters come to tell who we are or what we want - We cannot conceive their state of isolation and helplessness with nothing to trust to but their charms and idols - both being bits of wood = I got a large beetle hung up before an idol in the idol house of a deserted and burned village the gaurdian was there but the village destroyed -

[23<sup>d</sup>] I presented the two brothers with 2 tablecloths 4 bunches of beads and one string of neckbeads They were well satisfied

[24<sup>th</sup>] A wood here when burned emits a horrid faecal smell, and one would think the camp polluted if one fire was made of it - built a house & closet - the village houses are inconvenient low in roof and low doorways - the men build them

and help to cultivate the soil but the women  
 have to keep them well filled with firewood  
 and supplied with water - they carry the wood &  
 almost everything else in large baskets hung to  
 the shoulders like the Edinburgh fish wives  
 A man made a long loud prayer to Mulungu  
 last night for rain - It was after dark  
 [25<sup>th</sup>] The sons of Moenekuss have but little of their  
 fathers power but they try to behave to strangers  
 as he did - All our people are in terror of the  
 Manyema or Manyuema man eating fame  
 A woman's child had crept into a quiet corner  
 of the hut to eat a banana - she did not catch  
 a glimpse of him and at once concluded  
 that the Manyuema had kidnapped to eat him  
 and with a yell ran through the camp and  
 screamed "Oh the Manyuema have stolen  
 my child to make meat of him" at the top of  
 her shrill voice - Oh my child eaten "Oh" Oh"

[0534]

528

[Sept<sup>r</sup> 26<sup>th</sup> 28<sup>th</sup> 1869] A Lund slave girl sent off to buy a tusk but  
 the Manyuema dont want slaves as we were  
 told in Lunda - they are generally thieves and  
 bad characters otherwise - It is now clouded  
 over and preparing for rain when sun  
 comes overhead - A soko alive was believed  
 to be a good charm for rain - one was caught  
 and the captor had the ends of two fingers  
 and toes bit off - soko or gorillah always  
 tries to bite off these parts - and has been  
 known to overpower a young man and  
 leave him without the ends of fingers and  
 toes - He is said to have come behind a  
 man hoeing with his privates exposed  
 behind and seized the part in fun! I saw  
 the nest of one a poor contrivance - not more  
 architectural skill shewn than in the  
 nest of our Cushat dove

[29<sup>th</sup>] visited a hot fountain an hour West of our  
 camp - It has five eyes - Temp - 150° - slightly saline  
 taste and steam issues constantly - It is called  
 Kasugwe Colambu - Earthquakes are well[-]  
 known and to the Manyema they seem to  
 come from the East to West - pots rattle and  
 fowls cackle on these occasions

[1<sup>st</sup> Oct 2<sup>nd</sup>] A Rhinoceros shot and party sent off to  
 the R Luamo to buy ivory 5<sup>th</sup> an elephant



killed and the entire population goes off to  
get meat - At first it was given freely but  
after it was known how eagerly the  
Manyuema sought it six or eight goats were  
demanded for a carcase and given -

[9<sup>th</sup>] The rite of circumcision is general among  
all the Manyema - It is performed on the  
young - If a headmans son is to be operated  
on it is tried on a slave first - certain times  
of the year are unpropitious as during

[0535]

529

[Sept<sup>r</sup> 1869] a drought, and having by this experiment  
ascertained the proper time they go into the  
forest beat drums and feast as elsewhere  
but contrary to all African custom they are  
not ashamed to speak about the rite even  
[14<sup>th</sup>] before women -

An elephant killed was of the small variety  
and only 5 feet 8 inches high at the withers - the  
forefoot was in circumference 3 ft nine in -  
which doubled gives 7 feet 6 in - this shews a  
deviation from the usual rule - "Twice round  
the forefoot = the height of the animal" - Heart  
1 ½ feet long - Tusks 6 ft 8 in. in length -

[15<sup>th</sup>] Fever - better and thanful - very cold and rainy

[18<sup>th</sup>] Our Hassani returned from Moene Kirumbo's

There one of Dugumbe's party also called Hassani  
seized ten goats and ten slaves before  
leaving though great kindness had been shewn  
this is genuine Swaheli or Nigger Moslem  
tactics - 4 of his people were killed in revenge -

[24<sup>th</sup> 25<sup>th</sup>] Making copper rings as these are highly[-]  
prized by Manyema - Muhamads Tembe  
fell - It had been begun on an unlucky  
day the 26<sup>th</sup> of moon - and on another occasion  
on same day he had 50 slaves swept away  
by a sudden flood of a dry river in the  
Obena country - they are great observers of  
lucky and unlucky days

[Oct<sup>r</sup>]

[1869 Nov<sup>r</sup>] Being now well rested I resolved to go West  
to Lualaba and buy a canoe for its  
exploration - our course was West and  
South West through a country surpass-  
ingly beautiful - Mountainous - and  
villages perched on the talus of each

great mass for the sake of quick drain-  
-age - the streets often run East & West

[0536]

530

[Nov 1869] in order that the bright blazing sun may  
lick up the moisture quickly off the streets  
the dwelling houses are generally in line  
and public meeting houses at each end  
opposite the middle of the street - the roofs  
are low but well thatched with a leaf  
resembling the banana leaf but more  
tough it seems from its fruit to be a  
species of Euphorbia - the leaf stack  
has a notch made in it of two or three  
inches lengthways and this hooks on  
to the rafters which are often of the leaf  
stalks of Palms split up so as to be thin -  
the water runs quickly off this roof  
and the walls which are of well beaten  
clay are screened from the weather -  
Inside the dwellings are clean and  
comfortable and before the Arabs  
came bugs were unknown - one may  
know where these people have come  
by the presence or absence of these nasty  
vermin - The human tick which infests  
all Arab and Swaheli houses is to the  
Manyema unknown - In some cases  
where the South East rains are abundant  
the Manyema place the back side of the  
houses. to this quarter and prolong the  
roof low down so that the rain does not  
reach the walls - these clay walls stand  
for ages and men often return to the villages  
they left in infancy, and build again  
the portions that many rains have  
washed away - the country is generally  
of clayey soil and suitable for building  
Each housewife has from 25 to 30  
earthen pots slung to the ceiling by  
very neat cord swinging tressles

[0537]

531

[Nov 1869] and often as many neatly made baskets  
hung up in the same fashion & much firewood  
[5<sup>th</sup>] In going we crossed the River Luela ^ of 20 yards five times  
in a dense dripping forest - the men of one  
village always refused to accompany us  
to the next set of hamlets - "they were at war"  
"and afraid of being killed and eaten" they  
often came five or six miles through the  
forests that separate the districts but when  
we drew near to the cleared spaces cultivated  
by their enemies - they parted civilly &  
invited us to come the same way back  
and they would sell us all the food we  
required

Country all surpassingly beautiful Palms  
crown the highest heights of the mountains  
and their gracefully bended fronds wave  
beautifully in the wind - the forests usually  
about five miles broad between groups  
of villages are indescribable - Climbers of  
cable size in great numbers among the  
gigantic trees - Many unknown wild  
fruits some the size of a child's head - strange  
birds and monkeys - soil excessively  
rich - People isolated by old feuds that  
are never settled but they cultivate largely  
they have selected a kind of maize that  
bends its fruit stalk round into a hook  
and hedges some 18 feet high are made  
by inserting poles which sprout out like  
Robinson Crusoe's hedge and never decay  
Lines of climbing plants are tied so as to  
go along from pole to pole and the maize  
cobs are suspended to these by their own  
hooked fruit stalk - As the cob in form[-]  
ing the hook turned round the fruit  
leaves of it hang down and form a

[0538]

532

[Nov 1869] thatch for the grain. beneath or inside it  
this upright granary forms a solid[-]  
looking wall round the villages and  
the people are not stingy but take  
down maize and hand it to the men  
freely - the women are very naked -  
they bring loads of provisions to sell  
through the rain and are eager traders

for beads - Plantains Cassava maize are  
the chief food - the first rains had  
now begun and the white ants took  
the hint to swarm and colonize -

[6<sup>th</sup> 7<sup>th</sup> 8<sup>th</sup>] We came to many large villages and were  
variously treated - one headman presented  
me with a parrot and on my declining it  
gave it to one of my people - some  
ordered us off but were coaxed to allow  
us to remain overnight - they have  
no restraint - some came and pushed  
off the door of my hut with a stick  
while I was resting as we should do  
with a wild beast cage -

Though reasonably willing to gratify  
curiosity it becomes tiresome to be  
the victim of unlimited staring by the  
ugly as well as by the good looking  
I can bear the women but ugly males  
are uninteresting and it is as much as  
I can bear when a crowd will follow  
me even when going to closet - they  
have heard of Dugumbe. Hassani  
deeds and are evidently suspicious  
of our intentions - they said if you  
have food at home why come so far  
and spend your beads to buy it here  
If it is replied on the strength of some  
of Muhamad's people being present

[0539]

533

[Nov 8<sup>th</sup>] We want to buy ivory too - not knowing  
its value they think that this is a mere subter[-]  
-fuge to plunder them - Much Palm toddy at  
different parts made them incapable of reasoning  
further - they seemed inclined to fight but after  
a great deal of talk we departed without collision  
[9<sup>th</sup>] We came to villages where all were civil - at  
others Palm trees and Palm toddy abundant  
and people low and disagreeable in consequence  
the mountains all around are grand & tree[-]  
covered - valleys extremely fertile - saw a man  
with two great great toes - the double toe is  
usually a little one -

[11<sup>th</sup>] We had heard that the Manyema were eager  
to buy slaves but that meant females only  
to make wives of them - they prefer goats to

men - Muhamad had bought slaves in Lunda in order to get ivory from Manyema but enquiry here and elsewhere brought it out plainly that they would rather let the ivory lie unused or rot than invest in male slaves who are generally criminals at least in Lunda - I advised my friend to desist from buying slaves who would all "eat off their own heads" but he knew better than buy copper and on our return he acknowledged that I was right -

[15<sup>th</sup>] came into country where Dugumbe's slaves had maltreated the people greatly and they looked on us as of the same tribe - We had much trouble in consequence - country swarming with villages - Hassani of Du[-]gumbe got the chief into debt and then robbed him of ten men and ten goats to clear off the debt - the Dutch did the same in the [17] South - copious rains brought us to a [19] halt at Muana balange's on banks of the Luamo R - Moenekuambo had died lately and his substitute took

[0540]

534

[Nov<sup>r</sup> 20<sup>th</sup> - 25<sup>th</sup>] seven goats to the chiefs on the other side in order to induce them to come in a strong party and attack us for Hassani's affair - We were now only about ten miles from confluence of the Luamo and Lualaba but all the people had been plundered and some killed by the slaves of Dugumbe - Luamo is here some 200 yards broad and deep the chiefs were begged to refuse us a passage any where - the women were particularly outspoken in asserting our identity with the cruel strangers and when one lady was asked in the midst of her vociferation just to look if I were of the same colour with Dugumbe she replied with a bitter little laugh "then you must be his father" - ! It was of no use to try to buy a canoe now for all were our enemies - It was now the rainy season and I had to move with great caution - the worst our enemies did after trying to get up a war in vain

was to collect in force as we went by  
fully armed with their large spears and  
huge wooden shields and shew us out  
of their districts - All are kind except  
those who have been abused by the Arab  
slaves - While waiting at Luamo a man  
sent over to buy food got into a panic and  
fled he knew not whither - all concluded  
that he had been murdered but Manyema  
we had never seen found and fed and  
brought him home unscathed - Glad  
that no collision had taken place we  
[19<sup>th</sup> Dec<sup>r</sup> 1869] returned to Bambarre 19<sup>th</sup> Dec<sup>r</sup> 1869

Journal continued after  
the following four Despatches on  
leaf of 21 October = Turn over  
to it -

[0541]

A true copy D.L. 535

To D<sup>r</sup> John Kirk HM Consul &c - Manyema 5<sup>th</sup> February 1871  
ZanzibarAdvances of pay and goods to be refunded by  
the Johanna men whose names and agreement  
are enclosed

Pay in cash to be refunded £29 - 4  
the money was advanced on my behalf  
by Captain Garforth HMS Penguin  
Eight new muskets at 6 dollars each £8 - 12  
One man of war's cutlass taken away  
by Musa price not known ^ to be added - - -  
Serge for clothing £2 - -  
£39 16

They ran away solely on account of  
a false report from an Arab like  
themselves saying that he had been  
plundered by Mazitu - they had  
no other reason that I know of  
and mentioned this alone - we were  
then 150 miles distant from the  
Mazitu and the spot of the alleged  
plunder - I offered to go due West  
and not turn to the North till far  
beyond the beat of the Mazitu but  
Musa said "No No I no go. I want  
to see my father - my mother, my  
child at Johanna I no want  
be killed by Mazitu - no, no, no,  
I no go" &c &c I took him to the  
head-man of the Babisa village

and asked if the report were true  
he replied "I believe it to be false"  
but Musa reiterated - "No, no, the  
Arab man speak true true &c -  
When I turned my face West  
all ran away - the cruel lie  
they told which put my friends  
in mourning ought to be punished  
at least so far as refunding the  
above sums but I leave it in  
yours hands - David Livingstone (turn over

[0542]

536

[Note Nov<sup>r</sup> 14<sup>th</sup> 1871] The men in charge of my goods purchased  
with half of a £1000 thousand pounds sent  
me by Government by M<sup>[ess]rs</sup> Churchill &  
and Kirk left Zanzibar about the end of  
October 1870 - and remained at Bagamoio  
till the latter part of February 1871 that is  
about four months - the date on the mail  
bag shews that it was made up in Nov<sup>r</sup>  
1870 - these men reached Unyanyembe  
at the ~~beginning~~ middle of May - 1871 or nearly three  
months in the way and have not left it  
in December 1871 -

---

Copy of original agreement of Johanna men  
"We engage to accompany D<sup>r</sup> Livingstone  
into the Interior of Africa and to serve  
him as Porters, Boatmen, or in any other  
capacity for a period of twenty months  
for the sum of seven (7) dollars each  
per month, and we hereby acknow[-]  
-ledge that we have recieved two months  
advance - Moosa to recieve 10\$ per month  
Towalia  
Mahooda  
Ali Bacchari  
Madi Minaje  
Ali Mad  
Maddi Moosa  
Moosa Combo  
Jooma Toora  
Ali Hamji  
Engaged before me at Pomony -  
Johanna this ninth day of March

1866  
W<sup>m</sup> Sunley  
HM Consul  
a true copy  
David Livingstone  
original sent to D<sup>r</sup> Kirk Dec<sup>r</sup> 1871

[0543]  
537

Bambarre = Manyuema country  
say, about 150 W. of Ujiji 15 November 1870  
The Right Honourable  
Lord Stanley  
My Lord -  
As soon as  
I recovered sufficiently to be able to march from  
Ujiji - I went up Tanganyika about sixty  
miles, and thence struck away Nor West into  
the country of the Manyuema or Manyema =  
the reputed cannibals - My object was to follow  
down the central line of drainage of the Great  
Nile valley which I had seen passing through  
the great lake Bañgweolo, and changing its  
name from Chambeze to Luapula = then  
again on passing through Lake Moero, assum-  
ing Lualaba and after forming a third  
Lake = Kamolondo becoming itself a great  
Lacustrine river or Riverein lake with  
many islands in it - I soon found myself  
in the large bend which this great Lacustrine  
river makes by flowing West about 180  
miles then sweeping round to the North -  
Two hours were the utmost I could accomplish  
in a day but by persevering I gained  
strength, and came up to the trading party  
of Muhamad Bogharib who by native  
medicines and carriage saved my life in  
my late severe illness in Marungu = Two  
days before we reached Bambarre - the residence  
of the most sensible chief in Manyema  
called Moenekuss, we met a band of Ujijian  
traders carrying 18,000 lbs weight of ivory  
bought in this new field for a mere trifle  
in thick copper bracelets and beads - the  
traders had been obliged to employ their  
slaves to collect the ivory, and slaves with

[0544]



with guns in their hands are often no better than Demons - We heard but one side of the story = the slaves version - and such as would have appeared in the Newspaper if they had one - "the Manyema were very bad = were always in the wrong = wanted in fact to eat the slaves = and always gave them just reason to capture women and children, goats, sheep, fowls and grain - " The masters did not quite approve of this, but the deeds had been done - and then masters and men joined in one chorus "the Manyema are bad, bad, bad, awfully bad, and cannibals" - In going West of Bambarre in order to embark on the Lualaba, I went down the Luamo - a river of from 100 yards to 200 yards broad which rises in the mountains opposite Ujiji and flows across the great bend of the Lualaba - When near its confluence, I found myself among people who had been maltreated by the slaves, and they naturally look on me as of the same tribe with their cruel persecutors - Africans are not generally unreasonable though smarting under wrongs if you can fairly make them understand your claim to innocence and do not appear as having your "back" "up" - the women were particularly out[-] spoken in asserting our identity with the cruel strangers - on calling to one vocifer[-]ous lady who gave me the head traders name to look at my colour, and see if it were the same as his - she replied with a bitter little laugh - "then you must be his father"! the worst the men did was

[0545]

to turn out in force armed with their large spears and wooden shields, and shew us out of their districts - Glad that no collision took place, we returned to Bambarre = and then with our friend Muhamad struck away due

North = He to buy ivory, and I to reach  
another part of the Lualaba and buy a  
canoe -

The country is extremely beautiful, but  
difficult to travel over - the mountains  
of light grey granite stand like islands in  
New Red sandstone, and mountain and  
valley are all clad in a mantle of different  
shades of green - The vegetation is indescri-  
-bably rank - through the grass, if  
grass it can be called which is over half  
an inch in diameter in the stalk, and  
from ten to twelve feet high, nothing but  
elephants can walk = the leaves of this  
Megatherium grass are armed with -  
minute spikes which as we worm our  
way along elephant walks rub disagreeably  
on the side of the face where the gun is held  
and the hand is made sore by fending it  
off the other side for hours - the rains  
were fairly set in by November; and in  
the mornings or after a shower the leaves  
were loaded with moisture which wet us  
to the bone - the valleys are deeply undu-  
-lating, and in each innumerable dells  
have to be crossed - there may be only a  
thread of water at the bottom, but the mud,  
mire, or scotticé "glaur" is grievous -  
thirty or forty yards of the path on each  
side of the stream are worked by the feet  
of passengers into an adhesive com-  
-pound - By placing a foot on each

[0546]

540

side of the narrow way, one may waddle a  
[little ^distance] along, but the rank crop of grasses, gingers  
and bushes cannot spare the few inches  
of soil required for the side of the foot, and  
down he comes into the slough - the path  
often runs along the bed of the rivulet for  
sixty or more yards, as if he who first  
cut it out went that distance ~~along~~ seeking  
for a part of the forest less dense for his  
axe - In other cases the "Muale" palm  
from which here as in Madagascar grass  
cloth is woven and called by the same  
name "Lamba", has taken possession

of a valley - the leaf stalks as thick as a strong man's arm fall off and block up all passage save by a path made and mixed up by the feet of elephants and buffaloes - the slough therein is groan compelling and deep - Every now and then the traders with rueful faces stand panting = the sweat trickles down my face and I suppose that I look as grim as they though I try to cheer them with the hope that good prices will reward them as the coast for ivory obtained with so much toil - In some cases the subsoil has given way beneath the elephants enormous weight - the deep hole is filled with mud, and one taking it all to be about calf deep, steps in to the top of the thigh, and flaps on to a seat soft enough but not luxurious a merry laugh relaxes the facial muscles though I have no better reason for it than that it is better to laugh than to cry [ / ^] Some of the numerous rivers which in this region flow into Lualaba -

[0547]

541

are covered with living vegetable bridges - a species of dark glossy leaved grass with its roots and leaves felts itself into a mat that covers the whole stream = When stepped upon it yields twelve or fifteen inches and that amount of water rises up on the leg - At every step the foot has to be raised high enough to place it on the unbent mass in front - This high stepping fatigues like walking on deep snow - Here and there holes appear which we could not sound with a stick six feet long - they gave the impression that anywhere one might plump though and finish the chapter - There the water is shallow the Lotus or sacred lilly sends its roots to the bottom, and spreads its broad leaves over the floating bridge so as to make believe that the mat is its own, but the grass referred to is the real felting and supporting agent, for it often performs duty as bridge where no

lillies grow - The bridge is called by the  
Manyema - "Kintefwetefwe" as if he  
who first coined it was grasping for  
breath after plunging over a mile of it

Between each district of Manyema  
large belts of the primeval forest still stand  
into these the sun though vertical cannot  
penetrate except by sending down at  
midday thin pencils of rays into the  
gloom - The rain water stands for months  
in stagnant pools made by the feet of  
elephants - and the dead leaves decay  
on the damp soil and make the water  
of the numerous rivulets of the colour  
of strong tea - The climbing plants  
from the size of whip cord to that of a  
man of war's hawsers are so numerous

[0548]

542

The ancient path is the only passage - When  
one of the giant trees falls across the  
road, it forms a wall breast high to be  
climbed over - and the mass of tangled  
ropes brought down makes cutting a  
path round it a work of time which  
travellers never undertake - the shelter of  
the forest from the sun makes it  
but the roots of trees high out of the soil  
across the path keep the eyes oxlike on  
the ground - The trees are so high that  
a good shotgun does no harm to  
parrots or guinea fowls on their tops  
and they are often so closely planted  
that I have heard gorillahs here called  
Sokos - growling about 50 yards off  
without getting a glimpse of them -  
His nest is a poor contrivance  
It exhibits no more architectural skill  
than the nest of our Cushat dove -  
Here he sits in pelting rain with his  
hands over his head - The natives give  
[] Soko a good character and from  
what I have seen he deserves it but  
they call his nest his house, and  
laugh at him for being such a fool as  
to build a house and not go beneath it  
for shelter -

Bad water and frequent wettings  
told on us all by choleraic symptoms  
and loss of flesh - Meanwhile the news  
of cheap ivory caused a sort of Californi[-]  
-an gold fever at Ujiji and we were  
soon overtaken by a herd numbering  
600 muskets all eager for the precious  
tusks - these had been left by the Man[-]  
[-]yema in the interminable forests

[0549]

543

where the animals had been slain - the  
natives knew where they lay and if  
treated civilly readily brought them many  
half rotten or gnawed by a certain  
Rodent to sharpen his teeth as London  
rats do on leaden pipes - I had already in  
this journey two severe lessons that  
travelling in an unhealthy climate in the  
rainy season is killing work - By  
getting drenched to the skin once too often  
in Marungu I had pneumonia = the illness  
to which I have referred, and that was worse  
than ten fevers - That is, fevers treated by  
our medicine, and not by the dirt sup-  
-plied to Bishop Mackenzie at the Cape as  
the same - Besides being unwilling to bear  
the newcomers company, I feared  
that by further exposure in the rains  
the weakness might result in something  
[or a little back[-][-]wards] worse - I went seven days South West  
to a camp formed by the headmen of  
the ivory horde, and on the 7<sup>th</sup> February  
went into winter quarters - I found these men  
as civil and kind as I could wish - A letter  
from the Sultan of Zanzibar which I owe to  
the kind offices of Sir Bartle Frere has been  
of immense service to me with most of his  
subjects - I had no medicine but rest -  
shelter, boiling all the water I used, and a  
new potato farmed among the natives as  
restorative soon put me all right - the rains  
continued into July and fifty eight inches  
fell - The mud from the clayey soil of  
Manyema was awful, and laid up some  
of the strongest men in spite of their  
intense eagerness for ivory - I lost

no time after it was feasible to travel

[0550]

544

in preparing to follow the river but my attendants were fed and lodged by the [from the camp] slave women whose husbands were away ^on trade and pretended to fear going into a canoe - I consented to refrain from buying one - They then pretended to fear the people though the inhabitants all along the Lualaba were reported by the slaves to be remarkably friendly - I have heard both slaves and freemen say "No one will ever attack people so good" as they found them - Elsewhere I could employ the country people as carriers but was comparatively independent though deserted by some four times over - but in Manyema no one can be induced to go into the next district for fear they say of being killed and eaten - I was at the mercy of those who had been Moslem slaves and knew that in thwarting me they had the sympathy of all that class in the country, and as many others would have done took advantage of the situation - I went on with only three attendants - and this time North West in ignorance that the great river flowed West and by South - but no one could tell me anything about it - a broad belt of Buga or Prairie lies along the right bank - Inland from this it is all primeval forest with villages from eight to ten miles apart one sees the sun only in the cleared spaces around human dwellings From the facilities for escaping the forest people are wilder and more dangerous than those on Buga lands

[0551]

545

Muhamad's people went further on in the

rest than I could, and came to the mount[-]  
[-]ainous country of the Balegga who collected  
in large numbers and demanded of the  
strangers why they came - "We came to buy  
ivory" was the reply, "and if you have  
none no harm is done we shall return"  
"Nay" they shouted - "you came to die and  
this day is your last, you came to die, you  
came to die" - When forced to fire on the  
Balegga - the Terror was like their insolence -  
extreme - and next day when sent for to  
take away the women and children who  
were captured, no one appeared - Having  
travelled with my informants I know  
their accounts to be trustworthy - The rivers  
crossed by them are numerous and  
large - One was so tortuous they were five  
hours in water waist and often neck  
deep with a man in a small canoe  
sounding for places which they could  
pass, and could see nothing in the forest  
and nothing in the Balegga country but  
one mountain packed closely to the back  
of another without end, and a very hot  
fountain in one of the valleys - I found  
continued wading in mud grievous -  
For the first time in my life my feet  
failed - When torn by hard travel  
instead of healing kindly as here to fore  
irritable eating ulcers fastened on each  
foot - The people were invariably civil  
and even kind for curiously enough  
to Zanzibar slaves propagated every  
where glowing of my goodness and  
of the English generally because  
they never made slaves - A trading

[0552]

546

party passed us, and one of their number  
was pinned to the ground at dead of night  
while I was sleeping with my three -  
attendants at a village close by - Nine  
villages had been burned and as the author  
of the outrage told me at least forty men  
killed because a Manyema man tried  
to steal a string of beads - The midnight  
assassination was revenge for the loss

of friends there - It was evident that reaction against the bloody Ujijian slaving had set in - The accounts evidently truthful given by Muhamad's people shewed that nothing would be gained by going further in our present course, and now being very lame I limped back to Bambarre and here I was laid up by the eating ulcers for many months - they are common in the Manyema country and kill many slaves - If the foot is placed on the ground blood flows, and every night a discharge of bloody ichor takes place with pain that prevents sleep - The wailings of poor slaves with ulcers that eat through everything even bone is one of the night sounds of a slave camp - They are probably allied to Fever

I have been minute even to triviality that your Lordship may have a clear idea of the difficulties of exploration in this region - satisfactory progress could only be made in canoes with men accustomed to work - I tried hard to get others at Ujiji, but all the traders were eager to secure all the carriers for themselves, and circulated

[0553]

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the report that I would go away from Manyema to my own country and leave my people to shift for themselves "like Speke"- they knew perfectly that Speke's men left him first - It was like the case of certain Makololo who left me on the Shire, and refused to carry back the medicine to their chief for which they had come = I was afterwards accused by men of similar to the Ujijians of having abandoned them though I gave them cattle even after they deserted me - these being the wealth that they value most highly - Failing to obtain other men ^ at Ujiji, ~~for whom I had written~~ I might have waited in comfort there till those for whom I had written should come from the coast, and my great weakness almost demanded that I should do so, but I had then as now an intense



desire to finish the work and retire - But  
 on learning some parts of the history of  
 of the Lewale or Arab governor of  
 Unyinyembe I had grave suspicions  
 that my letters would be destroyed = He  
 conducted the first English Expedition  
 from Zanzibar to Ujiji and Uvira, and  
 back again to the coast - and was left un[-]  
 -paid till the Indian Government took  
 the matter up and sent him a thousand  
 dollars - He seems ^ to be naturally an ill conditioned  
 mortal = a hater of the English - When I  
 sent a stock of goods to be placed indepot  
 at Ujiji to await my arrival - The  
 Banyamwezi porters as usual brought  
 them honestly to Unyinyembe - The  
 governor then gave them in charge  
 to his slave Saloom who stopped the  
 caravan ten days in the way hither  
 while he plundered it, and then went  
 off to buy ivory for his master in  
 Karagwe = It was evident that he would  
 do what he could to prevent evidence

[0554]

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of the plundering going to the coast - and his  
 agent at Ujiji who knew all this though  
 I did not - after I had paid him in full  
 all he asked to send the packet with  
 about forty letters, returned it back to me  
 with the message that "he did not know  
 what words these letters contained = Two  
 of my friends protested strongly and he  
 took the packet - When I learned the  
 character of the governor I lost hope  
 of any letters going to the coast and took  
 back my deserters, making allowance  
 for their early education and for the  
 fact that they did well after Musa fled  
 up to the time that a black Arab who had  
 long been a prisoner with Cazembe found  
 us - He encouraged them to desert  
 and harboured them, and when they  
 relented on seeing me go off to Bañgweolo  
 with only four followers and proposed  
 to follow me he dissuaded them by the  
 gratuitous assertion that there was war

in the country to which I was going  
and he did many other things which we  
think discreditable though he got his  
liberty solely by the influence I brought  
to Cazembe, yet judged by the East  
African Moslem standard as he ought  
to be and not by ours, he is a very  
good man and as I have learned to  
keep my own counsel among them,  
I never deemed it prudent to come to  
a rupture with the old "Neer do weel"-

Compelled to inactivity ^ here for many  
months I offered a thousand dollars  
to several of the traders for the loan of  
ten of their people - This is more than  
that number of men ever obtained but  
the imaginations were inflamed, and

[0555]

549

each expected to make a fortune by in ivory  
now lying rotting in the forests, and  
no one would consent to my propositions  
till his goods should be all expended and  
no hope of more ivory remained. I  
lived in what may be called the Tipperary of  
of Manyema and they are certainly a bloody  
people among themselves But they are very  
far from being in appearance like the ugly  
negroes of the West Coast - Finely formed  
heads are common, and generally men &  
women are vastly superior to the Zanzibar  
slaves and elsewhere = We must go deeper than phrenology  
to account for their low moral tone -  
If they are cannibals they are not ostentatious[-]  
-ly - The neighboring tribes all assert  
that they are men eaters and they themselves  
laughingly admit the charge but they like to  
impose on the credulous, and they shewed  
the skull of a recent victim to horrify one  
of my people - I found it to be the skull of  
a gorillah or Soko the first I knew of its  
existence here and this they do eat - If  
I had believed a tenth of what I heard from  
traders I might never have entered the  
country - Their people told tales with  
shocking circumstantiality as if of eye  
witnesses that could not be committed

to paper or even spoken about beneath the  
breath - Indeed one wishes them to vanish  
from memory - But fortunately I was  
never frightened in infancy with "Bogie"  
and am not liable to attacks of what may  
almost be called "Bogiephobia" for  
the patient in a paroxysm believes everything  
horrible if it be ascribed to the possessor  
of a -black skin- I have not yet been  
able to make up my mind as to whether

[0556]

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the Manyema are cannibals or not - I  
have offered goods of sufficient value  
to tempt any of them to call me to see  
a cannibal feast in the dark forests  
where these orgies are said to be held  
but hitherto in vain ^ all the real evidence  
[yet ^obtained] would elicit from a Scotch Jury the  
verdict ^ only of "not proven" -

Although I have not done half I  
hoped to accomplish I trust to your  
Lordship kind consideration to  
award me your approbation

and am your most obedient servant  
David Livingstone  
H M Consul  
Inner Africa

[0557]

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Ujiji 1<sup>st</sup> November 1871  
The right Honourable  
The Earl of Clarendon  
My Lord -  
I became aware  
of M<sup>r</sup> Youngs Search Expedition only in February  
last & that by a private letter from Sir Roderick  
Murchison - Though late in expressing my thankful-  
-ness I am not the less sincere in ~~expressing~~ saying ~~my~~ that  
I feel extremely obliged to HM Government - to the  
Admiralty, to Captain Richards - to Sir Roderick  
Murchison - to M<sup>r</sup> Young - and all concerned in  
promoting the kind & vigorous enquiry after my

fate - Had the low tone of morality among East African Mohammedans been known - Musa's tale would have received but little attention - Musa is perhaps a shade better than the average low class Moslem, but all are notorious for falsehood & heartlessness - When on the Shire we were in the habit of swinging the vessel out into midstream every evening in order that the air set in motion by the current of the river might pass through her entire length the whole night long - One morning Musa's brother in-law stepped into the water in order to swim off for a boat to bring his companions on board, and was seized by a crocodile - the poor fellow held up his hand as if imploring assistance in vain - On discovering Musa's heartlessness - he replied "Well" - no one tell him go in there" - At another time when we were at Senna - a slave woman was seized by a crocodile - four Makololo rushed in unbidden, and rescued her though they knew nothing about her - Long experience leads me to look on these incidents as typical of the two races - The race for mixed blood possesses the vices of both parents and the virtues of neither - I have had more service out of low class Moslems than any one else -

[0558]

552

the Baron Von der Deeken was plundered of all his goods by this class in an attempt to go to Nyassa - As it was evidently done with the connivance of his Arab guide - Syed Majid ordered him to refund the whole - It was the same class that by means of a few Somali ultimately compassed the Baron's destruction - In Burton's Expedition to Ujiji and Uvira he was obliged to dismiss all his followers of this class at Ujiji for dishonesty - Most of Speke's followers deserted on the first appearance of danger, and Musa & companions fled on hearing a false report from a half caste Moslem like themselves that he had been plundered by Mazitu at a spot which from having accompanied me thither & beyond it they knew to be 150 miles or say 20 days distant - and I promised to go due West, and not turn Northward till far past the beat of the Mazitu - But in former journeys we came through Portuguese who would promptly have seized deserters while here at the lower end of the Nyassa we were on the Kilwa slave route - When all their countrymen would fawn on & flatter

them for baffling the Nazarenes, as they call us Christians  
As soon as I turned my face West they all ran away  
& they had no other complaint but "the Mazitu" - All  
my difficulties in this journey have arisen from  
having low class Moslems, or those who had been  
so before they were captured - Even of the better class  
few can be trusted - The Sultan places all his in-  
come & pecuniary affairs in the hands of Banians  
from India - When the gentlemen of Zanzibar are  
asked why their Sultan entrusts his money to Aliens  
alone, they readily answer it is owing to their own  
prevailing faithlessness - Some indeed assent with  
a laugh that if their Sovereign allowed any of them to  
farm his revenue he would receive nothing but a  
crop of lies - In their case religion & morality are  
completely disjoined - It is therefore not surprising that

[0559]

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in all their long intercourse with the tribes on the  
mainland not one attempt has been made to pro-  
pagate the Mohammedan faith - I am very far  
from being unwilling to acknowledge & even admire  
the zeal of other religionists than the Christian, but  
repeated enquires among all classes have only  
left the conclusion that they have propagated syphilis  
& the domestic Bug alone - Any one familiar with  
the secondary symptoms will see at a glance on  
the mainland the skin diseases & bleared eyes which  
say that unlimited polygamy has been no barrier  
to the spread of this foul disease - compared with them  
the English lower classes are gentlemen  
I am unfeignedly thankful for the  
kindness that prompted & carried out the Search  
Expedition, and your Most Obedient Servant  
David Livingstone  
H M Consul.  
Inner Africa  
15<sup>th</sup> November

P.S. I have just learned that Musa & companions  
after breaking their engagement to serve for twenty  
months which was formally entered into before  
Sunley went to that gentleman and after solemnly  
assuring him that I had been murdered demanded  
pay for all the time they had been absent & received  
it! They received from me advance of pay & clothing  
amounting to (£40) Forty pounds Sterling = I now trans-  
mit the particulars to D<sup>r</sup> Kirk the Political Agent

& demand that the advance & also the pay should be refunded for if they are allowed to keep both as the reward of falsehood the punishment enjoined to be inflicted by Lord Stanley will only be laughed at  
David Livingstone

[0560]

Ujiji - 1<sup>st</sup> November 1871

The Right Honourable

The Earl of Clarendon

[No 2 Geograph- *-ical*] My Lord,

I wrote a very hurried letter

on the 28<sup>th</sup> Ult and sent it by a few men who had resolved to run the risk of passing through contending parties of Banyamwezi and Mainland Arabs at Unyanyembe - Which is some seventy days East of this I had just come off a tramp of more than 400 miles beneath a vertical torrid sun & was so jaded in body & mind by being forced back by faithless cowardly attendants that I should have written littel more dump the messengers had not been in such a hurry to depart as they were - I have now the prospect of sending them safely to the Coast by a friend but so many of my letters have disappeared at Unyanyembe when entrusted to the care of the Lewale or Governor who is merely the trade agent of certain Banians that I shall consider that of the 28<sup>th</sup> as one of the unfortunates, and give in this as much as I can recall -

I have ascertained that the watershed of the Nile is a broad upland between 10 ° & 12 ° South Latitude & from 4000 to 5000 feet above the level of the Sea - Mountains stand on it at various points which though not apparently very high are between 6000 & 7000 feet of actual altitude - The watershed is over 700 miles in length from West to East - The springs that arise on it are almost innumerable, that is, it would take a large part of a man's life to count them - A bird's eye view of some ~~of them~~ parts of the Watershed would resemble the frost vegetation on window panes - They all begin in an ooze at the head of a slightly depressed valley - a few hundred yards down the quantity of water from oozing earthen sponge one each side of the valley forms a brisk ~~move-~~

[0561]

~~ment~~ perennial burn or brook a few feet broad & deep enough to require a bridge - These are the ultimate or primary sources of the great rivers that flow to the North in the Great Nile Valley - The Primaries unite & forms streams in general larger than the Isis at Oxford or Avon at Hamilton, and may be called secondary sources - They never dry - but unite again into four large lines of drainage - the head waters or mains of the river of Egypt - These four are each called by the natives "Lualaba" - which if not too pedantic may be spoken of as Lacustrine rivers - extant specimens of those which in prehistoric times abounded in Africa & which in the South are still called by Bechuana "Melapo" in the North by Arabs "Wady" both words meaning the same thing - river beds in which no water ever now flows - Two of the four great rivers mentioned fall into the central Lualaba = or Webb's Lake River & then we have but two ^ main lines of drainage as depicted by Ptolemy - the prevailing winds on the Watershed are from the South - East - this is easily observed by the direction of the branches and the humidity of the climate is apparent in the numbers of Lichens which make the upland forest look like the Mangrove swamps on the coast - In passing over 60 miles of Latitude I waded thirty two primary sources from calf to waist deep, & requiring from twenty minutes to an hour and a quarter to cross stream & sponge - This would give about one source to every two miles - A Swahili friend in passing along part of Lake Bangweolo during 6 days counted 22 from thigh to waist deep - This Lake is on the watershed for the village at which I observed on its Nor West Shore was a few seconds into 11 ° South & its Southern shores & springs & rivulets are certainly in 12 ° South - I tried to cross it in order to measure the breadth accurately = the

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first stage to an inhabited island was almost 24 miles - From the highest point here the tops of the trees evidently lifted by the mirage could be seen on the second stage & the third stage - The mainland was said to be as far as this beyond it But my canoe-men had stolen the canoe & got a hint that the real owners were in pursuit & got into a

flurry to return home "They would come for me in a few days truly", but I had only my coverlet left to hire another craft if they should leave me in this wide expanse of water & being 4000 feet above the sea it was very cold so I returned - the length of this lake is at a very moderate estimate 150 miles - It gives forth a large body of water in the Luapula, but Lakes are in no sense sources for no large river begins in a Lake, but this and others serve an important purpose in the phenomena of the Nile - It is one large lake and unlike the Okara which according to Swahili who travelled long in our Company is three or four Lakes run into one huge Victoria Nyassa, gives out a large river which on departing out of Meoro is still larger. These men had spent many years East of Okara & could scarcely be mistaken in saying that of the three or four Lakes there only one - the Okara - gives off its water to the North - The "White Nile" of Speke less by a full half than the Shire out of Nyassa for it is only 80 or 90 yards broad can scarcely be named in comparison with the Central or Webb's Lualaba of from 2000 to 6000 yards in relation to the phenomena of the Nile. The structure and economy of the watershed answers very much the same end as the great Lacustrine rivers but I cannot at present copy a lost Despatch which explained that - The mountains on the watershed are probably what Ptolemy for reasons now unknown called the Mountains of the Moon -

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From their bases I found that the springs of the Nile do unquestionably arise - this is just what Ptolemy put down & is true geography - We must accept that fountains and nobody but Philistines will reject the mountains though we cannot conjecture the reason for the name - Mts Kenia & Kilimanjaro are said to be snow-capped but they are so far from the sources & send no water to any part of the Nile - They could never have been meant by the correct ancient explorers from whom Ptolemy & his predecessors gleaned their true geography so different from the trash that passes current in modern times - Before the leaving the subject of the watershed I may add that I know about 600 miles of it, but am not yet satisfied



for unfortunately the 7<sup>th</sup> hundred is the most interesting of the whole - I have a very strong impression that in the last hundred miles the fountains of the Nile mentioned to Herodotus by the secretary of Minerva in the city of Sais do arise, not like all the rest from oozing earthen sponges, but from an earthen mound, and half the crater flows Northward to Egypt - the half South to Inner Ethiopia - These fountains at no great distance off become large rivers, though at the mound they are not ten miles apart - That is, one fountain rising on the Nor East of the mound becomes Bartle Frere's Lualaba, and it flows into one of the Lakes proper - Kamolondo - of the central line of drainage - Webb's Lualaba - the second fountain rising on the Nor West becomes (Sir Paraffin) Young's Lualaba, which passing through Lake Lincoln & becoming Loeki or Lomami and joining the Central line too goes North to Egypt - the third fountain on the South West - Palmerston's - becomes the Liambai or Upper Zambezi, while the fourth Oswell's fountain becomes

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the Kafue & falls into Zambezi in Inner Ethiopia - More time has been spent in the Exploration than I ever anticipated - My bare expenses were paid for two years but had I left when the money was expended I could have given little more information about the country than the Portuguese who in their ^ time slave trading expeditions to Cazembe asked for slaves & ivory alone & heard of nothing else - From one of the subordinates of their last so called expedition I learned that it was believed that the Luapula went over to Angola - !! I asked about the craters till I was ashamed, and almost afraid of being set down as afflicted with Hydrocephalus I had to feel my way - and every step of the way & was generally groping in the dark, for who cared where the rivers ran - Many a weary foot I trod ere I got a clear idea of the drainage of the Great Nile Valley - the most intelligent natives & traders thought that all the rivers of the Upper part of that valley flowed into Tanganyika - But the Barometer told me that to do so the water must flow

uphill - the great rivers & the great lakes  
all make their water converge into the deep  
trough of the valley which is a full inch of  
the Barometer lower than the Upper Tanganyika -  
It is only a sense of duty which I trust your  
Lordship will approve that makes me  
remain and if possible finish the Geograph-  
ical portion of my mission - After being thwarted  
baffled, robbed, worried almost to death in  
following the central line of drainage down,  
I have a sore longing for home, have had a  
perfect surfeit of seeing strange new lands &  
people - grand mountains, lovely valleys  
the glorious vegetation of primeval forest,

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wild beast & an endless succession of beautiful man  
besides great rivers & vast lakes - the last and most interesting  
from their huge outflowings which explain some of the  
phenomena of the grand old Nile - Let me explain but  
in no boastful style the mistakes of others who have  
bravely striven to solve the ancient problem, and it will  
be seen that I have cogent reasons for following the  
painful plodding investigation to its conclusion - Poor  
Speke's mistake was following a foregone conclusion -  
When he discovered the Victoria Nyanza he at once leaped  
to the conclusion that therein lay the sources of the  
river of Egypt "20,000 square miles of water" - confused by  
sheer immensity Ptolemy's small lake - "Coloc", is a  
more correct representation of the actual size of that  
one of three or four lakes which alone sends its  
outflow to the North - its name is Okara - Lake Kavirondo  
is three days distant from it but connected by a narrow  
arm - Lake Naibash or Neibash is four days from  
Kavirondo, Baringo is ten days distant and discharges  
by a river the Ngardabash to the North East - These three  
or four lakes which have been described by several  
intelligent Swahili who lived for many years on their  
shores were run into one huge Victoria Nyanza -  
But no sooner did Speke and Grant turn their faces  
to this lake to prove that it contained the Nile fountains  
than they turned their backs to the springs of the river  
of Egypt which are between 400 & 500 miles South of  
the most southerly portion of the Victoria Lake, every  
step of their heroic & really splendid achievement  
of following the river down took them further & further  
from the sources they sought - But for devotion to the

foregone conclusions the sight of the little "White Nile" as unable to account for the great river they must have turned off to the West down into the deep trough of the Great Valley, and there found Lacustrine rivers amply sufficient to account for the Nile and all its phenomena. The next explorer Baker believed as

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honestly as Speke & Grant that in the Lake lived Albert he had a second source of the Nile to that of Speke - He came further up the Nile than any other in modern times but turned when between six and seven hundred miles short of the *caput Nili*, he is now employed in a more noble work than the discovery of Nile sources, and if as all must earnestly wish he succeeds in suppressing the Nile slave trade, the boon he will bestow on humanity will be of far higher value than all my sources together - When intelligent men like these and Bruce have been mistaken, I have naturally felt anxious that no one should come after me, and find sources south of mine which I now think can only be possible by water running up the Southern slope of the watershed -

But all that can in modern times and in common modesty be fairly claimed is, the re-discovery of what had sunk into oblivion, like the circumnavigation of Africa by the Phoenician Admiral of one of the Pharaohs about B. C. 600. He was not believed because he reported that in passing round Libya he had the Sun on his right hand - this to us who have gone round the Cape from East to West stamps his tale as genuine - The predecessors of Ptolemy probably gained their information from men who visited this very region for in the second century of our Era he gave what we now find to be genuine geography - The Springs of the Nile rising in  $10^{\circ}$  -  $12^{\circ}$  South Lat, and their water collecting into two large Lacustrine rivers, and other facts could have been learned only from primitive travellers, or traders - the true discoverers of what Emperors, Kings, philosophers, all the great minds of antiquity longed to know & longed in vain

[Now enclosed] In a letter of November 1870, I have tried to give an idea of the difficulties surmounted in following the central line of drainage down through

[0567]

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the country of the cannibals called Manyema or Manyema - I found it a year afterwards where it was left other letters had made no further progress to the coast - In fact Manyema is an entirely new field, and nothing like postage exists, nor can letters be sent to Ujiji except by large trading parties who have spent two or three years in Manyema - The geographical results of four arduous trips in different directions in the Manyema country are briefly as follows - The great river Webb's Lualaba in the centre of the Nile valley makes a great bend to the West soon after leaving Lake Moero - of at least 180 - then turning to the North for some distance it makes another large sweep West - of about 120 miles - in the course of which about 30 miles of Southing are made - It then draws around to North East - receives the Lomami or Loeki a large river which flows through Lake Lincoln - After the union a large lake is formed with many inhabited islands in it but this has still to be explored - It is the fourth large Lake in the central line of drainage and cannot be Lake Albert for assuming Speke's longitude of Ujiji to be pretty correct, and my reckoning not enormously wrong, the great central Lacustrine river is almost five degrees west of Upper & Lower Tanganyika - The mean of many Barometric and boiling point observations made Upper Tanganyika 2880 feet high - Respect for Speke's memory made me hazard the conjecture that he found it to be nearly the same, but from the habit of writing the Annum Domini, a mere slip of the pen made him say 1844 feet, but I have more confidence in the barometers than in the boiling point, and they make Tanganyika over 3000 feet - and the lower part of central Lualaba one inch lower or about the altitude ascribed to Gondokoro - Beyond the fourth lake the water passes it is said into large reedy lakes

[0568]

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and is in all probability Petherick's branch - the main stream of the Nile - in distinction from the smaller Eastern arm which Speke, Grant, & Baker took to be [the] river of Egypt - The Manyema could

give no information about their country because  
 they never travel - Blood feuds often prevent them  
 from visiting villages three or four miles off, and  
 many at a distance of about thirty miles did not  
 know the great river though named to them - No trader  
 had gone so far as I had, and their people cared  
 only for ivory - In my attempts to penetrate further  
 & further I had but little hope of ultimate success  
 for a great amount of Westing lead to a continual  
 effort to suspend the judgement lest after all I  
 might be exploring the Congo instead of the Nile -  
 and it was only after the two great western drains  
 fell into the Central main, and left but the two  
 great Lacustrine rivers of Ptolemy that I felt pretty  
 sure of being on the right track - The great bends  
 west probably form one side of the great rivers above  
 that geography loop - the other side being Upper Tan-  
 ganyika, and the Lake River Albert - a waterfall is  
 reported to exist between Tanganyika & Albert Nyassa  
 but I could not go to it - nor have I seen the con-  
 necting link between the two - the Upper side of the  
 loop though I believe it exists -  
 The Manyema are certainly  
 cannibals but it was long ere I could get evidence  
 more positive than would have led a Scotch jury to  
 give a verdict of *not proven* - they eat only enemies  
 killed in war - they seem as if instigated by revenge in  
 their man eating orgies, and on those occasions  
 they do not like a stranger to see them - I offered a  
 large reward in vain to anyone who would call  
 me to witness a cannibals feast - Some intelligent  
 men have told me that the meat is not nice & made  
 them dream of the dead - the women never partake, and

[0569]

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I am glad of it for many of them far down Lual-  
 aba are very pretty - they bathe three or four times  
 a day & are expert divers for oysters - Markets are  
 held at stated times & the women attend them in  
 large numbers dressed in their best - They are light  
 coloured, have straight noses, fully formed heads,  
 small hands & feet & perfect forms - They are keen  
 traders and look on the market as a great ins-  
 titution - to haggle & joke & laugh, and cheat seems  
 the enjoyment of life - The population especially  
 west of the river is prodigiously large - Near  
 Lomami the Bakuss or Bakoons cultivate

coffee and drink it highly scented with vanilla -  
 Food of all kinds extremely abundant & cheap -  
 The men smelt iron from the black oxide ore  
 and are very good Smiths - they also smelt copper  
 from the ore, and make large ornaments very  
 cheaply - they are generally fine ^ tall strapping fellows  
 far superior to the Zanzibar slaves and nothing  
 of the West Coast negro from whom our ideas  
 of Africans are chiefly derived appears among  
 them - No prognathous jaws - barn door mouths  
 nor lark heels are seen - their defects arise from  
 absolute ignorance of all the world beside - Strangers  
 never appeared among them before - the terror that  
 guns inspire generally among the Manyema  
 seems to arise among the Bakuss from an  
 idea that they are supernatural - the effect  
 of gunshot on a goat was shown in order to  
 convince them that the traders had power -  
 & that the instruments they carried were not  
 as they imagined the mere insignia of chief-  
 tainship - they looked up to the skies and offered  
 to bring ivory to purchase the charm by which  
 lightning was drawn down - & afterwards when  
 the traders tried to force a passage which was  
 refused they darted aside on seeing Banyamwezi's

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followers place the arrows in the bowstraps, but  
 stood in mute amazement while the guns mowed  
 them down in great numbers - They use long spears  
 in the thick vegetation of their country with great  
 dexterity & they have told me frankly what was  
 self-evident that but for the firearms not one  
 of the Zanzibar slaves or half-castes would  
 ever leave their country - There is not a single  
 great chief in all Manyema - No matter what  
 name the different divisions of people bear -  
 Manyema, Balegga, Babire - Bazire, Bakoos  
 there is no political cohesion - not one King  
 or Kingdom - Each headman is independent  
 of every other - the people are industrious and  
 most of them cultivate the soil largely - We found  
 them everywhere very honest - When detained  
 at Bambarre we had to send our goats & fowls  
 to the Manyema villages to prevent them being  
 all stolen by the Zanzibar slaves - The Slave owners  
 had to do the same - Manyema land is the only

country in central Africa I have seen where  
cotton is not cultivated - spun and woven -  
the clothing is that known in Madagascar  
as "Lambas" or grass cloth made from the  
leaves of the "Muale" palm - They call the  
good spirit above "Ngulu" or the great  
one - and the spirit of evil who resides in  
the deep Mulambu - A hot fountain  
near Bambarre is supposed to belong  
to this being - the author of death by drowning  
and other misfortunes

Your Lordship's Obedient  
and humble servant  
David Livingstone  
H - M - Consul. Inner Africa

A true copy  
by H M Stanley &  
David Livingstone (a true copy  
Henry M Stanley

[0571]  
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Ujiji 14 Nov<sup>r</sup> 1871  
The Right Honourable  
[No 3.] Earl Granville  
My Lord  
In my letter  
dated Bambarre - November 1870 now  
enclosed I stated my suspicions that a  
packet of about forty letters - Despatches -  
copies of all Astronomical Observations  
from the Coast onwards, and sketch maps  
on tracing paper intended to convey a  
clear idea of the all the discoveries up to the  
time of arrival at Ujiji would be destroyed -  
It was delivered to the agent of the governor  
of Unyanyembe and I paid him in full  
all he demanded to transit it to Syde bin  
Salem Buraschid, the so called governor  
who is merely a trade agent of certain Banians  
of Zanzibar and a person who is reputed  
dishonest by all - As an agent he pilfers  
from his employers, be they Banians or  
Arabs - As a governor expected to  
exercise the office of a magistrate he  
dispenses justice to him who pays most -  
and as the subject of a Sultan who entrusted  
him because he had no power on the

mainland to supersede him he robs his superior shamelessly - No Arab or native ever utters a good word for him but all detest him for his injustice - the following narrative requires it to be known that his brother Ali bin Salem Buraschid is equally notorious for unblushing dishonesty - All Arabs and Europeans who have had dealings with either speak in unmeasured terms of their fraud & duplicity

[0572]

566

The brothers are employed in the trade chiefly by Ludha Damji the richest Banian in Zanzibar - It is well known that the slave trade in this country is carried on almost entirely with his money - and that of other Banian British subjects - The Banian advance the goods required and the Arabs proceed inland as their agents = per[-]form the trading - or rather murdering - and when slaves and ivory are brought to the coast, the Arabs sell the slaves - The Banian pocket the price and adroitly let the odium rest on their agents - As a rule no travelling Arab has money sufficient to undertake an island journey those who have become rich imitate the Banian and send their indigent country-men and slaves to trade for them - The Banian could scarcely carry on their system of trade were they not in possession of the custom House - and had power to seize all the goods that pass through it to pay themselves for debts - The so called governors are appointed on their recommendation and become mere trade agents When the Arabs in the Interior are assaulted by the natives they never unite under a governor as a leader for they know that defending them or concerting means for their safety is no part of his duty - The Arabs are nearly all in debt to the Banian and the Banian slaves are employed in ferreting out every trade transaction of debtors, and when watched by governess slaves - and custom house officers, it is scarcely possible for even this cunning deceitful



race to escape being fleeced - To avoid

[0573]

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this, many surrender all the ivory to their Banian creditors and are allowed to keep or sell the slaves as their share of the profits - It will readily be perceived that the prospect of in any way coming under the power of Banian British subjects at Zanzibar is very far from reassuring -

The packet above referred to was never more heard of but a man called Musa Kamaals had been employed to drive some buffaloes for me from the Coast, and on leaving Ujiji the same day the packet was delivered for transmission I gave him a short letter dated May 1869 which he concealed on his person - knowing that on its production his wages depended - He had been a spectator of the plundering of my goods by the governor's slave saloon - and received a share to hold his pace - He was detained for months at Unyanyembe by the governor and even sent back to Ujiji on his private business ^ he being ignorant all the while that Kamaals possessed the secreted letter - It was the only document of more than forty that reached Zanzibar - It made known in some measure my wants but my cheques on Bombay for money were in the lost packet and Ludha the rich Banian was employed to furnish on credit all the goods and advances of pay for the men required in the expedition - Ludha is perhaps the best of all the Banians of Zanzibar but he applied to Ali bin Salem the brother of his agent the governor to furnish two headmen to conduct the goods and men to Ujiji and beyond it wherever I might there be reported to be - He recommended Shereef Boshier and Awathe as

[0574]

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first and second conductors of the caravan  
 Shereef - The governor and the governor's brother  
 being "birds of one feather" - the consequences  
 might have been foretold - No sooner did  
 Shereef obtain command than he went to  
 one Muhamad Nassur a Zanzibar born  
 Banian or Hindoo - and he advanced twenty  
 five boxes of soaps and eight cases of  
 brandy for trade - he then went to Baga[-]  
 -moio on the mainland and recieved  
 from two Banians there whose names  
 are to me unknown quantities of opium  
 and gunpowder which with the soap and  
 brandy were to [be] retailed by Shereef in the  
 journey - In the Bagamoio Banians  
 house Shereef broke the soap boxes and  
 stored the contents and the opium in my  
 bales of calico in order that the pagazi  
 paid by me should carry them - Other  
 pagazi were employed to carry the cases  
 of brandy and kegs of gunpowder and  
 paid with my cloth - hence forth all the  
 expenses of the journey were defrayed  
 out of my property, and while retailing  
 the barter the barter goods of his accom-  
 -plices he was in no hurry to relieve my  
 wants but spent fourteen months between  
 the coast and Ujiji a distance which  
 could easily have been accomplished  
 in three - Making every allowance for  
 detention by sickness in the party and  
 by sending back for men to replace the  
 first pagazi who perished by Cholera  
 the delays were quite shameless - Two  
 months at one spot - Two months at  
 another place - and two at at a third  
 without reason except desire to profitably

[0575]

569

retail his brandy &c - which some simple  
 people think Moslems never drink, but he  
 was able to send back from Unyamyebe  
 over (£60), Sixty Pounds worth of ivory - The  
 pagazi again paid from my stores - He ran  
 riot with the supplies all the way purchasing  
 the most expensive food for himself - his slaves  
 - his woman the country afforded - When he

reached Ujiji the retail trade for the Banians and himself was finished and in defiance of his engagement to follow wherever I led = and men from a camp eight days beyond Bambarre went to Ujiji and reported to him that I was near and waiting for him - he refused their invitation to return with them - the Banians who advanced their goods for retail by Shereef had in fact taken advantage of the notorious East Africa Moslem duplicity to interpose their own trade speculation between two Government officers and almost within the shadow of the consulate supplant Dr Kirk's attempt to aid me by a fraudulent conversion of the help expedition to the gratification of their own greed - Shereef was their ready tool and he acted as if he had forgotten having ever been employed by anyone else - Here the drunken half caste Moslem tailor lay intoxicated times for a whole month - the drink - Palmtoddy and pombe - all bought with my beads of course - Awathe the other headman had been a spectator of all the robbery from the Coast onwards - and never opened his mouth in remonstrance or in sending notice to the Consul - he had carefully concealed an infirmity when engaged which rendered him

[0576]

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quite incapable of performing a single duty for me and he now asserts like the Johanna deserters that he ought to be paid all his wages in full! I shall narrate below how seven of the Banian slaves brought by Shereef and Awathe imitated their leaders and refused to go forward and ultimately by falsehood and cowardice forced me to return between 400 and 500 miles - but here I may mention how Shereef finished up his services - He wrote to his friend the governor of Unyamweye for permission to sell the debris of my goods because "said he"! I sent slaves to Manyema to search for the Doctor and they returned and reported that he was dead" He also divined on the Koran and it told the same tale - It is scarcely necessary to add

that he never sent slaves to Manyema  
 in search of me and from the people above  
 mentioned that returned from a camp  
 in front of Bambarre he learned that  
 I was alive and well - so on his own authority  
 and that of the Koran he sold off all the  
 remaining goods at merely nominal  
 prices to his friends for slaves and ivory  
 for himself - and I lately returned to find  
 myself destitute of everything except a very  
 few articles of barter which I took the  
 precaution to leave here in case of extreme  
 need.

I have stated the case to D<sup>r</sup> Kirk acting  
 Political agent and consul at Zanzibar  
 and claim as simple justice that the  
 Banians who are rich English subjects  
 should for stepping in between me and  
 the supplies sent be compelled to refund  
 [enclosure marked complaint] the entire expenses of the frustrated Expedition  
 and all the high interest there on - 20 or 25  
 per cent - set down against me in Ludhas books

[0577]

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if not also the wages of any people and  
 personal expenses for two years the time  
 during which by then surreptitious agent  
 Shereef my servants and self were prevented  
 from executing our regular duty - the late  
 Sultan Seyed Majid compelled the Arab who  
 connived at the plunder of all the Baron Van  
 der Decken's goods in a vain attempt to  
 reach Lake Nyassa to refund the whole - It is  
 inconcievable that the Dragoman and other  
 paid servants of the consulate were ignorant of  
 the fraud practised by the Banians on Dr Kirk  
 and me. All the Banians and Banian  
 slaves were perfectly well aware of Muhamad  
 Nassur's complicity - the villainy of saddling  
 on me all the expenses of their retail venture  
 of soap brandy opium and gunpowder  
 was perpetrated in open day and could  
 not escape the notice of the paid agents of  
 the consulate but how this matter was con-  
 -cealed from him - and also the dishonest  
 characters of Syde bin Ali Burasdid and  
 Shereef it is difficult to concieve - the oft

repeated assertion of Shereef that he acted throughout on the advice of Ludha may have a ray of truth in it - But a little gentle pressure on Seyed Burghash will probably ensure the punishment of Shereef though it is also highly probable that he will take refuge near the governor of Unyanyembe till the affair blows over If the right Banian English subjects he compelled to refund this alone will deter them from again plundering the servants of a Government which goes to great expense for their protection.

[0578]

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I will now proceed to narrate in as few words as possible how I have been baffled by the Banian slaves sent by Liedha instead of men - They agreed to go to Ujiji and having there, ascertained where I was to be found were to follow me as boatmen carriers woodmen or in every capacity required without reference to the customs of other expeditions - Each on being engaged recieved an advance of thirty dollars and a promise of five dollars a month afterwards - this was double Zanzibar freeman's pay. They had much sickness near the Coast and five died of Cholera While under Shereef and Awathe they cannot be blamed for following their worthless leaders - these leaders remained at Ujiji and Shereef's three slaves and his woman did the same - After two months['] delay there seven Banian slaves came along with the man returning past Bambarre as mentioned above they came on the 4<sup>th</sup> February 1871 having left Zanzibar in October 18769 - I had been laid up at Bambarre by irritable eating ulcers on both feet which prevented me from setting a foot on the ground from August 1870 to the end of the year a piece of Malachite rubbed down with water on a stone was the only remedy that had any effect - I had no medicine - some in a box has been unaccountably

detained by the governor of Unyanyembe  
since 1868 though I sent for it twice and  
delivered calico to prepay the carriers.  
I have been uncharitable enough to suspect  
that the worthy man wishes to fall heir to

[0579]

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my two guns in the same box - Shereef  
sent by the slaves a few coarse beads -  
evidently exchanged for my beautiful and  
dear beads - a little calico and in great  
mercy a little coffee and sugar - the slaves  
came without loads except my tent which  
Shereef and they had used till it was quite  
rotten and so full of holes I could not use  
it once - They had been sixteen months in the  
way instead of three - and now like their  
headmen refused to go any further - they  
swore so positively that the consul had  
told them to force me back and on no account  
to go forward that I actually looked again  
at their engagement to be sure that my eyes  
had not deceived me. Fear alone  
made them consent to go but had I not  
been aided by Muhamad Bogharib they  
would have gained their point by sheer  
brazen faced falsehood - I might then  
have gone back and deposed Shereef &  
Awathe but this would have required  
five or six months - and in that time at  
least or in perhaps less time I had good  
reason to hope that the exploration would  
be finished - and my return would be up  
Albert Lake and Tanganyika instead of the  
dreary part of Manyema and Guha I  
already knew perfectly - the desire to finish  
the geographical part of my work was  
and is most intense every time my family  
comes into mind - I also hoped that ^ as usual ere  
long I should gain influence over my  
attendants - but I never had experience  
with Banian Moslem ^slaves before who had  
imbibed little of the Muhamadan religion  
but its fulsome guide - and whose

[0580]

previous employment had been browbeating Arab debtors somewhat like the lowest class of our Sheriff Officers - As we went across the second great bend of the Lualaba they shewed themselves to be accomplished cowards in constant dread of being killed and eaten by Manyema - Failing to induce me to spend all the goods and return they refused to go beyond a point far down the Lualaba where I was almost in sight of the end towards which I strained - They now tried to stop further progress by falsehood, and they found at a camp of Ujijian and mainland Arabs a number of willing helpers to propogage the slander that "I wanted neither ivory nor slaves but a canoe to kill Manyema" can it be wondered at that people who had never seen strangers before, or even heard of white men believed them? By this slander and by the ceremony of mixing blood with the headmen the mainland and Ujijian Arabs secured nine canoes while I could not purchase one But four days below this part narrows occur in which the mighty river is compressed by rocks which jut in not opposite to each other but alternately and the water rushing round the promontories forms terrible whirlpools which overturned one of canoes, and so terrified the whole party that by deceit had preceded me that they returned without every thinking of dragging the canoes past the difficulty - This I would have done to gain the confluence of the Lomame some fifty miles below, and thence ascend through Lake Lincoln to the ancient fountains beyond the copper mines of Katanga, and this would nearly finish my geographical work. But it was so probable that the dyke which forms the narrows would be prolonged across country into Lomame that I resolved to turn to turn towards this great River considerably above the narrows and where

[0581]

the distance between Lualaba and Lomame is about eighty miles - A friend named Dugum[-] -be was reported to be coming from Ujiji with a caravan of 200 guns and nine undertraders with their people - the Banian slaves refused duty three times and the sole reason they alledged was fear of going "where there were no Moslems" The loss of all their wages was a matter of no importance to any one except their masters at Zanzibar - As an Englishman they knew I would not beat or chain them - and two of them frankly around that all they needed for obedience was a free man to thrash them - the slave traders all sympathized with them for they hated my being present to witness their atrocities - the sources of the Nile they knew to be a sham - to reveal their slaving was my true object - and all dread to be "written against." I therefore waited three months for Dugumbe who appeared to be a gentleman, and offered him four thousand Rupees = £400 for ten men and a canoe on Lomame, and afterwards all the goods I believed I had at Ujiji to enable me to finish what I had to do without the Banian slaves his first words were "Why your own slaves are your greatest enemies. I hear everywhere how they have baffled you." He agreed to my proposition but required a few days to consult his associates two days afterwards on on the 15<sup>th</sup> of June a massacre was perpetrated which filled me with such intolerable loathing that I resolved to yield to the Banian slaves = return to Ujiji get men from the coast = and try to finish the rest of my work by going outside the area of Ujijian bloodshed instead of vainly trying from its interior outwards -

[0582]

576

Dugumbe and his people built their huts on the right bank of the Lualaba at a marketplace called Nyangwe - on hearing that a head slave of a trader at Ujiji had in order to get canoes cheap, mixed blood with the headmen of the Bagenya on the left bank ~~of the~~ were disgusted with his assurance and resolved to punish him



and make an impression in the country  
in favour of their own greatness by an  
assault on the market people, and on  
all the Bagenya who had dared to make  
friendship with any but themselves  
Tagamoio the principal under trader of  
Dugumbe's party was the perpetrator - the  
market was attended every fourth day  
by between 2000 and 3000 people - It was  
held on a long slope of land which down  
at the river ended in a creek capable of  
containing between fifty and sixty large  
canoes - the majority of the market  
people were women, many of them very  
pretty - the people west of the river brought  
fish salt pepper oil grass cloth iron fowls  
goats sheep pigs in great numbers to  
exchange with those East of the river for  
cassava, grain, potatoes and other  
farinaceous products - they have a  
strong sense of natural Justice and all  
unite to force each other to fair dealing  
At first all were afraid of my presence  
but wishing to gain the confidence which  
my enemies tried to undermine or  
prevent, I went among them frequently  
and when they saw no harm in me  
became very gracious - The bargaining  
was the finest acting I ever saw

[0583]

577

I understood but few of the words that  
flew off their glib tongues of the women  
but their gestures spoke plainly - I took sketches  
of the fifteen varieties of fishes brought in  
to compare them with those of the Nile lower  
down - and all were eager to tell their names  
but on the date referred to I had left the  
market only a minute or two when three men  
whom I had seen with guns and felt inclined  
to reprove them for bringing them into the  
market but refrained by attributing it to  
ignorance in new corners - They began to  
fire into the dense crowd around them  
Another party down at the canoes rained their  
balls on the panic struck multitude that rushed  
into these vessels - all threw away their goods

the men forgot their paddles - the canoes were jammed in the creek and could not be got out quick enough - so many men & women sprang into the water = the women of the left bank are expert divers for oysters - and a long line of heads shewed a crowd striking out for an island a mile off = to gain it they had to turn the left shoulder [...] ^ against a current of between a mile and a half to two miles an hour = Had they gone diagonally with the current, though that would have been three miles many would have gained the shore It was horrible to see one head after another disappear - some calmly - others throwing their arms high up towards the Great Father and going down - some of the men who got canoes out of the crowd paddled quickly with hands and arms to help their friends three took people in till they all sank together - one man had clearly lost his head for he paddled a canoe which

[0584]

578

would have held fifty people straight up stream = nowhere = the Arabs estimated the loss at between 400 & 500 souls - Dugumbe sent out some of his people in one of about thirty canoes which the ^ in their fright owners could not extricate to save the sinking - one lady refused to be taken on board because she thought that she was to be made a slave but he rescued twenty one and of his own accord sent them next day home Many escaped and came to me and were restored to their friends - When the firing began on the terror stricken crowd all the canoes - Tagamoio's band began their assault on the people West of the river and continued the fire all day I counted seventeen villages in flames and next day six - Dugumbe's power over the underlings is limited but he ordered them to cease shooting - those of Tagamoio's party in the market were so reckless that they shot two of their own next day in canoes shouting and firing off their guns as if believing that they were

worthy of renown - Next day about twenty headmen fled from the West bank and came to my house - there was no occasion now to tell them that the English had no desire for human blood - they begged hard that I should go over with them and settle with them and arrange where their new dwellings should lie - I was so ashamed of the bloody Moslem company in which I found myself that I was unable to look at the Manyema - I confessed my grief and shame and was entreated if I must go not to leave them now - Dugumbe spoke kindly to them and would protect them as well as he could against his own people

[0585]

579

but when I went to Tagamoio to ask back the wives and daughters of the headmen he always ran off and hid himself - this massacre was the worst terrible scene I ever saw - I cannot describe my feelings but am thankful I did not give way to them but by Dugumbe's advice avoided a blood feud with men who for the time seemed turned into Demons - the whole transaction was the more deplorable inasmuch as we have always heard from the Manyema that though the men of two districts may be engaged in actual hostilities the women pass from one market place to another with their wares and were never known to be molested the change has come only with these alien bloodhounds - and all the bloodshed has taken place in order that captives might be siezed where it could be done without danger and in order that the slaving privileges of a petty Sultan should produce abundant fruit.

Heart sore and greatly depressed in spirits by the many instances of man's inhumanity to man I had unwillingly seen I commenced the long weary tramp to Ujiji with the blazing sun right overhead - - the mind acted on the body, and it is no overstatement to say that almost every step of between 400 & 500 miles was in pain - I feel as if dying on my feet - and I came very near to death in a more

summary way - It is within the area of  
bloodshed that danger alone occurs - I could  
not induce my Moslem slaves to venture  
outside that area in sphere - they knew  
better than I did - "Was not Muhamad the  
greatest of all - and their prophet = "About  
midway between Nyangwe & Bambarre

[0586]

580

we came to villages where formally I had seen  
the young men compelled to carry a  
traders ivory - When I came on the scene  
the young men had laid down the tusks  
and said, now we have helped you so  
far without pay let the men of other  
villages do as much - "No, take up the ivory"  
and take it up they did only to go a little  
and cast it into the dense vegetation on  
each side of the path we afterwards knew  
so well - When the trader reached his next  
stage he sent back his men to demand  
the "stolen" ivory, and when the elders  
denied the theft they were fired upon  
five were killed - eleven women and  
children captured and also twenty five  
goats - the remaining elders then talked  
the matter over and the young men pointed  
out the ivory and carried it twenty two  
miles after the trader - He chose to say  
that three tusks were a missing - and  
carried away all the souls and goats  
he had captured - they now turned to  
the only resource they knew and when  
Dugumbe passed waylaid and killed  
one of his people - In our return we  
we passed another camp of Ujijian  
traders and they begged me to allow  
their men to join my party - these  
included seventeen men of Manyema  
who had volunteered to carry ivory to  
Ujiji and goods back again - these were  
the very first Manyema who had in  
modern times gone fifty miles from  
their birth places - as all the Arabs  
have been enjoined by Sayed Majid the  
late Sultan to shew me all the kindness

[0587]

581

in their power I could not decline their request - my party was increased to eighty and a long line of men bearing elephants tusks gave us all the appearance of traders the only cloth I had left some months before consisted of two red blankets which were converted into a glaring dress unbecoming enough but there were no Europeans to see it - the maltreated men now burning for revenge remembered the dress and very naturally tried to kill the man who had murdered their relatives - they would hold no parley - we had to pass through five hours of forest with vegetation so dense that by stooping down and peering towards the sun we could at times see a shadow moving, and a slight rustle in the rank vegetation was a spear thrown from the shadow of an infuriated man = our people in front peered into every little opening in the dense thicket before they would venture past it - This detained the rear and two persons near me were slain - A large spear lunged past close behind - another missed me by about a foot in front - coming to a part of the forest at about a hundred yards cleared for cultivation I observed that fire had been applied to one of the gigantic trees made still higher by growing on an anthill twenty or more feet high - hearing the crack that told the fire had eaten through I felt that there was no danger it looked so far away till it appeared coming right down towards me I saw a few paces back and it came to the ground only one yard off broke into several lengths and covered me with a cloud of dust - my attendants ran back exclaiming Peace - Peace - you will finish your work in spite of all these people and in spite of everything - I too took it as an omen of good that I had three

[0588]

582

narrow escapes from death in one day  
the Manyema are experts in throwing the  
the spear and as I had a glance of him  
whose spear missed missed by less than  
an inch behind and he was not ten  
yards off I was saved clearly by the  
good hand of the Almighty Preserver  
of men - I can say this devoutly now  
but in running the terrible gauntlet  
for five weary hours among furies  
all eager to signalize themselves by slaying  
one they sincerely believed to have been  
guilty of a horrid outrage, no elevated  
sentiments entered the mind - the  
excitement gave way to overpowering  
readiness, and I felt as I suppose soldiers  
do on the field of battle, not courageous  
but perfectly indifferent whether I were  
killed or not -

on coming to the cleared plantations  
belonging to the next group of villages  
all lay down to rest, and soon saw  
their headman walked unarmed in  
a stately manner towards us - He had  
heard the vain firing of my men  
into the dense vegetation and came to  
enquire the cause - When he had con[-]  
-sulted his elders he sent an offer to me  
in the evening to collect all his  
people and if I lent him my people  
who had guns he would bring me ten  
goats instead of three milch one I had  
lost - I again explained the mistake  
under which his next neighbours  
laboured and as he understood  
the whole case he was ready to admit  
that my joining in his ancient

[0589]

583

feud would only make matters worse  
Indeed my old Highland blood had been  
roused by the wrongs which his foes  
had suffered and all through I could not  
help sympathizing with them though I  
was the especial object of their revenge -  
a true copy

D.L. David Livingstone

H M Consul

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A complaint enclosed in  
the foregoing N° 3 .. Ujiji 30 October  
1871

To D<sup>r</sup> John Kirk -  
Acting Political Agent & Consul  
Zanzibar

Sir I wrote on the 25<sup>th</sup> and 28<sup>th</sup> curr two very hurried letters one for you and the other for Lord Clarendon which were forwarded to Unyanyembe - I had just reached this place thoroughly jaded in body and mind and found that your agent Shereef Boshier had sold off all the goods you sent for slaves and ivory for himself - He had divined on the Koran and found that I was dead - He also wrote to the governor of Unyanyembe that he had sent slaves to Manyema who returned and expected my decease and he wished the permission of the governor to sell all the goods - He however knew from men who came from me in Manyema that I was near Ujiji at Bambarre and wanting for him & supplies but when my friends here protested against the sale of my goods he invariably provided "you know nothing about the matter"

[0590]

584

"I alone know that the consul ordered me to remain one month at Ujiji and then sell off and return" - When I came he said Ludha had so ordered him -

From the Banian slaves you sent I learn that Ludha went to Ali bin salem Buraschid a person notoriously dishonest and he recommended Shereef Boshier as leader of the caravan - No sooner did he obtain command than he went to Muhamad Nassar who furnished twenty five boxes of soap & eight cases of brandy to be retailed in

the course of the journey inland -  
At Bagamoio Shereef got a quantity of  
opium and gunpowder from from  
two Banians there whose names are  
unknown to me - In their house Shereef  
broke the soap boxes and stowed the  
contents in my bales - the brandy cases  
were kept entire and pagazi employed  
to carry them and the opium & gun  
powder and paid out of my bales  
the Banians and Shereef had inter-  
posed their own trade speculation  
between two government officers  
and thence forward all the experiences of  
the journey were defrayed out of my supply  
and Shereef was able to send back to  
his accomplices five frasilahs of  
ivory from Unyanyembe value some  
(£60) sixty pounds - the pagazi again  
paid by me - He was in no hurry  
to aid me but spent fourteen months  
in traversing a distance that could  
easily have been accomplished  
in three - If we deduct two months

[0591]

585

for detention by sickness we have still twelve  
months of which nine were devoted to  
the private interests of the Banians & Shereef  
He ran risk with my goods buying the best  
provisions and drink the country afforded  
- lived in my tent till it was so rotten &  
full of holes I never could use it once -  
- remained at three several places two months  
retailing brandy opium gun powder & soup  
and these being finished on reaching Ujiji  
he would go no further - Here it is com-  
-monly reported he lay drunk for a month at  
a time - The dura pombe and palm toddy  
all bought with my fine samsam beads  
He issued 24 yards of calico per month for  
himself - 8 yards for each of his slaves  
8 yards for his woman! and 8 yards for  
Awathe the other headman - and when he  
sent seven of the Banian slaves employed  
by Ludha to me at Bambarre he would  
not allow me more than two frasilahs



of the very coarsest beads evidently exchanged for my fine Samsams - a few pieces of calico and in great mercy half the coffee and sugar - the slaves came without loads - Shereef finished up as above stated by selling off all except the other half of coffee and sugar and one half of bundle of unsaleable beads - He left ~~four bundles~~ pieces four of calico and went off from this but hearing of disturbance at Unyanyembe he deposited his ivory in a village near and coming back took the four pieces of calico and I recieved of all the fine calico and dear beads you sent not a single yard or string of beads

[0592]

586

Awathe the other headman employed was a spectator of all the plunder by Shereef from the coast onwards and never opened his mouth in remonstrance or in sending back a report to his employer - He carefully concealed an infirmity from you which prevented him from performing a single duty for me - He had his "sheepa" long before he was engaged and he stated to me that the large fleshy growth came up at once on reaching Ujiji - it is not Hydowale but Sarcocele, and his own statement proved that the pain he feigned had entirely ceased when Dugumbe a friend of mine offered to convey him by short easy stages to me - He refused from believing that the Banians have so much power that he will be paid in full for all the time that he has been dishonestly devouring my goods though quite unable to do any duty - Dugumbe also offered to convey a packet of letters that was delivered to Shereef here as my agent, but when he told him that he was about to start it was not forthcoming - It was probably destroyed to prevent my seeing the list of goods you sent by one Hassani to Unyanyembe -

With due deference to your judgement

I claim all the expenses incurred as  
set down against me in Ludha's  
books from the Banians who by fraud  
converted the caravan to help me into  
the gratification of their own greed -  
Muhamad Nassur can reveal  
the names of the other Banian  
accomplices of Shereef who connived

[0593]

587

in supplanting help for me into a trade specu-  
-lation - they ought also to pay the slaves sent by  
Ludha and let them (the Banians) recover  
from Shereef - I report this case to H.M. -  
Government as well as to you and believe  
that your hands will thereby be strengthened  
to see that justice is done and that due  
punishment be inflicted on the Banians -  
on Shereef and Awathe - and on the Banian  
slaves who baffled and thwarted me instead  
of fulfilling the engagement entered into  
in your presence - A note is enclosed to  
His Highness Seyed Benghash which you  
will please to present -

In entrusting the matter of supplies and  
men to the Baman Ludha you seem to have  
been unaware that our Government for-  
-bids its servants to employ slaves - the com[-]  
missioners and Consul at Loanda on the  
West Coast sent all the way to St Helena for  
somewhat stupid servants rather than incur  
the displeasure of the Foreign Office by  
using very clever Portuguese slaves within  
call - In the very trying circumstances  
you mention during the visitation of Cholera  
and in the absence of the instructions I had  
enclosed to employ free men and not slaves  
as also in the non appearance of the cheques  
for money enclosed in the same lost packet  
the call on Ludha was perhaps the easiest  
course and I trust that you will not  
consider me ungrateful if I point out  
that it involved a grave mistake - Ludha  
is polite enough but the slave trade and  
indeed most other trade is carried on chiefly  
by the money of Banians - British subjects  
who recieve most of the profits and

[0594]

588

adroitly let the odium ^ of slaving rest on the Arabs  
they hate us - English - and rejoice more  
over our failures than successes - Ludha  
sent his own and other Banian slaves  
at sixty dollars a year while the usual  
pay of freemen atin Zanzibar is only from  
twenty five to thirty dollars a year - He  
will charge enormous interest on the money  
advanced - from twenty to twenty five per  
cent - and even supposing Shereef's state[-]  
-ment that Ludha told him not to go  
beyond Ujiji [...]but after one month  
to sell off all and return to be quite un-  
-true, it is passing strange that every one  
of the Banian slaves employed stoutly  
asserted that they were not to follow but  
to force me back - I had no hold on people  
who knew that they would not be allowed to  
keep their wages - It is also very remarkable  
that the objects of your caravan should be so  
completely frustrated by Banians conniving  
with Shereef almost within the shadow of the  
consulate and neither Dragoman nor other  
paid officials under your orders give  
any information - The characters of Ali  
bin Salem Buraschid and his "chum"  
Shereef could scarcely have been hid from  
them - Why employ them without character

P.S 16<sup>th</sup> November 1871

I regret the necessity of bringing the  
foregoing very unpleasant subject before  
you, but I have just recieved letters and  
information which make the matter doubly  
serious - M<sup>r</sup> Churchill informed me ~~that~~  
by a letter of September 1870 that H.M.  
Government had not kindly sent  
£1000 for supplies to be forwarded to me

[0595]

589

some difficulties had occurred to prevent £500  
worth from starting but in the beginning of

November all were removed - But it appears that you had recourse to slaves again and one of these slaves informed me that goods and slaves all remained at Bagamoio four months on till near the end of February 1871 - No one looked near them during that time but a rumour reached them that the consul was coming and off they started two days before your arrival. not on their business but on some private trip of your own - These slaves came to Un-yanyembe in May last and there they lay till war broke out in July and gave them a good excuse to be there still = A whole year has thus been spent in feasting slaves on £500 sent by Government to me - Like the name who was tempted to despair when he broke the photograph of his wife I feel inclined to relinquish hope of ever getting help from Zanzibar to finish the little work I have still to do - I wanted men not slaves and free-men are abundant at Zanzibar but if the matter is committed to Ludha instead of to an energetic Arab with some little superintendence from your Dragoman or others I may wait twenty years and your slaves feast and fail Yours very truly

David Livingstone  
 a true copy H.M. consul Inner Africa  
 David Livingstone

I will just add ^ for exactness that the second batch of slaves had like the first two freemen as the leaders and one died of small pox - Two freemen in the first party of slaves were Shereef & Awathe I enclose also a shameless overcharge in Ludha's bill of 364 Dollars 62½ cents DL.

[0596]

590

D<sup>r</sup> Kirk &c &c 17 Nov<sup>r</sup> 1871

Sir I take the liberty of calling your attention to the following overcharges in Ludha's bill sent to me by M<sup>r</sup> Churchill

Eighty pieces or gorahs of Merikani sativé at the common retail price at Zanzibar of \$2.75 per gorah amounts to \$220 which being charged by Ludha \$477.50 makes an overcharge \$275.50

On Kanike forty packages of first rate

Kanike at \$13 per score of pieces would be \$26 whereas Ludha has charged me \$37.

Between the market price of the beads also at Zanzibar and Ludhas price is an overcharge of \$5.

Another item to which I strongly object is that in which Ludha charges me \$91. 12 ½ for transport to Ujiji the goods having never left Unyanyembe - All the foregoing make a total overcharge of \$364. 62 ½ which is a nice little sum for a confidential British subject to extract

the proof of this overcharge is found by dividing the 3370 ¾ yards of the bill by 80 pieces which gives 42 yards to each piece or gorah Now all African Merikane which passes current are of two kinds one at 30 yards per gorah or piece ^ sells at \$3.75 the other at 40 yards a piece sells at \$2.75 per piece - You may refer for the truth of this to Taria Topin - and you may take my statement as correct

[0597]

591

that the calico sent is in my experience nearly unsaleable - Ludha palms off on me inferior Merikane calico (Latine) at a fraudulent price which only with great difficulty I can use and he knows that the cloth which he charges me \$5.75 a piece, sells at Unyanyembe at \$5. Koorje perpetuated the same fraud and gave me stuff for packing instead of calico used in trade as soon as my back was turned to Zanzibar - the barefaced spoliation of Government money by Banian British subjects makes it entirely reasonable for me to complain I am &c  
David Livingstone  
H.M. consul Inner Africa

[0598]

592

Ujiji: 18 December 1871

[The] Right Honourable

Earl Granville[N<sup>o</sup> 4.]

My Lord

The Despatch of

Lord Clarendon dated 31<sup>st</sup> May 1870  
came to this place on the 15<sup>th</sup> ult. and  
its very kindly tone and sympathy  
afforded me a world of encouragement  
Your Lordship will excuse me in saying  
that with my gratitude there mingled  
sincere sorrow that the personal  
friend who signed it was no more.

In the kind wish expressed for my  
return home I can join most cordial  
Indeed I am seized with a sore longing  
every time my family, now growing  
up, comes into mind - but if I  
explain you will not deem me un-  
-reasonable in making one more  
effort to make a feasible finish up of  
my work - I know about (600) six  
hundred miles of the long watershed  
of South central Africa pretty fairly -  
from this the majority of the vast  
number of the springs of the Nile do  
unquestionably arise and form great  
mains of drainage in the Great Nile  
valley which begins in Lat. 10°-12° South  
But in the seventh hundred miles  
four fountains are reported which are  
different from all I have seen, in  
rising from the base of an earthen  
mound as full grown gushing springs  
each of which at no great distance  
off becomes a large river - I have  
heard of this remarkable mound  
200 miles distant on the South West.

[0599]

593

Again 300 miles distant on the South M<sup>r</sup> Oswell &  
I heard that the upper Zambesi or Liambai  
rose at (this) one point - Then intelligent

natives mentioned it 180 miles off on the East - and again 150 from it on the North East - and also in the Manyema country 100 miles Nor Nor East intelligent Arabs who had visited the mound and fountains spoke of them as a subject of wonder, and confirmed all my previous information - I cannot doubt of their existence, and I have even given names by anticipation to the fountains whose rivers I know

But on the next point, which if correct, gives these fountains a historic interest I speak with great diffidence and would fain apologize for venturing, on the dim recollections of boyhood, and without a single book of reference to hazard the conjecture that these fountains rising together and flowing two North into the Nile, and two South into Inner Ethiopia are probably the sources of the Nile mentioned to Herodotus by the Secretary of Minerva in the city of Sais in Egypt - The idea imparted by the words of the ancient historian was that the waters of the sources welled up in unfathomable fountains and there parted half to Egypt and the other half to Inner Ethiopia - the ancient traveller or trader who first brought the report down to Egypt would scarcely be so precise as explain of waters that seemed to issue from nearly one spot flowed on to opposite slopes of the watershed = the Nor East fountain - Bartle Frere's - flows as the large river Lufira into Kamolondo

[0600]

594

one of four large Lakes in Webb's Lualaba = the central line of drainage - then that on the Nor West of the mound Youngs (Sir Paraffin[]) fountain flows through Lake Lincoln and as the river Lomame joins Webb's Lualaba before the fourth large Lake is formed of which the outflow is said to be into Petherick's branch - Two certainly flow North and two as certainly flow South - for Palmerston's fountain on the South West is the source of the Liambai

or upper Zambesi - and Oswell's fountain on the South East is the Kugu which far down joins the same river in "Inner Ethiopia" - I advance the conjecture merely for what it is worth and not dogmatically - the gentlemen who stay at home at ease may smile at me, assurance in recalling the memories of of boyhood in Central Africa, but let these be the sources of the Nile of the ancients or not, it seems desirable to rediscover them - so that no one may come afterwards and cut me out by a fresh batch of sources.

I am very unwilling to attach blame to anyone and I can only ascribe it to ignorance at Zanzibar of our Gov<sup>t</sup> being stringently opposed to its officers employing slave labour, that some £500 or £600 worth of my goods were entrusted to ^ Ludha a concealed slave trader who again placed the supplies in the hands of slaves under two dishonest freemen who as I have described in N<sup>o</sup> 3. of this series of letters caused me a great loss of time, and ultimately

[0601]

595

ultimately of all the goods

Again £500 worth of goods this being half of £1000 kindly sent by H.M. Government to my aid, was by some strange halucination handed off to Ludha again and he again committed them to slaves and two freemen - All lay feasting on my stores at Bagamoio on the mainland opposite Zanzibar from the latter part of October 1870 to the latter part of February 1871 and no one looked near them - They came on to Unyanyembe a point from twenty days to a month East of this - and lay there till a war broke out and gave them a good excuse to continue there still - Ludha is a very polite and rich Banian but in this second bill he makes a shameless overcharge of 364 dollars - All the Banians and Arabs hate to see me in this slave mart, and dread exposure - Here and in



Manyema I have got into the good graces of  
all the Arabs of position - But the Banian  
hatred of our interference in the slave trade  
manifests itself in the low cunning of  
imbuing the minds of the slaves sent with  
the idea that they are not to follow me, but  
in accordance with some fabulous letter  
force me back - This they have propagated  
all through the country and really seem to  
believe it - My letters to the Coast having  
been so often destroyed I had relinquished  
the hope of ever obtaining help from  
Zanzibar, and proposed when I become  
stronger to work my way down to Mteza  
or Baker for men and help.

[0602]

596

A vague rumour reached Ujiji in the  
beginning of last month that an Englishman  
had come to Unyanyembe with boats  
horses men and goods in abundance  
It was in vain to conjecture who this could  
be and my eager enquiries were met  
by answers so contradictory that I began  
to doubt if a stranger had come at all  
But one day, I cannot say which for I was  
three weeks too fast in my reckoning  
my man Susi came dashing up in  
great excitement and gasped out, "An  
"Englishman coming - I see him" - and off  
he ran to meet him - The American flag  
at the head of a caravan told me the  
nationality of the stranger. It was Henry  
M. Stanley - the travelling correspondent  
of the "New York Herald" sent by the son  
of the Editor - James Gordon Bennett Junior  
at an expense of over (£4000) Four  
thousand Pounds to obtain correct in-  
formation about me if living and if  
dead bring home my bones - the  
kindness was extreme and made my  
whole frame thrill with excitement  
and gratitude - I had been left nearly  
destitute by the moral idiot Shereef  
selling off all my goods for slaves  
and ivory for himself - My condition  
was sufficiently forlorn for I had  
but a very few articles of barter left

of what I had taken the precaution to  
leave here in case of extreme need - the  
strange news M<sup>r</sup> Stanley had to tell to  
one who had been for years out of  
communication with the world were quite  
reviving - Appetite returned and in a

[0603]

597

a week I began to feel strong - Having men  
and goods and information that search for  
an outlet for Tanganyika was desired by  
Sir Roderick Murchison we went for a  
months cruise down to its Southern end  
This was a pleasure trip compared to the  
weary tramping of all the rest of my work  
but an outflow we did not find - on  
returning on the 13<sup>th</sup> current M<sup>r</sup> Stanley -  
recieve a letter from the American Consul  
at Zanzibar of 11<sup>th</sup> June last, and Aden  
telegraphs of European news up to 29<sup>th</sup> April  
My mail was dated November 1870 and  
would not have left the slaves had not  
M<sup>r</sup> Stanley accidentally seen it and seized  
it for me. What was done by the American  
Consul could have been done by the English  
Consul but for the unaccountable pro-  
-pensity to employ a slave trader & slaves  
seeing no hope of even the third £500 or last  
half of the government £1000 being placed  
in any other hands but those of the polite  
Ludha, I have taken the liberty of resolving  
to return a full month Eastward to secure  
the dregs of my goods from the slaves there -  
and accept those that M<sup>r</sup> Stanley offers =  
hire freemen at Unyanyembe with them -  
and then return back to the watershed to  
finish the little I have to do - In going and  
returning from Unyanyembe I shall lose  
three or four months - the ancient fount-  
-ains will require eight months more,  
but in one year from this time, with  
ordinary health, the geographical work  
will be done. I am presuming that your  
Lordship will say - "If worth doing at all  
it is worth doing well". All my friends

[0604]

597

will wish me to make a complete work  
of the sources of the ancient river. In that  
wish, in spite of the strong desire to go home  
I join, believing that it is better to do so  
now than do it afterwards in vain

Trusting that your Lordship will kindly  
make allowances for what to some,  
who do not know how hard I have  
toiled to accomplish six sevenths of  
the work, may appear obstinacy  
I have the honour to be your  
Lordships most obedient servant  
David Livingstone

H.M. Consul

Inner Africa

P.S. the mortality by small pox in  
this region is so enormous that I  
venture to apply to Government for  
a supply of vaccine virus to meet  
me on my return by one portion  
being sent in the Governors mail  
bag to the Cape and another portion  
by way of Bombay all convenient  
haste being enjoined. Many intelligent  
Arabs have expressed to me their willing[-]  
-ness to use it. If I remember rightly  
Lady Mary W. Montagu brought the  
knowledge of inoculation from Turkey  
This race though bigoted perhaps  
more than the Turks may recieve  
the superior remedy, and if they do,  
a great boon will be conferred,  
for very many thousands perish  
annually and know no preventative  
The reason for my troubling you  
is, I do not know any of the

[0605]

599

conductors of vaccination in London  
and Professor Christison ^ of Edinburgh who formerly  
put the virus up in capillary tubes  
may not now be alive - the capillary  
tubes are the only means of preserving the

substance fresh in this climate I have seen  
and if your Lordship will kindly sub[-]  
-mit my [request] to vaccinators to send these tubes  
charged with matter I shall be able at  
least to make an effort to benefit this  
great population -  
David Livingstone.

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Journal continued from 19 Sept<sup>r</sup> page - C.

[Dec<sup>r</sup> 20<sup>th</sup>] While we were away a large horde of  
Ujijians came to Bambarre all eager to reach  
the cheap ivory of which a rumour had spread  
far and wide - They numbered 500 guns  
and invited Muhamad to go with them but  
he preferred waiting for my return from the  
West. We now resolved to go due North &  
to buy ivory and I to reach another part of the  
Lualaba and buy a canoe.

Wherever the dense primeval forest has  
been cleared off by man gigantic grasses  
usurp the clearances. Some of the sylvan  
vegetation can stand the annual grass burn-  
-ings except a species of Bauhinia and  
occasionally a large tree which sends out  
new wood below the burned places - the  
parrots build thereon and the men make  
a stair up 150 feet by tying climbing  
plants around at about four feet dis-  
tance [called Bina- -yoba] as steps - near confluence of the  
Luamo men build huts on this same  
species of tree for safety against the

[0606]

600

[Dec<sup>r</sup> 21<sup>st</sup> 1869] arrows of their enemies - the strong thick  
grass of the clearances dries down to the  
roots at the surface of the soil and fire  
does it no harm - though a few of the great  
old burly giants brave the fires none of  
the climbers do. They disappear but the  
plants themselves are brought out of the  
forests and ranged along plantations  
like wire fences to keep wild beasts off  
The poles of these vegetable wire hedges often  
take root as also those in stages for maize

[22<sup>nd</sup>] Muhamad presented a goat to be eaten

[23 24] on our Christmas - got large copper  
bracelets made of my copper by Manyema  
smiths. They are considered very valuable  
and have driven iron bracelets quite out  
of fashion - We start immediately after  
[25<sup>th</sup>] Christmas. Must try with all my might  
to finish exploration before next Christ-  
-mas - I get fever severely and was down  
[26<sup>th</sup>] all day - but we march as I have always  
found that moving is the best remedy  
for fever - I have however no medicine  
whatever - We passed over the Neck of  
M<sup>t</sup> Kinyima NW of Moenekus through  
very slippery forest and encamped  
on the banks of the Lulwa R<sup>t</sup>

[28<sup>th</sup>] Away to Monangoi's vil near the  
Luamo R. here 150 or more yards wide  
and deep - A man passed us bearing  
a human finger wrapped in a leaf -  
It was to be used as a charm - and  
was of a man killed in revenge - The  
Arabs all took this as clear evidence  
[29<sup>th</sup>] of cannibalism - I hesitated -  
[30<sup>th</sup> 31 Dec 1869] Heavy rains - Luamo is called the  
Luasse above this - we crossed in  
canoes

[0607]

601

[1870] 1<sup>st</sup> January 1870 May the Almighty help me to  
finish the work in hand and retire through  
the Basango before the year is out - Thanks  
for all last years loving kindnesses - Our  
course was due North - with the Luasse  
flowing in a gently undulating green country  
[2<sup>d</sup>] on our right and rounded mountains  
in Mbongo's country on our left - Rest  
a day at Mbongo's as the people were  
[3<sup>d</sup>] honest - Reached a village at edge of a  
great forest - people excited and uproarious  
but not ill bred - ran along side of path  
with us shouting and making energetic  
remarks to each other about us - A newly  
married couple stood in a village where  
we stopped to enquire the way with arms  
around each other very lovingly and no  
one joked or poked fun at them - Marched  
[Rts or Rivu-lets] five hours through forest - crossed 3 R<sup>ts</sup>

and much stagnant water which the sun by the few rays he darts in cannot evaporate - Passed several huge traps for elephants - A log of heavy wood about 20 feet long has a hole at one end for a climbing plant to pass through and suspend it - At the lower end a mortice is cut out of the side and a wooden lance about two inches broad by 1 ½ thick and about four feet long is inserted firmly in the mortice - a

mortice

and

lance [Drawing of mortice and lance.] latch down ^ on the ground when touched by the animals foot lets the beam run down on to his body, and the great weight of the wood drives in the lance and kills the animal - I saw one lance which had accidentally fallen, and it had gone into the the stiff clay soil two feet -

[0608]

602

[January 4<sup>th</sup> 1870] - the villagers we passed were all civil but like noisy children all talking and gazing - When surrounded by 300 or 400 some who have not been accustomed to the ways of wild men think that a fight is imminent - but poor things no attack is thought of if it does not begin on our side - Many of Muhamads people were dreadfully afraid of being killed and eaten - One man out in search of ivory seemed to have lost sight of his companions for they saw him running with all his might to a forest with no path in it - He was searched for for several days and was given up as a murdered man, and victim of the cannibal Manyuema - on the seventh day after he lost his head he was led into camp by a headman who had found him wandering, fed and lodged and restored him to his people.

The women here plait the hair into the form of a basket behind - It is first rolled into a very long coil then

wound round something till it is about  
8 or ten inches long projecting from  
[  
[Pencil drawing of hairstyle described.] ] the back of the head -  
[5<sup>th</sup> - 6 - 7<sup>h</sup>] Wettings by rain and grass over[-]  
-hanging our paths with bad water  
brought on Choleraic symptoms  
and opium from Muhamad had  
no effect in stopping it - He too had  
Rheumatism - on suspecting the  
water as the cause I had all I used  
boiled and this was effectual but  
I was greatly reduced in flesh and  
so were many of our party

[0609]

603

[January 5<sup>th</sup>] We proceeded nearly due North through choked[-]  
up wilderness and many villages and run[-]  
-ning rills - the paths often left to be choked  
up by the overbearing vegetation, and then  
the rill adopted as the only clear passage  
The rill seems to be made a path too to prevent  
footmarks being followed by enemies  
In fact to make approaches to human  
dwellings as difficult as possible - the  
hedges around villages over sprout out  
and grow a living fence and this is covered  
by a great mass of a species of calabash  
with its broad leaves so that nothing  
appears of the fence outside - the people  
[11<sup>th</sup>] civil but uproarious from the excitement  
of having never seen strangers before - All  
visitors from a distance came with their  
large wooden shields - many of the men  
handsome and tall - the women plainer than  
at Bambarre

[12<sup>th</sup>] cross the Lolinde 35 yards & knee deep flowing  
to join Luamo far down - dark water 13<sup>th</sup>  
through the hills Chimunemune - see many  
Albinos and partial lepers - syphilis -  
slough excessive - too trying to travel in rains

[14<sup>th</sup>] The Muabe palm had taken possession of a  
broad valley and the leaf stalks as thick  
as a strong man's arm and 20 feet long  
had fallen off and blocked up all passage  
except by one path made & mixed up by the  
feet of buffaloes & elephants - the leg goes  
into elephants holes up to the thigh - It

is grievous - three hours of this slough  
tired the strongest - a brown stream ran  
through the centre waist deep - & washed  
off a little of the adhesive mud then  
a river covered with Tikatika a

[0610]

604

[Jany 14<sup>th</sup> 1870] living vegetable bridge made by a species  
of glossy leafed grass - these felt themselves  
into a mat capable of bearing a mans weight  
but it bends in a foot or fifteen inches  
every step - a stick six feet long could  
not reach the bottom in certain holes  
we passed - the Lotus or sacred lilley  
which grows in nearly all the shallow  
waters of this country sometimes  
spreads its broad leaves over the  
bridge so as to lead careless observers  
to think that it is the bridge builder but  
the grass mentioned is the real agent  
Here it is called Kintefwetefwe on  
Victoria Nyanza Tikatika

[15<sup>th</sup>] Choleraic purging again till all water  
used was boiled but I was laid up

[20<sup>th</sup>] by sheer weakness near hill Chanza

[21<sup>st</sup>] Weakness and illness went on because  
we got wet so often - the whole party suffers  
and they say that they will never come  
here again - Manyango rivulet has  
fine sweet water but the whole country  
is smothered with luxuriant vegetation

[27<sup>th</sup>] Rest from sickness in camp - the country  
[29<sup>th</sup> - 30] is indescribable from rank jungle of  
grass but the rounded hills are still  
pretty - an elephant alone can pass  
through it - these are his headquarters -  
the stalks are from ^ half an inch to an inch  
and a half in diameter - reeds clog the feet  
and the leaves rub sorely on the face &  
eyes - the view is generally shut in by  
this megatherium grass except when  
we come to a slope down to a valley  
or bed of a rill -

[0611]



605

[Janu- -ary 30<sup>th</sup> 1870] Came to a village among fine gardens of maize Banana's, groundnuts and Cassava  
Men said go on to next village & this meant  
we dont want you here - the main body  
of Muhamad's people was about 3 miles  
before us but I was so weak I sat down  
in the next hamlet and asked for a hut  
to rest in and go on - A woman with  
leprous hands gave me hers - a nice  
clean one and very heavy rain came on  
Of her own accord she prepared dumplings  
of green maize pounded & boiled which  
are sweet - she said that she saw I was  
hungry - It was excessive weakness from  
purging and seeing that I did not eat for  
fear of the leprosy she kindly pressed me  
"Eat you are weak only from hunger - this  
will strengthen you" - I put it out of her  
sight and blessed her motherly heart - I  
had ere this come to the conclusion that I  
ought not to risk myself further in the rains  
in my present weakness for it as in  
Marung[u] and Liemba result in something  
worse - the horde mentioned as having  
past Bambarre was now somewhere in  
our vicinity and it was impossible to  
[1<sup>st</sup> Feby 1870] ascertain from the Manyema where  
the Lualaba lay - In going North on 1<sup>st</sup>  
February we came to some of this horde  
belonging to Katomba or Moenemokaia  
who reported that the leader was anxious  
for advice as to crossing Lualaba and future  
- movements - He supposed that this river  
was seven days in front of him and  
twelve days in front of himus - It is  
a puzzle from its Nor Westing and  
low level - It possibly is Pethericks  
Bahr Ghazal - Could get no Latitude -

[0612]

606

[2<sup>nd</sup> Feby 1870] I propose to cross it and buy an exploring  
canoe because I am recovering my  
strength but we now climb over the bold  
hills Bininango and turn SW towards  
Katomba to take counsel = He knows more  
than anyone else about the country and

his people being now scattered everywhere  
 seeking ivory I do not relish their company  
 [3<sup>d</sup>] caught in drenching rain which made  
 me faint to sit exhausted as I was under  
 an umbrella for ^ an hours trying to keep the  
 trunk dry - drank some rain water as  
 I felt faint - Water in paths now calf deep  
 crossed a hundred yards of slush waist  
 deep in mud channel and full of holes  
 made by elephants feet - path hedged  
 in by reedy grass often intertwined &  
 very tripping - stripped on reaching  
 my hut in a village and a fire during  
 night nearly dried them - anointed the  
 legs with palm oil and in morning had  
 a delicious breakfast of sour goats  
 milk and porridge - As I sat in the  
 rain a little tree frog about half an inch  
 long leaped on to a grassy leaf and  
 began a tune as loud as that of many  
 birds and very sweet - It was surprising  
 to hear so much music out of so small  
 [5<sup>th</sup>] a musician - the drenching told on  
 me sorely and it was repeated after  
 we had crossed the good sized rivulets  
 Mulunkula and many villages and  
 I lay under a Muale palm & slept  
 during the worst of the pelting - I was  
 seven days Southing to Mamohela  
 Katomba's camp and quite knocked  
 up & exhausted I went into winter  
 quarters on 7<sup>th</sup> February 1870

[0613]

607

[Feby 7<sup>th</sup> 1870] This was the camp of the headmen of the  
 ivory horde now away for ivory - Kato-  
 mba as Moenemokaia is called was  
 now all kindness - We were away from  
 his Ujijian associates and he seemed to  
 follow his natural bent without fear of  
 the other slave traders who all hate to see  
 me as a spy on their proceedings - Rest  
 shelter - boiling all the water I used and  
 above all a new species of potato  
 called Nyumbo - much famed among the  
 natives as restorative soon put me all to  
 rights - Katomba supplied me liberally with  
 Nyumbo and but for a slightly medicinal

taste which is got rid of by boiling in  
two waters would be equal to English po-  
[11<sup>th</sup>] tatoos - But first of all it was proposed to go  
off to Lualaba in North West in order to  
procure *Holcus sorghum* or dura flour  
that being in Arab opinion nearly equal  
to wheat or as they say "heating" while the  
maize flour we were obliged to use was  
cold or cooling - I was too ill to go through  
mud waist deep - so I allowed Muhamad  
[13<sup>th</sup>] who too was suffering much go away  
alone in search of ivory - As stated above  
shelter and Nyumbo proved beneficial

[March 1<sup>st</sup>] Visited my Arab friends in their camp for  
the first time today - this is Kasessa's country  
and the camp is situated between two strong  
rivulets while Mamohela is the native name  
Mt Brombola stands two miles from its N -  
& Mt Bolunkela is N.E. same distance -  
wood water and grass the requisites of a  
camp abound - and the Manyema  
bring large supplies of food every day  
- forty large baskets of maize for a goat  
fowls & bananas & Nyumbo very cheap

[0614]

608

[1<sup>st</sup> 25<sup>th</sup> March 1870] Iron bracelets common medium of exchange  
and coarse beads & cowries - for a copper  
bracelet three large fowls are given  
and 3 ½ baskets of maize - one basket ^ 3 feet high is a  
womans load and they are very strong

The Wachigone are a scattered tribe among  
the Maarabo or Swaheli but they retain  
their distinct identity as a people - the  
Mamba fish has breasts with milk and  
utters a cry - flesh very white - is not the  
crocodile which goes by the same name  
is probably the Dugong or Peixe Mulher o[f]  
[?/] Portuguese ? Full grown leeches come  
on the surface in this wet country  
Some of Katomba's men returned with 43  
tusks - An animal with short horns &  
[?/] of a reddish colour in North - it is not  
[April 25<sup>th</sup> 26] known to the Arabs

Joseph an Arab from Oman says  
that the Simoom is worse in Sham  
(Yemen?) than in Oman - blows for 3 or 4  
hours - In Sham butter eaten largely

the remedy against its ill effects - It is  
also smeared on the body - In Oman  
a wetted cloth is put over the head body  
and legs while the Simoom blows -  
[May 1<sup>st</sup>] An elephant was killed which had  
three tusks - all of good size

Rains continued and mud & mire  
from the clayey soil of Manyema  
was too awful to be attempted -  
[24<sup>th</sup>] sent to Bambarre for cloth and beads  
I left there - a party of Thani's people  
came South - said that they had killed  
forty Manyema and lost four of  
their own number - nine villages  
were burned and all for a single  
string of beads a man tried to steal

[0615]

609

[June 1870] Muhamad bin Nassur and Akila's men  
brought 116 tusks - from N - people said  
to be all good and obliging - Akila's chief  
man had a large deep ulcer on the foot from  
the mud - When we had the people here  
Kassessa gave ten goats ^ and one tusk to hire them to  
avenge a feud in which his elder was  
killed and they went - spoils secured were  
31 captives 60 goats about 40 Manyema  
killed - one slave of attacking party killed & two  
badly wounded - Thani's man Yahood  
who was leader in the other case of 40 killed  
boasted before me of the deed - I said you  
were sent here not to murder but to trade  
he replied we are sent to murder - Bin  
Nassur said The English are always kill[-]  
-ing people - I replied "Yes slavers who do  
the deeds that were done yesterday" Various  
other tribes sent large presents to the Arabs  
to avert assaults and tusks too delivered -

[16<sup>th</sup>] The Nassick pupils now lived with the  
slave women whose husbands were away  
on trade and got plenty to eat - they refused  
rations from me saying they were too  
small though they were sufficient to  
buy gaudy "lambas" to flaunt about before  
the slave women - they did nothing  
for me but seeing that I was at their  
mercy in Manyema where no one can  
be induced to carry a load or even go

into the next district they acted like the  
Irish helps in America - the want of  
a chain to confine them emboldens them  
to impertinence but when Katomba speaks  
they literally tremble - Ever since one  
called Simon Price killed two Babemba  
at Kabwabwata he has been a nuisance

[0616]

610

[June 13<sup>th</sup> 1870] for stealing lying uncleanness and  
every wickedness - I never would have  
come with them but I could get no others  
and feared that my packet of letters  
containing orders for more men was  
destroyed - He pretended to fear a canoe  
then the people but offered to go as a slave  
to Muhamad Bogharib - the rains had  
continued into June and 50 inches  
fell - Now my people failed me - so  
[26<sup>th</sup>] with only three attendants I started off to the  
North West for the Lualaba the numbers  
of running rivulets to be crossed were  
surprising - and at each some forty  
yards of the path has been worked by the  
feet of passengers into adhesive mud  
We crossed fourteen in one day - some  
thigh deep - most of them run with the  
Liya which we crossed and it flows  
to the Lualaba - We pass through many  
villages for the paths all lead through  
human dwellings - many people  
presented bananas and seemed sur[-]  
-prised when I made a small return gift  
One man ran after me with sugar  
cane - I paid for lodgings too - Here the  
[28<sup>th</sup>] Arabs never do - Biting ants called  
in the West - the Driver ant - in millions  
in some parts of the way but on this  
side the Continent they seem less fierce  
than I have found them in the West -  
[29<sup>th</sup>] At one village musicians with calabashes  
having holes in them flute fashion tried  
to please me by their vigorous acting  
also by beating drums in time - Passed  
[30<sup>th</sup>] through the nine villages burned for  
a single string of beads, and slept in

[0617]

611

[July 1870] the village of Malala - while I was sleeping quietly here, some trading Arabs camped at Nasangwas, and at dead of night one was pinned to the earth by a spear - no doubt this was in revenge for relations slain in the 40 mentioned - the survivors now wished run a muck in all directions against Manyema - When I came up I proposed to ask the chief if he knew the assassin and he replied that he was not sure of him - He could only conjecture who it was - but death to all glared from the eyes of half castes and slaves - Fortunately before this affair was settled in their way, I met Muhamad Bogharib coming back from Kasongo's and he joined in enforcing peace - the traders went off but let my three people know what I knew long before that they hated having a spy in me on their deeds - I told some of them who were civil tongued that ivory obtained by bloodshed was unclean evil - unlucky as they speak - "Dont shed human blood my friends - it has guilt not to be wiped off by water" - off they went and after[-]wards the bloodthirsty party got only one tusk and a half - while another party which avoided shooting men got 54 tusks - From Muhamads people I learned that the Lualaba was not in the N.W. course I had pursued - It in fact flows W.S.W. in - other great bend - and they had gone far to the North without seeing it - But the country was exceedingly difficult from forest - and water - As I had already seen, trees fallen across the path formed a breast-high wall to be climbed over - flooded rivers

[0618]

612

[July 1<sup>st</sup> 1870] breast and neck deep had to be crossed and the mud was awful - and nothing

but villages eight or ten miles apart -  
[Return] In the clearances around these alone  
could the sun be seen - For the first time  
in my life the feet failed me and now  
having but three attendants it would have  
been unwise to go further - in that direction  
Instead of healing kindly as heretofore  
when torn by hard travel irritable eating  
ulcers fastened on both feet and I  
limped back to Bambarre on 22<sup>nd</sup>

[5<sup>th</sup>] The account of Ramadan who was  
desired by me to take notes as he went  
in the forest were discouraging and made  
me glad I did not go - at one part  
where the tortuous river was flooded  
they were five hours in the water and  
a man in a small canoe went  
before them sounding for places not  
too deep for them - breast & chin  
deep and Hassani fell and hurt  
himself sorely in a hole - People have  
goats and sheep and love them as they  
do children

[6<sup>th</sup>] Back to Mamohela & welcomed by the  
Arabs who all approved of my  
turning back - Katomba presented  
abundant provisions for all the  
way to Bambarre - Before we reached  
Muhamad made a forced march  
and Moenemohia's's people came  
out drunk - the Arabs assaulted  
them and they ran off - Gardner un-  
invited went too and brought a woman  
he captured into the Arab camp - and  
Chuma came back caricolling in  
front of the party like a spaniel

[0619]

613

running 20 yards or so on one side then  
making as if discharging his gun - then off  
to the other side and there mimicking shoot-  
ing which he is too cowardly to do actually  
anywhere - Neram went against orders  
and captured two fowls & some tobacco!  
I did not order them not to go at first be[-]  
cause I thought that Christian boys from  
Nassick who had been trained for years

there and were confirmed by bishop Hardy  
 did not need to be told not to murder  
 I said to Chuma "What a fool you make  
 yourself - "What would Waller & Dr Wilson think  
 if they saw you capering there as I have"?  
 He said "Well the English went to fight at  
 from bishop Mackenzies station -  
 "Yes to make slaves free but you went to  
 make free people slaves" - All the the  
 Nassick pupils are eager slave hunters if  
 no danger is incurred and in Manyema  
 there is none for all flee from the noise  
 of guns - they were pig stealers at Nassick  
 and now would fain be slave stealers  
 they do slave duties unbidden and all  
 they can to ingratiate themselves with  
 the Arabs - Simon and Abram went to  
 Muhamad Bogharib and begged women  
 this is a way of becoming his slaves  
 but he was afraid & refused them  
 It was an imposition to send them out  
 from school as taught artizans - the  
 carpenter Price could not cut a piece of wood  
 straight even when chalked out for him -  
 the Blacksmith Ibram never had welded  
 iron - the mason wanted the stones squared  
 for him ere he could build - and the  
 connection of wages & work had yet to be  
 learned - they expected pay for nothing

[0620]

614

[July 23<sup>d</sup> 1870] The sores on my feet laid me up  
 as irritable eating ulcers - if the foot were  
 put to the ground a discharge of bloody ichor  
 flowed and the same discharge happened  
 every night with considerable pain that  
 prevented sleep - the wailing of the slaves  
 is one of the night sounds of a slave camp  
 they eat through everything muscle tendon  
 bone and often lame permanently if they  
 do not kill the poor things - medicines  
 have very little effect - their periodicity  
 seems to say that they are allied to Fever  
 The Arabs make a salve of Bees wax and  
 sulphate of copper and this applied hot  
 and held on by a bandage affords support  
 but the necessity of letting the ichor  
 escapes renders it a painful remedy.



I had three ulcers and no medicine the  
 native plan of support by means of a  
 stiff leaf or bit of calabash was too irritating  
 they continued to eat in and enlarge  
 in spite of everything - the vicinity was  
 [Sept<sup>r</sup> 6<sup>th</sup>] hot and the pain increased with the size  
 I was at last advised to try Malachite  
 rubbed down with water on a stone and  
 applied with a feather - this was the  
 only thing that had any beneficial effect  
 Copper rubbed down in the same way is  
 a remedy of good repute but malachite  
 alone proved beneficial in my case  
 [26<sup>th</sup>] I have been able now to report the  
 ulcers healing - For eighty days I was  
 completely laid up by them and it was  
 long ere the lost substance was replaced  
 they kill many slaves - and an  
 epidemic came to us which carried  
 [October] off thirty in our small camp - it was  
 Choleraic and how many Manyema

[0621]

615

[Nov. 1870] died of it we could not ascertain - While this  
 epidemic raged here we heard of cholera terribly  
 severe on the way to the coast

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

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

[0622]

616

[Dec<sup>r</sup> 1870.] But the strangest disease I have seen in  
this country seems really to be broken hearted[-]  
-ness, and it attacks freemen who have  
been captured and made slaves - My  
attention was drawn to it when the elder  
brother of Syde bin Habib was killed in Rua  
by a night attack when a spear was pitched  
through his tent into his side - Syde then  
vowed vengeance for the blood of his  
brother and assaulted all he could find  
killing the elders and making the young  
men captives - He had secured a very large  
number and they endured the chains  
untill they saw the broad river Lualaba  
roll between them and their free homes  
~~they~~ then lost heart - twenty one were  
unchained as being now safe but all ran  
away at once while eight with many others still in chains  
died in three days after crossing - they  
ascribed their only pain to the heart, and  
placed the hand correctly on the spot though  
many think that the organ stands high  
up under the breast bone - some expressed  
surprise to me that they should die seeing  
they had plenty to eat and no work - one  
fine boy of about 12 years was carried  
and when about to expire was kindly  
laid down on the side of the path and  
a hole dug to deposit the body - he too  
said he had nothing the matter with  
him except pain in his heart - as it  
attacks only the free who are captured  
and never slaves it seems to be really a

broken hearts

[0623]

617

[Dec<sup>r</sup> 1870.] Rice sown on 19<sup>th</sup> October was in ear in 70 days  
a leopard killed my goat and a gun set for  
him went off at 10 PM - the ball broke both  
hind legs and one foreleg yet he had power to  
spring up and bite a man badly afterwards  
He was a male 2 ft. 4 in. - at withers and 6 ft.  
8 in. from tip of nose to end of tail -

1<sup>st</sup> January 1871 - Oh Father help  
me to finish this work to thy honour - still  
detained at Bambarre - but a caravan of  
500 muskets is reported from the coast -  
[Jany 27<sup>th</sup> 1871] It may bring me other men and goods  
Safari or caravan reported to be near and  
my men and goods at Ujiji

February 4<sup>th</sup> 7 slaves come to me from  
the coast and three Pagazi - I was overjoyed  
but did not then know that I had recieved  
slaves instead of men - they called them[-]  
selves Laskars and came without loads -  
of eight pieces of calico & 7 of Kanike I  
clothed them all gratuitously - on the day of  
their arrival one of my worthless lot from  
Nassik who refused to go North for fear  
of death was killed by the Man~~ny~~yuema as he  
went to buy food - the murderer was caught  
[10] the slaves mutiny and refuse to go North  
swore that the consul had told them not to go  
forward but to force me back and they  
had spread this tale all over the country and  
that a certain letter had been sent to me  
with orders to return forthwith - they  
swore so positively that I actually looked  
again at to Kirk's letter to see his orders  
had been rightly understood by me -  
But for Muhamad Bogharib and fear  
of pistol shot they would have gained  
their own and their Banian masters  
end to baffle me - completely - they

[0624]

618

[Feby 11<sup>th</sup> 1871.] demanded an advance of one dollar

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

Went North to Luamo and across  
it - I was very anxious to embark on it  
but was also disinclined to force - the  
slaves who are excessively afraid of  
Manyuema and everything in their  
country - so we went on to Mamohela  
[25<sup>th</sup>] and found that it was now known  
that Lualaba flowed West South West  
and that our course was to be West  
across this other great bend of the  
mighty river - I had to suspend my  
judgment so as to be prepared to  
find it after all perhaps the Congo -  
No one knew anything about it  
except that when at Kasongo's nine  
days West and by South it came  
sweeping round and flowed North  
and North and by East -

[0625]

619

[Feby 1871] Katomba presented a young Soko or gorillah  
that had been caught while its mother was  
killed - she sat 18 inches high had fine  
long black hair all over which was pretty  
so long as it was kept in order by her dam -  
she was the least mischievous of all the  
monkey tribe I have seen - seemed to know  
that in me she had a friend and came &  
sat quietly on the mat beside me - In

walking the first thing observed is that  
she does not tread on the palms of her hands  
but on the backs of the second line of  
bones of the hands - In doing this the  
nails do not touch the ground nor do the  
knuckles - she uses the arms thus supported  
crutch fashion and hitches herself along  
between them - occasionally one hand  
is put down before the other and alter-  
nates with the feet - or she walks upright  
and holds up a hand to any one to carry  
her - if refused she turns her face down  
and makes grimaces of the most bitter  
human weeping - wringing her hands &  
sometimes adding a fourth hand or foot  
to make the appeal more touching - with  
grass or leaves she draws them around  
her to make a nest - and resents anyone  
meddling with her property - she began in  
a very business like way to unloose her  
string using the thumbs not fingers in  
the usual monkey fashion and when  
one interfered with the operation she  
struck out with her hand in a way  
that shewed that an adult could give a  
very severe slap - they apportion parts  
of the forests to certain companies  
as street dogs do in Cairo & Istanbul

[0626]

620

[Feb'y 1871] and intruders from other societies are very  
promptly expelled with well slapped checks -  
and sometimes bitten - When seen in the  
forests they sometimes walk erect with the  
hands on the head as if to steady the loins  
but when they see man they take to all fours  
and rarely attack except when molested they  
resent spears but do not touch women  
who have none - When stabbed he pulls the  
spear out yet never uses it against his  
enemy - stuffs leaves into a wound to  
staunch the flow of blood - to me he seems  
very ugly - a bawdy legged - pot bellied - low  
browed villain without a particle of the  
gentlemen in him - one newly killed is  
perfectly appalling - He would do to sit at  
the Royal Academy in a portrait of Satan

a statue intended for the Lord of all evil in  
the Nineveh marbles is not half so ugly  
as Soko yet he has a good character  
from the natives "Soko is a man" they  
say "We trouble Soko but he never resents  
it" - We hear him drumming on hollow  
trees and at once go to try & kill him -  
he hears our drumming and never comes  
to injure man - "he does not steal from  
our gardens but is content with his own  
wild fruits" - when drum is beaten by  
Soko his yelping as music is like that  
of spaniels when whipped or giving tongue  
His nest is a poor contrivance with no  
more skill shewn in contrivance than  
the nest of our Cushat dove - here he sits  
in pelting rain with his arms over his  
head - the natives call it his house and  
laugh at him for being such a fool and  
after building it not to go beneath  
for shelter - !

[Six-missing-pages]

[There is a gap of six pages here in the journal. The pages appear to have been torn out by someone other than Livingstone. The table of contents at the back of the journal (see [759]) indicates that the missing pages covered the following topics: "Private Memoranda - Prince Albert November / the Portuguese rights tenderly cared for / the native rights ignored - contrast / presented by good Lord Palmerston - / Private Mem. : John Moffat / a mistake - missionaries but - / men and not always very honest ones - / Private Mem. of two Makololo 4 / missionaries Helmore & Price - / one a good man the other a born fool."]

[0627]

627

[Private Mem.] but the raving of a weak mind, and quite in  
accordance with his bragging before he ever  
saw the people when calling at the Royal  
Observatory at the Cape - "that if the Makololo  
bothered him he would soon shew them his  
revolver" - As also in a speech delivered at  
the Cape "that he had tied up some of the  
natives to his waggon wheel, and given them  
a good thrashing" - Speaking to Independents  
he averred that the Makololo were displeased

with the missionaries because I had  
become a Government servant - this,  
said of people who cannot form an idea  
of men sent to other countries except by  
their sovereign, was sufficiently indicative  
of the calibre of the poor thing that uttered it -  
these ebullitions were reported to me by  
men who heard them of the most unimpeachable  
veracity  
David Livingstone

[0628]

628

February 1868  
M<sup>r</sup> - Thomas Baines  
[Private Mem.] The Zambesi Expedition was furnished by  
the Government with eighteen months cabin  
fare for eight persons - We were but six  
so our stores might be called for two years  
I employed several months in conveying  
the stores in the steamer up to Tette and then  
giving them in charge to the storekeeper -  
Thomas Baines - went up the River Shire  
which occupied a little more than three  
months - On returning to Tette the first thing  
that struck me was the enormous diminution  
of our stores - the greater part of ~~our~~ at least  
eighteen months provisions gone in three -  
wholesale plunder did not occur to my  
mind - I thought that they had been removed  
to some underground storerooms of the  
same house, and said "Baines where are  
the stores?" He replied "these are all we have  
now, I only gave away what I thought  
you would have done had you been here",  
"and I am willing to pay for all that is  
amissing". Before leaving for the  
Shire my attention had been drawn to  
four large casks of loaf sugar which stood  
in front of a window, because I saw  
Baines opening and handling the sugar  
without cause, and asked him why  
he was doing so - He replied "To dry it" -  
there was no moisture about <sup>it</sup> - the climate  
was particularly dry - I now asked  
him where the sugar was - three of the  
casks were gone, and he pointed to one  
that remained, and said that was all we

had - offering again to pay for all  
he had given away - This state of matters  
was so astounding, that I thought that  
he must have been out of his senses

[0629]

629

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

[0630]



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

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

[0631]

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

I now saw that I had put myself in a false position by my extreme clemency - I had thought of myself as able to live on

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

[0632]

632

[Private Mem.] of the store book saved him - though when it was put to him that ~~thate~~ store book containing no issues during the time the loss was going on, how could he enter them six months afterwards - He averred that he had extracted the entries from a note[-] book. He would give no explanation except that the stores had all been fairly expended and used by us! as his own admissions to myself - offers to pay - ~~and~~ abject petition to remain without salary when I had given no hint of expelling him - and the stores gone with lifelong blame looming upon me in the distance

if I caused my companions' death -  
I saw no other course than to send him  
away, and that as quietly as possible  
in order that he might if he chose  
turn over a new leaf in some other  
country - Before embarking on board the  
man of war that took him away he  
gave me a letter which began by asking  
me to sell his old clothes and a gun he  
had left at Tette - this was so insulting  
that I handed it back - Another letter  
containing no allusion to his impudent  
attempt to make me an "Old Choi" was  
subsequently published in the Cape Papers.

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

[0633]

633

[Private Mem.] alone he judged shewed the marked difference  
between the Attorney and the Judicial mind  
by saying "that he believed M<sup>r</sup> Baines as incapable  
of stealing the stores as D<sup>r</sup> Livingstone himself"  
How often he has declared before Judge and Jury  
"his belief" without getting the smallest credit for  
it, we need not enquire - M<sup>r</sup> Baines belief as  
repeatedly expressed to me was that he had made  
away with the stores - He made the same state-  
ment before all the members except Thornton -  
But encouraged by M<sup>r</sup> Porters extremely in-  
-judicious dictum he now declared that I  
had refused him a hearing - that he would  
go to the Zambesi and there before a court  
of law demand a hearing from me - To this  
M<sup>r</sup> Porters Attorney mind responded that  
"the cause would lie" in Portuguese and also  
in English courts - I heard him conducting  
the case against poor Botha with the evidence  
of felons whose chains were knocked off  
outside the court and had no doubt but in  
his hands the case would "lie" - Baines

knew but M<sup>r</sup> Porter did not that there  
 was no court of either law or justice  
 on any part of the Zambesi - An official  
 called the chief Captain (Capitão Mōr”) takes  
 cognizance of native disputes & offences  
 but neither he nor the Governor either can  
 try a cause against a white, or a Portuguese -  
 The present Governor of Tette could not punish  
 S<sup>r</sup> Miranda for refusal to prevent his slaves  
 from making noises in the streets, but had  
 to send him to Mosambique to be judged -  
 and so even in cases of murder no  
 Governor can try any case - He can punish  
 soldiers for minor offences, but no one else  
 It suited Baines to draw on the sympathies

[0634]

634

[Private Mem.] of the Cape public and obtain assistance  
 to go as he said to the Zambesi - descend it  
 from the Victoria falls & meet me face  
 to face, but having made some drawings  
 at the falls, he said that the Matibele who  
 never touch the English or their people,  
 had killed a number of his people and  
 obliged him to turn - Meanwhile the  
 Cape Newspapers tried their utmost  
 at vituperation - they had not learned  
 that vituperation is not a power - If it  
 were, Billingsgate would be one of the powers  
 that be - the power of the press consists  
 in imparting knowledge and that is power -  
 On me the utmost vituperation of the  
 Cape Press had no more effect than if  
 the worthy Editors had each marched up  
 and down Cape Town blowing Penny  
 Trumpets -  
 I solemnly assert the foregoing statemen[ts]  
 to be really & truly correct  
 David Livingstone

[0635]

February 1868 635

[Private Mem.] The Mission of Bishop Mackenzie was an  
 unfortunate one - It was taken up by a party in

the Church of England which thought that if they planted a portion of that church - namely a bishop - six clergymen and had cathedral services every day, and the communion every Sunday it must succeed better than any mission that had been attempted - six missionaries were engaged, but before embarking, all resigned except the lay member M<sup>r</sup> Waller - the bishop then in haste selected five others, and when he had his first Sunday service at Magomera it was the full Cathedral routine - and every morning and evening afterwards the full morning & evening prayers were gone over. The bishop was a good man and Waller, Procter, Scudamore, Dickinson excellent worthy men - Rowley and Burrup were good, but of a different stamp from the first named - No one except the bishop had any idea of missionary work - I gave him some of the men of the Pioneer to assist in building his station - they reported that the bishop might be seen working on the roof of a house and Rowley & Procter writing their journals! Waller was ill at the time - I have no reason to doubt the report of the men though one declared that when he spoke to the bishop to get his associates to assist him the tears ran down his cheeks, for Miss Mackenzie the bishop's sister told me after his death, that one of his letters complained bitterly of being left alone, and "

he  
could not order gentlemen to work

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

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[Private Mem.] difficulties with Monasamba & ran away, The bishop went to punish Monasamba, and called the Makololo to help him - this was their first foray - He told it everywhere that he was going to fight Monasamba, and of course his coming & intentions were duly reported to

the offending Monasomba and he made clear off - the Makololo securing only a few sheep & goats - the bishop now fearing that he was too late to ^ meet his sister at the mouth of the Ruu in the beginning of January set off in haste, though D<sup>r</sup> Dickinson must have reported that we who were to bring up his sister could not get down to the sea as early as we hoped - In fact we passed the mouth of the Ruu in our downward passage on the 7<sup>th</sup> January 1862 - He followed us on the 12<sup>th</sup> & remained on the island of Malo to die - When he set off from Magomera on this his last journey it was the rainy season, and he began by wading through the stream with his clothes on - To a remonstrance addressed to him then, he replied that he would soon be wet anyway. It took 2 ½ days to go down to the Shire though but one day distant in dry weather, He could not get Manganja to go with him but Matsego and Charlie,- Makololo went. The canoe of the bishop was upset in an eddy and medicine sugar & coffee lost as well as clothing - the bishop went on in his wet clothes till they came to a hut where the Mosquitoes were so bad that he had to leave - At Malo without proper food or medicine he succumbed, and the Makololo buried him on the mainland left bank of the Shire - They then took his companions paddled back as far as they could, and

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[Private Mem.] then pressed the Manganja to carry him till they reached Magomero.

The Mission was now under M<sup>r</sup> Procter the senior priest, and being alarmed by what was reported to be the near approach of the Ajawa fled in hot haste down to the Shire ~~near~~ to near Chibisa's - This was a most unfortunate step - The Makololo some half dozen in number had gone up to the Ajawa - drove them off & took five of their women as wives - They now despised what they considered English cowardice and the freed slaves from the Cape, in hatred of men so much braver than themselves, told the missionaries that the Ajawa village was

not attacked, but the Makololo had gone and told the Ajawa that the English wanted five wives, and in fear five women were given. The missionaries not knowing the language had to use their own people as interpreters, these consisted of freed slaves from the Cape, and freed Ajawa & Manganja from the hills - there was mortal hatred between some of these and the Makololo - the Makololo had their plurality of wives openly, the others had them secretly and lied to the missionaries to screen themselves - On enquiring into the matter I found that the Ajawa wives of the Makololo had their plantations on the East bank of the Shire, and had they chosen could have fled up the hills to their former husbands any day they chose, for they were paddled over by a boy who remained at the village on the Western bank till they were hailed in the evening. Another deception practised by the Ajawa lads of the Mission was to accuse the Makololo of stealing while they themselves went with gaudy handkerchiefs on their

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

A season of confusion had followed the flight of the missionaries from the highlands - the Makololo were accused by the missionaries of "murdering & plundering all over the country" - The evidence for the

charge which may have been partially true consisted of the statements of the Cape Freedmen and the Manganja ^ & Ajawa boys. The Makololo said to me "Now you have come to live among the people whose relatives are said to have been murdered by us, you will hear for yourself whether we are guilty nor not" - they then recounted the circumstances of two men who had been killed by them, and M<sup>r</sup> Waller interrupted the speaker as to the first by saying - "they were perfectly justified in killing that man" - I could discover no others - One Dauma who was entered by M<sup>r</sup> Waller as "a chief killed

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

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



medicine for which indeed they had come, and asked bishop Mackenzie not to encourage them to remain with him - he replied that he had consulted his companions, and they agreed with him in saying that if they chose to remain with the Mission they might do so. He could

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

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

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

[0641]

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

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

[0642]

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M<sup>r</sup> Richard Thornton

[Private Mem.] Many parts of Africa are very unhealthy -

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

[0643]

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[Private Mem.] to their beds - Thornton told some of the members of the expedition as a fine joke, that he had been at a feast in so & so's house, and he did not know how it ended for when he came to himself he was lying in his own bed next morning - this debauchery, was put a stop to by the Medical Officer of the Expedition telling him from muscae volitantes and other symptoms in his eyes that if he did not give up those feasts

he would lose his eyesight - He then went off with a Goanese (Portuguese) to search for the silver mine! There women, as he said, pressed themselves on him - On returning the convicts of whom he had been the dupe taunted him by calling out to him even my presence - "Give me two Arrobas of your silver ore" (64 lbs - ) On asking him if he had seen any silver ore he he replied "traces of it" but he knew so little of geology that he took bright mica schist ( ^ a piece of which I took to England ^ in 1857 to find out what it was) as containing "traces of silver ore" - and spent some time trying to reduce it - ! M<sup>r</sup> George Thornton brother of the deceased, wrote to me "Oh if then Richard had had a friend" to which I respond Oh if he had had a friend to teach him to regulate his passions before he ever left England

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

[0644]

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[Private Mem.] his small power would attempt it - I thought that he meant to get them by writing by the hand of natives, and said he might get some for us too - I knew of his going only after two days had elapsed & it was then too late to recall him. The journey was much too hard for him and he took bearings from certain hills in the way climbing of which increased the fatigue - this was to be able to say that he went to connect his work at Tette with that on the Shire - The goats for the missionaries was his object, and one of them M<sup>r</sup> Waller said truly "we may say that he sacrificed himself for us" On coming back to the Shire he had death written on his face - I said nothing - but found that as soon as he returned he did the maddest

thing one could do in that climate, He  
 went with another to the lowest of Murchisons  
 cataracts and in an ofshoot of it lay every  
 morning letting the dashing water run  
 over his body lengthwise - this after the heat  
 and fatigue he had undergone reduced his  
 strength still further for in that climate the  
 water in the mornings is always warmer  
 than the air - consequently when thoroughly  
 cooled by the race of water he came out  
 into a still colder bath of air. I did not  
 treat him but his complaint was as  
 usual pronounced fever (not folly - )  
 Some of his Gin bills passed through my hands  
 afterwards - one of the amounted to £12 for  
 a single supply - This was all for private guzzling  
 When with us he had as much wine at dinner  
 as any of us chose to take - It is rather melan-  
 -choly to hear his brother into whose hands  
 these same bills went say Oh if he had had a  
 a friend” knowing that he had found on in the gin bottle

[0645]

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**v [Private Mem] Retrospect written in Manyuema country to be inserted in journal left at Ujiji -**

I often ponder over my missionary career  
 among the Bakwains or Bakwaina and  
 though conscious of many imperfections  
 not a single pang of regret arises in the review  
 of my conduct except that I did not feel it to be  
 my duty while spending all my energy in teaching  
 the heathen to devote a special portion of my time  
 to play with my children - But generally I was  
 so much exhausted by the mental and manual  
 [labour] of the day that in the evening there was no fun  
 left in me - I did not play with my little ones  
 when I had them and they soon sprang up  
 in my absences, and left me conscious that  
 I had none to play with - I was too conscien[-]  
 -tious in punishing when they were half grown  
 in England - and now think that Solomon's  
 counsels which guided me more than my  
 own good sense were never intended for  
 the stern spirits of Western or Northern nations  
 He that spareth the rod hateth his child” - Let not  
 thy soul spare for his crying” He made me

severe when my whole nature said forbear  
The women punish children in the East &  
theirs are feminine strokes - Solomon's  
sayings are to be taken as ~~equivalent to~~  
spice to every one that asketh of thee and from  
him that would borrow of thee turn not thou  
away - joined with the duty of "providing for  
ones own" - Full and explicit injunctions to  
practise liberality but joined with the understood  
duty of common sense - I never felt a single  
pang at having left the Missonary Society  
I acted for my Master and believe that all  
ought to devote their special faculties to him  
I regretted that unconscientious men took occasion  
to prevent many from sympathizing with me

[0646]

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It has been somewhat difficult to  
ascertain the cannibalism of the Manyuema  
by reasonable evidence - If I had believed  
all tenth part of the tales of native traders  
and even of the adjacent tribes I might  
never have entered the country - but having  
come and being anxious to give a true  
report on the matter any mind has veered  
from scepticism to faith and back again  
to doubt of all but a modified use of human  
flesh as charms - and then to the opinion  
that in some districts of Bambarre human  
flesh is devoured in horrible nocturnal  
ogres in the dark forests - I gave a large  
sum to be privately invited to witness  
one of these feasts, and though sufficient  
to be a strong temptation to Manyuema,  
it lay in a village for many months  
in rain - there being no lack of food in  
the country the only reason for the horrible  
custom I could discover was a  
depraved taste for meat in the state which  
we call high - the body is said to be kept  
for three days slightly covered over with  
soil in the forest - in this climate this  
causes putridity and then cooked in  
large pots with bananas and plantains  
the men gorge themselves with the disgusting  
mess - Human flesh they say requires but  
little salt as it is saltish - the hands  
and feet are tidbits - the first traders

three of four years ago, say that dead  
slaves were openly purchased from  
them - now they are ashamed of a  
practice which all strangers denounce  
but it is still common to devour  
the dead in Bambarre - Women are  
debarred from partaking of human flesh -

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Three slaves belonging to our camp were exhumed  
by night - the foot marks shewed that the body  
stealers were men and not beasts - When the  
matter was complained of to the chief he said  
that hyaenas had done it but neither hyaenas  
nor leopards came near us - all the goats  
stand unbound in the midst of our huts and no  
animal comes near them - some said that  
people in the vicinity were guilty of stealing our  
dead - but they were innocent - they were  
threatened with reprisals of their living children  
if they stole our dead - Posho's wife died, and  
in Banyamwezi fashion she was thrown  
away about 200 yards from the camp un-  
buried - the threat was effectual neither men  
nor hyaenas touched her body though we  
watched for seven or eight days - A very  
fine fair woman far gone in pregnancy  
was killed close to our camp by the sons of  
Moenekuss because she belonged to a chief  
who killed their elder brother - Her blood  
stained all the path - and her body was  
hid in the forest for a feast - Another slave  
was killed and dismembered for the same  
purpose - it is this custom that prevents  
the people of one district going into other districts  
they say that they will be killed and eaten - a man  
came from Kasangañgazi to trade and was killed  
by Kandawara the old brother of the late Moenekuss  
and no one will ever punish except by war -  
A woman was killed near to us, and the  
young man who did the deed went home and  
boasted of what he had done - her relatives came  
in great numbers to demand justice and a fight  
would have ensued in which the guilty one  
would probably escape - we advised them to  
demand the culprit alone - His father & he

[0648]

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

[0649]

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

[1871] 1<sup>st</sup> March 1871. I was to start today from Mamohela but the Arabs begged me



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

[0650]

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[1871 2 March] Left Mamohela and travelled over fine  
grassy plains crossing in six hours  
fourteen running rills from three  
to ten or fifteen feet broad and from  
calf to thigh deep - Tree covered mountains  
on both sides - the natives know the  
rills by names and readily tell their  
courses and which falls into which  
before all go into the great Lualaba  
but without one as a guide no one  
can put them in a map. We came to  
Monanbunda's villages & spent the  
[3<sup>th</sup>] night - our next stage was at Monangongo  
a small present of a few strings of  
beads satisfies but is not asked -  
I give it invariably as acknowledge[-]  
ment for lodgings - the Arabs never  
do but use the clean houses - pots  
baskets and leave only a litter of

broken food & filth behind them in  
[4<sup>th</sup>] the morning = the headman of our  
next stage hid himself in fear as we  
were near to the scene of bin Juma's  
unprovoked slaughter of five men  
for tusks that were not stolen but  
thrown down - Path lay through dense  
[5<sup>th</sup>] forest and again on 5<sup>th</sup> our march  
was in the same dense jungle of lofty  
trees and vegetation that touch our  
arms on each side - We came to  
some villages among beautiful  
tree covered hills called Basilañge  
or Mobasilange - villages very  
pretty and standing on slopes - the  
main street generally lies East &  
West to allow the bright sun to  
stream his clear hot rays from

[0651]

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[1871 5<sup>th</sup> March] one end to the other and lick up quickly  
the moisture from the frequent showers  
which is not drained off by the slopes -  
A little verandah is often made in front  
of the door - Here at dawn the family  
gathers round a fire and while enjoying  
the heat needed in the cold that always  
accompanies the first darting of the  
light of Sun's rays across the atmos-  
-phere inhale the delicious air and talk  
over their little domestic affairs - the  
carriers shaped leaves of the forest all  
around their village & near their nestlings  
are bespangled with myriads of dew-  
drops - the cocks crow vigorously &  
strut and ogle - the kids gambol and  
leap on the backs of their dams quietly  
chewing the cud - other goats make believe  
fighting - thrifty wives often make the  
heap of grass roots which bake new  
clay pots and the ashes of which give -  
solid? serve as the morning fire - Two  
birds are killed with one stone - the beauty  
of this morning scene of peaceful enjoyment  
is indescribable - Infancy guilds the  
fairly picture with its own hives and it  
is probably never forgotten for the young

taken up from Slavers and treated  
with all the philanthropic missionary -  
care and kindness still revert to the  
period of infancy as the finest and  
fairest they have known - they would  
go back to freedom and enjoyment  
as fast as would our own sons of  
the soil and be heedless to the charms  
of hard work and no play which  
we think so much better for them  
(if not for us)

[0652]

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[1871 March] In some cases we found all the villages  
deserted - the people had fled at our  
approach in dread of repetitions of the  
outrages of Arab slaves - the doors were  
all shut and a bunch of the leaves of  
reeds or of green reeds placed across  
them, mean "no entrance here" - A few  
stray chickens wander about ^ wailing having  
hid themselves while the rest were caught  
and carried off into the deep forest -  
the still smoking fires tell the same tale  
of recent flight from the slave traders  
Many have found out that I am not  
one of their number so in various  
cases they stand up and call out  
loudly "Boloñgo - Bolongo"! Friend-  
"ship, Friendship" They sell their fine  
iron bracelets eagerly for a few  
beads - They seem out of fashion since  
beads came in but are of the finest  
quality of iron and were they nearer  
Europe would be as eagerly sought  
and bought as horse shoe nails  
are for the best gun barrels - I over[-]  
hear the Manyema telling each  
other that I am the "good one" I have  
no slaves and I owe this character  
to the propagation of a good name by  
the slaves of Zanzibar who are  
anything but good themselves -  
I have seen slaves belonging to the  
seven men now with us slap the  
cheeks of grown men who had offered  
food for sale - It was done in sheer  
wantoness till I threatened to thrash

them if I saw it again - but out  
of my sight they did it still and

[0653]

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[1871 March 5<sup>th</sup>] and when I complained to the masters  
they confessed that all the mischief was  
done by slaves - for the Manyuema on  
being insulted lose temper and use their  
spears on the nasty curs and their vengeance  
is taken with guns - Free men behave  
better than slaves - the bondmen are not  
responsible - The Manyuema are far  
more beautiful than either the bond or  
free of Zanzibar - I over hear the  
remark often - "If we had Manyuema  
wives what beautiful children we  
should beget." The men are usually hand-  
-some and many of the women are very  
pretty - Hands feet limbs and forms  
perfect in shape - The colour light brown  
the orifices of the nose are widened by  
snuff takers who ram it up as far as  
they can with the finger & thumb - The teeth  
are not filed except a small space  
between the two upper front teeth -

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

[0654]

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[1871 March 6<sup>th</sup>] Passed through large villages with many  
forges at active work - the forest

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

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

[0655]

655

[1871 March 9<sup>th</sup>] belonging to a neighbour though covered with a loathsome skin disease in entire ignorance that she was thereby risking the spoiling of her own beautiful skin

On leaving Mangara's we marched about five hours across Buga or Prairie covered with grass but without bushes or trees - The torrid sun from which we had often been sheltered in the

forests was now nearly vertical and sent down his fierce rays without a cloud and sorely fatigued us all - crossed two streams - one called Sokoye by bridges & slept at a village on a ridge of woodland overlooking Kasonga's - and after two [10<sup>th</sup>] hours this morning came among the numerous villages of this chief - We here found a caravan of Arabs under Salem Mokadam who lent a house - Kasongo is a good looking young man with nearly European features but rather small eyes He is clever asand is pronounced good because he eagerly joins the Arabs in marauding seeing the advantage of fire arms he has bought four muskets - We were now only six miles from Lualaba and yet south of Mamohela - This great river in fact makes a second great sweep to the West of some 130 miles and there at least 30' of Southing - but now it comes rolling majestically to the North and again makes even Easting - It is a mighty stream with many islands in it, and is never wadeable at any point or at any time of the year - I now wanted to buy a canoe and explore by means of it but my Banian slave drag was against every effort I made

[0656]

656

[1871 March 11<sup>th</sup>] Kasongo had no canoes but said that he knew a man who had one for sale He pretended that it was one of his people and when I proposed to send men to examine it he gave a guide = When they went the slaves shewed that they were as eager for bloodshed as other slaves where no danger has to be encountered for after staying away ten days they came back and reported that they had killed three Manyuema and the guide given by Kasonga had bullet hole through his shoulder - they seem to have been firing at random among the Manyuema and hit their best friend - Kasonga said little about it save that it was an accident

and I would never trust them out  
of my sight again - The canoe was not  
for sale so I resolved to go further  
down the river -

This caravan at Kasonga's had but  
little success because they sent  
slaves to trade and they themselves  
lay and feasted here - They were the  
agents of Banians at Zanzibar  
without whose money they could  
neither trade nor share - and towards  
the Banians they acted exactly as  
their slaves did to them - When they  
sent slaves with five frasilahs  
of beads to trade two & a half  
Frasilahs disappeared on the  
on the road and very little ivory  
returned to the lazy masters -  
one of the traders a Muscat Arab  
entertained me with a long fierce  
oration in which I was told again

[0657]

657

[1871 March] and again that I should certainly be  
killed and eaten - The Manyema  
now wanted a white man to eat -  
I needed 200 guns for so perilous a  
journey - I must not go to die - &c - I told  
him that I was always thankful for  
advice if given by one who had knowledge  
but his vehement threats were the mere  
dreams of one who had never gone any-  
where but sent his slaves instead of going  
himself like a man - He was only trying  
to frighten my people who were cowardly  
enough already and thereby doing me an  
injury - said that Baker had come near  
to this with but twelve people - "Were these  
cannibals? shouted the blatant Amur - I left  
him after thanking him for warnings  
in which it was plain he knew not  
what he was saying - He never launched  
forth again but tried to be extra civil -  
these traders are simply marauders and  
their slaves become worse than them-  
selves in thirst for blood. Each longs to  
be able to sit at home and tell how

much blood he has shed the Manyuema  
as an easy prey - they are so terrified  
by the loud reports of guns they dash at  
once into the forest & the women and  
children are caught -

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

[0658]

658

[March 1871 12<sup>th</sup>] large number of captives - the same  
Hassani promised to me not to begin  
hostilities but he began little else - the  
prospect of securing slaves overpowers  
everything else and blood blood blood  
flows in horrid streams. The Lord look  
on it. All flee from this bank of the  
Lualaba now and I am prevented from  
getting a canoe.

This spot is pretty - much of the undu-  
-lating land is cultivated and there are  
trees enough near the hills & on the ridges  
to give the scene a beautiful park like  
appearance - Rice grows well and  
food of all kinds is brought to the  
markets at different points in abundance  
Kasonga says that "he has but one  
tongue and never lies" He is contrast  
to these Arabs who are very untruthful  
the only difference between their so  
called prophet and them is that he  
lied and forced his countrymen to give  
up idolatry - they lie because it is  
ingrained in their constitutions  
and they prefer falsehood to truth - the  
impudence of Muhamad's lies is their  
chief feature. Proceeding to Damascus  
as a trader he heard of St. Pauls  
translation the like of which had never  
before it happened entered into the  
human mind - He at once conceived  
the idea of a pretended visit to not the



third but the seventh heaven - but  
many Moslems disbelieve this and say  
it is not in the Koran of the prophet  
having no miracle to attest his prophetic mission without shame he

[0659]

659

[1871 March] tried to appropriate that of Moses bringing water out of the rock but unconsciously gave it the stamp of all false miracles by pretending performance where it was not needed - no multitude was athirst - He alone had neglected to follow the example of his company in providing supplies in their skin bottles - His followers are all faithful liars - religion & morality are quite disjoined. Kasonga declared that he did not lie like Moslems but his goodness consists in helping them against all other Manyuema who have ivory - By his guidance Hassani's party slew many of the people of Luapanga called Bahika - The Bahika blame Kasonga only as the cause of their losses - I told Kasonga that he was safe only so long as many other Manyuema were with reach of the slavers, They would yet turn round on him and I would see him in the slave stick going to the coast He laughed - in scepticism - Now they say we are fighting Kasonga's enemies Marvel not at the matter - There be higher than they -

[15<sup>th</sup>] In conformation of what I write some of the party here assaulted a village of Kasongo killed three men & captured women and children - pretended that they did not know them to be his people - but did not return the captives

[21<sup>st</sup>] Kasonga's brothers child died & he asked me to wait over the funeral & then he would give a guide to go North to the great market place of this region - Nyangwe - cold rain from Sou West detained us again

[0660]

660

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

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

[25<sup>th</sup>] Went to Mazimwe about 7½ miles off country undulating and grassy - trees scarce - Patches of shrubs of Arum appear at every village - cassava far off on account of the pigs which are abundant - cross [26<sup>th</sup>] Rill Lohemba - then four miles and cross Kabwemadgi Rt - then a mile beyond it the Rt Kahembai which flows into the Kunda and it into Lualaba - The great river being on our left - country open and low hills appear - in N.

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

[0661]

661

[1871 March 27<sup>th</sup>] Went along a ridge of land overhanging a fine valley of denudation well-cultivated hills in distance N - where Hassani's feat of bloodshed was performed - Many villages on the ridge some rather tumble down ones, which always indicate some misrule - our march about seven miles and a

headman who went with us plagued ours  
to give a goat - I refused to take what was  
not given willingly but the slaves secured it  
and threatened our companion Kama with  
dismissal from our party if he became  
a tool in slave hands - Arum common -  
[28] - I had hoped to gain influence in time  
over the Banian slaves and went forward  
though short of everything in the prospect  
of finishing my work and retiring but they  
were not affected by kindness and now  
tried to finish the few beads that got out  
of some 700 lbs at Ujiji by demanding  
extra rations - They tried compulsion  
to force me back to the coast - and it is  
remarkable that all the slaves sent by  
the great slave trader Ludha were fully of  
the opinion that they were not to follow  
but force me back - crossed the Liya  
[29] and next day the Moangoi, by two well  
made wattle bridges at an island in its bed  
It is 20 yds and has a very strong current  
which makes all the market people fear it  
We then crossed the Molembe in a canoe  
It is 15 yds but swelled by rains & many  
rills - came 7 ½ miles to sleep at one  
of the outlying villages of Nyangwe -  
about sixty market people came past  
us from the chitoka or marketplace  
on the banks of Lualaba - They go  
thither at night and come away about  
midday - having disposed of most of  
their goods by barter - country

[0662]

662

[1871 March 30<sup>th</sup>] - open and dotted over with trees chiefly  
a species of Bauhinia that resists the  
annual grass burnings - trees along the  
watercourses and many villages  
each with a host of pigs - country low  
as compared with Tanganyika - about  
2000 feet above the sea - The headman's  
house in which I was lodged contained  
the housewives little conveniences in  
the shape of forty pots dishes baskets knives  
mats all of which she removed to another  
house - I gave four strings of beads &

go on tomorrow - Crossed the Kunda R.  
 other seven miles brought us to Nyangwe  
 where we found Abed and Hassani  
 had erected their dwellings and sent their  
 people over Lualaba and as far West as  
 the Loeki or Lomame - Abed said that  
 my words against bloodshedding had  
 stuck into him and he had given orders  
 to his people to give presents to the chiefs  
 but never fight unless actually attacked  
 [31<sup>st</sup>] Went down to take a good look at the  
 Lualaba here - It is narrower than it is  
 higher up but still a might river at  
 least 3000 yards broad and always  
 deep - It can never be waded at any  
 point, or at any time of the year - The  
 people unhesitatingly declare that if any  
 one tried to ford it he would assuredly be  
 lost - It has many large islands and  
 at these it is about 2000 yards or one  
 mile - The banks are steep and deep -  
 of clay and a yellow clay schist in  
 thin stratae the other rivers as  
 the Liya and Kunda have gravelly  
 banks - The current is about 2 miles  
 an hour away to the North

[0663]

663

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

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

[3<sup>d</sup>] Tried to secure a longitude by fixing a

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

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

[0664]

664

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

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

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

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

by the natives to ornament their faces  
heads and to dye grass cloths or  
virambas - It is known in India  
[7<sup>th</sup>] I have to wait trying to buy a canoe  
sent people over to cut wood to build a  
new hut - one sleeps in his mud  
walls which are damp and foul  
smelling and unwholesome - -  
I shall have grass walls for my  
own hut for the free ventilation

[0665]

665

[1871 7<sup>th</sup> April] will keep it sweet - This is the season  
called Masika - the finishing rains  
It is the worst time for travelling and  
reconciles me to the delay - We have  
heavy rains almost every night  
and I could scarcely travel even if I  
had a canoe - But still it is trying to be  
kept back by suspicion and by the  
wickedness of the wicked -

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

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

from each other will be ended by the  
party of Dugumbe which has ten head  
men taking them by force - They are

[0666]

666

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

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

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

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

[0667]

667

[1871 April 10<sup>th</sup>]

and carry little save their iron ware

fowls grass cloth & pigs -

[12<sup>th</sup>] New last night - 4<sup>th</sup> Arab month - I am at a

loss for the day of the month - New house

finished - a great comfort for the other

was foul and full of vermin - Bugs

Tapazi or ticks that follow wherever

Arabs go made me miserable but the

Arabs are insensible to them - Abed alone

had a mosquito curtain, and never

could praise it enough - One of his remarks

is if slaves think you fear them they

will climb over you - I clothed mine for

nothing, and ever after they have tried to

ride roughshod over me and mutiny

on every occasion -

[14<sup>th</sup>] Kahembe came over & promises to bring

a canoe but he is not to be trusted - He

presented Abed with two slaves and is

full of fair promises about the canoe

which he sees I am anxious to get -

They all think that my buying a

canoe means carrying war to the left

bank - and now my Banian slaves

encouraged the idea - He does not wish

slaves nor ivory said they but a

canoe in order to kill Manyuema -

Need it be wondered at that people who

had never heard of strangers or white

men before I popped down among

them believed the slander - The

slaves were aided in propagating the

false accusation by the half caste

Ujijian slaves at the camp - Hassani

fed them every day and seeing that

he was a bigotted Moslem they equalled

him in prayers in his sitting place

seven or eight times a day -!

[0668]

668

[1871 April 15<sup>th</sup>] They were adepts at lying and the

first Manyuema words they learned

were used to propagate falsehood.

The Manyuema tribe called Ba-

-genya occupy the left bank opposite

Nyangwe - A spring of brine rises



in the bed of a river named Lofubu  
 and this the Bagenya inspissate by  
 boiling and sell the salt at market  
 The Lomame is about ten days West  
 of Lualaba and very large - The confluence  
 of Lomame or Loeki is about six  
 days down below Nyaŋgwe by canoe  
 The river Nyanze is still less distant  
 [16<sup>th</sup>] On the Nyanze stands the principal  
 town and market of the chief Zurampela  
 Rashid visited him and got two  
 slaves on promising to bring a war  
 party from Abed against Chipange  
 who by similar means obtained the  
 help of Salem Mokadam to secure  
 82 captives - Rashid will leave  
 this as soon as possible sell the slaves  
 and leave Zurampela to find out  
 the fraud - This deceit which is an average  
 specimen of the beginning of half  
 caste dealings vitiates his evidence  
 of a specimen of cannibalism  
 which he witnessed - but it was  
 after a fight that the victims were  
 cut up and this agrees with the  
 fact that the Manyuema eat  
 only those who are killed in  
 war - some have averred that  
 captives too are eaten and a slave  
 is bought with a goat to be eaten  
 but this I very strongly doubt.

[0669]

669

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

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

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

[21<sup>st</sup>] A common salutation reminds me of  
 the Bechwana's "U le hatsi" thou art on

earth - "Ua tala" thou lookest - "Ua boka"  
 or "byoka" thou awakest - "U ri ho" thou art  
 here - "U li koni" thou are here about pure  
 Sichuana - and Nyā-No is identical  
 The men here deny that cannibalism is  
 common - They eat only those killed in  
 war and it seems in revenge for said  
 Mokandira "the meat is not nice - It  
 makes one dream of the dead man" -  
 Some West of Lualaba eat even those  
 bought for the purpose of a feast but  
 I am not quite positive on this point.  
 All agree in saying that human flesh  
 is saltish and needs but little condi-  
 -ment - And yet they are a fine  
 looking race - I would back a company  
 of Manyuema men as far superior  
 in shape of head and generally  
 physical form against the whole  
 Anthropological Society - Many of the  
 women are very light coloured and  
 very pretty - They dress in a kilt  
 of many folds of gaudy lambas

[0670]

670

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

[24<sup>th</sup>] Old feuds lead the Manyuema to  
 entrap the traders to fight - They invite  
 them to go to trade and tell them that

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

[0671]

671

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

The traders are as bloodthirsty every whit as  
the Manyuema where no danger exists -  
In most cases where the people can fight  
the traders are as civil as possible - At  
Moenempanda's the son of Cazembe  
Muhamad Bogharib left a debt of 28  
slaves and 8 bars of copper each seventy lbs  
and did not dare to fire a shot because  
they saw they had met their match - Here  
his headmen are said to have bound the  
the headmen of villages till a ransom  
was paid in tusks! and had they  
only gone three days further to the  
Babire to whom Moenemokaia's  
men went they would have got  
fine ivory at two rings a tusk  
while they had paid from 10 to 18

Here it is as sad a tale to tell as was  
that of the Mangenya scattered &  
peeled by the Waiau agents of  
the Portuguese of Tette - The good  
Lord look on it -

[0672]

672

[1871 April 26<sup>th</sup>] Called nine slaves bought by Abed's  
people from the Kuss country West of  
the Lualaba and asked them about  
their tribes and country - One with his  
upper front teeth extracted was of the  
tribe Malobo on the other side of the  
Loeki - Another comes from the river  
Lombadzo or Lombazo which is West  
of Loeki - This may be another name  
for the Lomame - The country is called  
Ñaña and the tribe ñoño - chief Mpunzo  
The Malobo tribe is under the chief Yunga  
and Lomadyo - another toothless boy said  
that he came from the Lomame -  
The upper teeth extracted seems to say  
that the tribe have cattle - The knocking  
out the teeth is imitation of the animals  
they almost worship - No traders had  
ever visited them - This promises ivory  
to the present visitors - All that is now  
done with the ivory is to make rude  
blowing horns and bracelets

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

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

[0673]

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

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

[May 1<sup>st</sup>] Katomba's people arrived from the Babira where they sold all their copper at two rings for a tusk and then found that abundance of ivory still remained Door posts and house pillars had been made of ivory now rotten - People of Babira kill elephants now and brought tusks by the dozen - till the traders get so many they carried them by three relays - They dress their hair like the Bashukulompo - plaited into upright basket helmets - no quarrel occurred and great kindness was shown the strangers - A river having very black water the Nyengere flows into Lualaba from the West and it becomes itself very large - Another river or water Shamikwa falls into it from the South West and it becomes still larger - This is probably the Lomame - A short horned antelope common -

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

[0674]

[1871 May 3-4<sup>th</sup>] into the Babira ivory market yet he tried to secure a canoe for me before he went - He was too eager and a Manyuema man took advantage of his desire and came over the river and said that he had one

hollowed out and he wanted goats  
 and beads to hire people to drag it  
 down to the water - Abed on my  
 account advanced 5 goats a thousand  
 cowries and many beads and said  
 that he would tell me what he wished  
 in return - This was debt - but I was  
 so anxious to get away I was content  
 [6<sup>th</sup>] to take the canoe on any terms - But  
 the matter on the part of the headman  
 whom Abed trusted was all deception  
 He had no canoe at all but knew  
 of one belonging to another man  
 and wished to get Abed and me  
 to send men to see it - in fact to go  
 with their guns and he would manage  
 to embroil them with the real owner  
 and some old feud be settled to  
 his satisfaction - on finding that  
 I declined to be led into his trap  
 he took a slave to the owner and  
 on refusal to sell the canoe for  
 her it now came out that he had  
 adopted a system of fraud to Abed  
 He had victimized Abed but he  
 was naturally inclined to believe his  
 false statements and get off to the  
 ivory market - His people came  
 from the Kuss country in the West  
 with 16 tusks and a great many  
 slaves bought & not murdered for

[0675]

675

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

The Bakuss ~~returned to~~ near Lomame  
 They were very civil and kind to the  
 strangers but refused passage into  
 the country - At my suggestion the  
 effect of a musket shot was shewn  
 on a goat - They thought it super-  
 natural - looked up to the clouds and

offered to bring ivory to buy the  
charm that could draw lightning  
down - When it was afterwards  
attempted to force a path they darted  
aside on seeing the Banyamwezi  
followers putting the arrows into the  
bowstrings but stood in mute  
amazement looking at the guns  
which mowed them down in  
large numbers - They thought that  
muskets were the insignia of  
chieftainship - Their chiefs all  
go with a long straight staff of  
rattan having a quantity of  
black medicine smeared on each  
end and no weapons in their  
hands - They imagined that the  
guns were carried as insignia  
of the same kind - some jeering  
in the south called them big tobacco  
pipes - They have no fear on  
seeing a gun levelled at them -

[0676]

676

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

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

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

[0677]

677

[1871 May] 14<sup>th</sup> The people Bakuss smelt copper  
from the ore and sell it very cheap  
and the traders sent to buy it with  
beads - But the project of going in  
canoes now appears to all the half castes  
so plausible that they all tried to get the  
Bagenya on the West bank to lend them  
and all went over to mix blood &  
make friends with the owners - Then all  
slandered me as not to be trusted as they  
their blood relations were - and my  
slaves mutinied & would go no  
further - They mutinied three times here  
and Hassani harboured them till  
I told him that if an English officer  
harboured an Arab slave he would be  
compelled by the Consul to refund  
the price and I certainly would not  
let him escape - This frightened  
him - but I was at the mercy of  
slaves who had no honour and  
no interest in going into danger  
the wages appointed by Ludha were  
double freemans pay but they  
cared nothing for what was to be  
their masters - The slaves too  
joined in the slander and my  
own people saying I wanted neither  
ivory nor slaves but to kill the  
Manyuema and take the country  
for the other white people quite  
took me aback.

[16<sup>th</sup>] Abed gave me a frasilah of Matunda



beads and I returned 14 fathoms  
of fine American sheeting - but it  
was an obligation to get beads from  
one whose wealth depended  
on exchanging beads for ivory

[0678]  
678

[1871 May -] 16<sup>th</sup> At least 3000 people at market today  
my going among them has taken away  
the fear engendered by the slanders of  
slaves and traders All are pleased  
to tell me the names of the fishes & other  
things - Lepidosirens are caught by  
the neck and lifted out of the pot to  
shew his fatness - Camwood ground  
and made into flat cakes for sale  
and earthen balls such as are eaten  
in the disease Safura or eartheating  
There is quite a roar of voices in  
the multitude haggling - It was pleasant  
to be among them compared to being  
with the slaves who were all eager to go  
back to Zanzibar - Some told me that  
they were slaves and required a free  
man to thrash them, and proposed to  
go back to Ujiji for one - I saw no  
hope of getting on with them and  
anxiously longed for the arrival of  
Dugumbe - and at last Abed over[-]  
heard them plotting my destruction  
["]If forced to go on they would watch  
till the first difficulty arose with  
the Manyuema - Then fire off their  
guns - run away - and as I could  
not run as fast as they leave me  
to perish" - Abed overheard them  
speaking loudly and advised me  
strongly not to trust myself to  
them any more as they would be  
sure to cause my death - He was  
all along a sincere friend and I  
could not but take his words  
as well meant and true -

[0679]  
679

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

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

[0680]  
680

[1871 May]  
20<sup>th</sup> Abed called Kalenga the head[-]man who beguiled him as I soon found and delivered the canoe he had bought formally to me and went off down the Lualaba on foot to buy the Babira ivory - I was to follow in the canoe and wait for him in the River Luira but soon I ascertained that the canoe was still in the forest and did not belong to Kalenga - On demanding back the price he said let Abed come

and I will give it to him - Then when  
I sent to force him to give up the  
goods all his village fled into the  
forest - I now tried to buy one  
myself from the Bagenya but  
there was no chance so long as the  
half caste traders needed any they  
got all - nine large canoes and  
I could not secure one

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

[0681]

681

[1871 May] 24<sup>th</sup> crow briskly even when slung  
over the shoulder with their heads  
hanging down - pigs squeal -  
Iron knobs drawn out out at each end  
to shew the goodness of the metal  
are exchanged for cloth of the Muale palm  
They have a large funnel of basket work  
above the vessel holding the wares and  
slip the goods down if they are not to  
be seen - They hid them at first in fear  
from me - They deal fairly and when  
differences arise they are easily settled  
by the men interfering or pointing to me  
They appeal to each other and have  
a strong sense of natural justice - With  
so much food changing hands of the  
three thousand attendants much  
benefit is derived - some come from  
twenty to twenty five miles - The men

flaunt about in gaudy coloured lambas  
of many folded kilts - The women work  
hardest - The potters slap and ring  
their earthenware all round to shew  
that there is not a single flaw in  
them - I bought two finely shaped earthen  
bottles of porous earthenware to hold  
a gallon each for one string of beads  
The women carry huge loads of them  
in their funnels above the baskets -  
strapped to the shoulders & forehead  
hands full besides - The roundness  
of the vessels is wonderful seeing  
no machine is used - No slaves  
could be induced to carry half as  
much as they do willingly - It is a  
scene of the finest natural acting  
imaginable - The eagerness with which

[0682]

682

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

[27<sup>th</sup>] Hassani told me that since he had  
come no Manyuema had ever pre-  
sented him with a single mouthful  
of food - even a potato or banana  
and he had made many presents  
Going from him into the market  
I noticed that one man presented  
a few small fishes - another a sweet  
potato and a piece of cassava and  
a third two small fishes - but the

Manyuema are not a liberal people  
old men and women who remained  
in the half deserted villages we  
passed through in coming North  
often ran forth to present me  
bananas but it seemed through  
fear when I sat down and ate  
the bananas they brought beer  
of bananas and I paid for all  
A stranger in the market had

[0683]

683

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

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

[0684]

684

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

[11<sup>th</sup>] New last night and I believe Dugumbe  
will leave Kasonga's today River down 3 in  
[14<sup>th</sup>] Hassani got nine canoes & put 63  
persons in three - I cannot get one  
Dugumbe reported near but detained  
by his divination at which he is an  
expert - Hence his native name is  
"Molembalembe" - ["]writer writing"- I  
have no confidence in my slaves  
so went in hopes of assistance from  
[16<sup>th</sup>] him - The high winds and drying  
of soap and sugar tell that the rains  
are now over in this part -

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

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

[0685]

685

[1871 June 20] Among the first words Dugumbe said  
to me were "Why your own slaves are  
your greatest enemies - I will buy  
you a canoe but the Banian slaves  
slanders have put all the Manyema  
against you" - I know that this was true

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

[0686]

686

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

prevented from going down Luamo  
and on the North of its confluence  
another cataract mars navigation  
in the Lualaba and my safety thereby  
secured - We dont always know  
the dangers that we are guided past  
[28<sup>th</sup>] River fallen two feet - dark  
brown water and still much  
wreck floating down -  
Eight villages in flames by a slave  
of Syde bin Habib called Manilla  
shewing his blood feuds of the  
Bagenya how well he can fight  
against the Mohombo whose country  
the Bagenya want - The stragglers  
of this camp are over helping  
Manilla & catching fugitives & goats  
The Bagenya are fishermen  
by taste and profession and sell  
the produce of their nets & weirs  
to those who cultivate the soil at  
the different markets - Manilla's  
foray is for an alledged debt of  
3 slaves and ten villages are burned

[0687]

687

[1871 June 30] Hassani pretended that he was not  
aware of Manilla's foray and when  
I denounced it to Manilla himself he  
shewed that he was a slave by cringing  
and saying nothing except something  
about the debt of three slaves -  
[July] 1st I made known my plan to Dugum[-]  
-be to go west with his men to Lomame then  
by his and buy a canoe and go  
up Lake Lincoln to Katanga and  
the fountains - examine the caves  
inhabited - and return here if he  
would let his people bring me goods  
from Ujiji - He again referred to  
all the people being poisoned in  
mind against me but was ready  
to do everything in his power for  
my success - My own people per[-]  
-suaded the Bagenya not to sell a canoe  
Hassani knew it all but swears  
that he did not join in the slander  
and even points up to Heaven in



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

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

[0688]  
688

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

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

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

I offer Dugumbe 2000 \$ or £400  
for ten men to replace the Banian

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

[0689]

689

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

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

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

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

[0690]

690

[1870 July 10<sup>th</sup>] 10<sup>th</sup> a Manyema child uses both  
feet and both hands but never both  
knees - one Arab child did the same  
never crept but got up on both feet  
holding on till he could walk  
New last night of 7<sup>th</sup> Arab month  
[11<sup>th</sup>] Bought the different species of  
fish brought to market in order  
to sketch ^ eight of them and compare them  
with those of the Nile lower down  
most are the same as in Nyassa  
A very active species of Glamis  
of dark olive brown was not sketched  
but a spotted one armed with  
offensive spikes in the dorsal  
and pectoral fins was taken  
Sesamum seed abundant just now  
Cakes are made of ground nuts as  
on the West coast - Dugumbe's  
horde tried to deal in the market  
in a domineering way - ["I shall  
buy that["] said one - ["These are  
mine["] said another - ["no one must  
touch them but me["] - but the market  
women taught them that they could  
not monopolize but deal fairly  
They are certainly clever traders and  
and keep each other in countenance  
They stand by each other and will  
not allow each other to be overreached  
and they deal very fairly and  
give food astonishingly cheap  
once in the market they have no  
fear

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

[0691]

691

[1871 July 13] He spoke long to them but they will not  
consent to go further - When told that  
they would thereby lose all their pay  
they replied "Yes but not our lives"

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

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

[15<sup>th</sup> July 1871] The reports of guns on the other side  
of the Lualaba all the morning tell of the  
people of Dugumbe murdering those  
of Kimburu and others who mixed  
blood with Manilla - Manilla is a  
slave and how dared he to mix blood  
with chiefs who could only have made  
friends with free men like them - Kim-  
buru gave Manilla three slaves and  
he sacked ten villages in token of friend-  
-ship - He proposed to give Dugumbe  
nine slaves in the same operation  
But Dugumbe's people destroy his  
villages and shoot and make his  
people captives to punish Manilla

[0692]

692

[1871 July 15<sup>th</sup>] - make an impression in fact  
in the country that they alone are  
to be dealt with - Make friends  
with us and not with Manilla or  
any one else.

About 1500 people came to market  
though many villages of those that usually  
come from the other side were now  
in flames and every now and then  
a number of shots were fired on the  
fugitives - It was a hot sultry day and  
when I went into the market I saw

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

[0693]

693

[1871 July 15<sup>th</sup>] The men forgot their paddles in the terror  
that seized all - The canoes were not to  
be got out the creek being too small for  
so many - and men and women wounded  
by the balls poured on them leaped and  
scrambled into the water shrieking -  
A long line of heads in the water shewed  
that great numbers struck out for an  
island a full mile off - In going towards  
it they had to put the left shoulder to a  
current of about two miles an hour.  
If they had struck away diagonally to the  
opposite bank the current would have  
aided them and though nearly 3 miles off some  
would have gained land - The  
heads above water shewed the long line of  
those that would inevitably perish  
Shot after shot continued to be fired on the  
helpless and perishing - Some of the long  
line of heads disappeared quietly - Others

threw their arms high as if appealing  
to the great Father above and sank  
one canoe took in as many as it could  
hold and all paddled with hands & arms  
Those canoes got out in haste picked  
up sinking friends till all went down  
together and disappeared - One man in  
a long canoe which could have held  
forty or fifty had clearly lost his head  
he had been out in the stream before  
the massacre began & now paddled  
up river nowhere and never looked  
to the drowning - By & bye all the heads  
disappeared - some had turned down  
stream towards the bank and escaped  
Dugumbe put people into one of the  
deserted vessels to save those in the  
water - and save twenty one - but

[0694]

694

[1871 July 15<sup>th</sup>] one lady refused to be taken on board  
from thinking that she was to be made  
a slave of - she preferred the chance  
of life by swimming to the lot of a slave  
The Bagenya women are expert in  
the water as they are accustomed to  
dive for oysters and those who went  
down stream may have escaped  
The Arabs themselves estimated the loss  
of life at between 300 & 400 souls - The  
shooting party near the canoes were  
so reckless they killed two of their  
own people and a Banyamwezi  
follower who got into a deserted canoe  
plundering fell into the water Went  
down then came up again and down  
to rise no more - My first impulse was  
to pistol the murderers but Dugumbe pro[-]  
tested against my getting into a blood  
feud and I was thankful afterwards that  
I took his advice - Two wretched Moslems  
asserted "that the firing was done by the  
people of the English" I asked one of them  
why he lied so and he could utter no  
excuse - no other falsehood came to his  
aid as he stood abashed before me and  
telling him not to tell palpable falsehoods left

him gaping - After the terrible affair  
in the water the party of Tagamoio who  
was the chief perpetrator continued to fire  
on the people there and fire their villages  
As I write I hear the loud wails on the  
left bank over those who are there slain  
Ignorant of their many friends now  
in the depths of Lualaba - Oh Let thy  
kingdom come - No one will ever  
know the exact loss on this bright

[0695]

695

[1871 July 15.] sultry summer morning - It gave  
me the impression of being in Hell -  
All the slaves in the camp rushed at  
the fugitives on land and plundered them  
women were collecting & carrying loads  
for hours of what had been thrown down  
in terror - some escaped to me and were  
protected - Dugumbe saved 21 and of  
his own accord liberated them - They  
were brought to me and remained over  
night near my house - One woman  
of the saved had a musket ball through  
the thigh another in the arm - I sent  
men with our flag to save some for  
without a flag they might have been  
victims for Tagamoio's people were  
shooting right and left like fiends -  
I counted twelve villages burning  
this morning - Now I asked the  
question at Dugumbe & others ["]for  
what is all this murder["] - all blamed  
Manilla as its cause and in one sense  
he was the cause - but it was the  
scarcely credible reason to be avenged  
on Manilla for making friends  
with headmen he being a slave  
I cannot believe it fully - The wish to  
make an impression in the country  
as to the importance and greatness  
of the new comers was the most  
potent motive - but it was terrible  
that the murdering of so many should  
be contemplated at all - It made me  
sick at heart - Who could accompany  
the people of Dugumbe and Tagamoio

to Lomame and be free from blood  
guiltiness

[0696]

696

[1871 July 15<sup>th</sup>] I next proposed to Dugumbe to catch the murderers and hang them up in the marketplace as our protest against the bloody deeds before the Manyuema - If as he & others atteded the massacre was committed by Manilla's people he would have con-  
-sented but it was done by Tagamoio's people and others of this party headed by Dugumbe - This slaughter was peculiarly atrocious in as much as we have always heard that women coming to or from market have never been known to be molested Even when two districts are engaged in actual hostilities the women say they "pass among us to market unmolested["] no one ever been known to be plundered by the men - These Nigger Moslems are inferior to the Manyuema in justice and right - The people under Hassani began the super wickedness of capture & pillage of all indiscriminately Dugumbe promised to send over men to order Tagamoio's men to cease firing and burning villages They remained over among the ruins feasting on goats fowls all night and next day 16<sup>th</sup> continued their infamous work till twenty seven villages were destroyed

[0697]

697

[1871 July 16<sup>th</sup>] 16th restored upwards of thirty of the rescued to their friends - Dugumbe seemed to act in good faith and kept none of them - It was his own free will that guided him - Women delivered to their husbands and about 33 canoes



left in the creek are to be kept for the  
owners too -

[12 A.M.] shooting still going on on the other side  
and many captives caught - At 1 P.M.

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

[2 PM] An old man called Kabobo came  
for his old wife - I asked her If this  
were her husband - She went to him  
and put her arm lovingly around him  
and said "Yes" I gave her five  
strings of beads to buy food - All

[0698]

698

[1871 July 16<sup>th</sup>] her stores being destroyed with her  
house - she bowed down and put  
her forehead to the ground as thanks  
and old Kabobo did the same - The  
tears stood in her eyes as she went  
off - Tagamoio caught 17 women  
and other Arabs of his party 27 - dead  
by gunshot 25 - The heads of two  
headmen were brought over to be  
[3 PM] redeemed by their friends with slaves  
Many of the headmen who have  
been burned out by the foray came  
over to me and begged me to come  
back with them and appoint

new localities for them to settle again  
but I told them that I was so ashamed  
of the company in which I found  
myself that I could scarcely look the  
Manyuema in the face They had  
believed that I wished to kill them  
What did they think now - I could  
not remain among blood com-  
-panions and would flee away  
They begged me hard not to leave  
they were again settled - The open  
murder perpetrated on hundreds  
of unsuspecting women fills me  
with unspeakable horror - I cannot  
think of going anywhere with the  
Tagamoio crew - I must either go  
down or up Lualaba whichever  
the Banian slaves choose - It is a  
great affliction to have slaves sent  
[4 PM] to me instead of men - Dugumbe  
saw that by killing the market people  
he had committed a great error  
and speedily got the chiefs who had

[0699]

699

[1871 July 16<sup>th</sup>] come over to me to meet him at his house  
and forthwith mix blood - They were in  
bad case - I could not remain to see  
to their protection and Dugumbe being the  
best of the whole horde I advised them to  
make friends and appeal to him as able  
to restrain to some extent his infamous  
underlings - One chief asked to have his  
wife and daughter restored to him first  
but generally they were cowed and the  
fear of death was on them - Dugumbe said  
to me ["]I shall do my utmost to get all the  
captives["] but he must make friends now  
in order that the market may not be given  
up - Blood was mixed and an essential  
condition was ["]you must give us chitoka or  
market["] - He and most others saw that in  
theoretically punishing Manilla they had  
slaughtered the very best friends strangers  
had - The Banian slaves openly declare that  
they would go only to Lomame and no  
further - Whatever the Ujijian slavers may

pretend they all hate to have me as a witness  
of their coldblooded atrocities - The Banian  
slaves would like to go with Tagamoio &  
share in his rapine and get slaves -  
I tried to go down Lualaba then up it -  
and West but with bloodhounds it is out of the  
question - I see nothing for it but go back  
to Ujiji for other men though it will  
throw me out of the chance of discovering  
the fourth great Lake in Lualaba line  
of drainage and other things of great  
value - Dugumbe asked why the[y]  
refused to go - answer "Afraid" Then you  
are cowards - "Yes we are" Are you men  
Answer - "We are slaves" - I said that  
I was glad they confessed before him

[0700]

700

[1871 July 16<sup>th</sup>] They would lose all pay - I had entreated  
them not to throw it away some 22  
months wages but it is not theirs - They  
do not care for what is to go to their  
masters - At last I said that I would  
start for Ujiji in three days on foot  
I wished to speak to Tagamoio  
about the captive relations of the  
chiefs but he always ran away  
[17<sup>th</sup>] when he saw me coming - All  
the rest of Dugumbe's party offered  
me a share of every kind of goods  
they had and pressed me not to be  
ashamed to tell them what I needed -  
I declined everything save a  
little gun powder but all made  
presents of beads and I was glad  
to return equivalents in cloth It  
is a sore affliction at least forty five  
days in a straight line - 300 . . . or by the  
turnings and windings 600 English miles  
and all after feeding and clothing the  
Banian slaves for 21 months - But  
it is for the best though if I do not  
trust to the riffraff of Ujiji I must  
for other men at least ten months  
there - With help from above I shall yet  
go through Rua - see the underground  
excavations first then onto Katanga

and the four ancient fountains eight  
days beyond - and after that Lake Lincoln  
[18<sup>th</sup>] The murderous assault on the market  
people felt to me like Gehenna without  
the fire and brimstone but the heat  
was oppressive and the firearms  
pouring their iron bullets on the fugitives  
was a not inapt representative of  
burning in the bottomless Pit -

[0701]  
701

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

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

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

A few market people appear today  
formerly they came in crowds - a very  
few from the West bank bring salt to  
buy back the baskets from the camp  
slaves which they threw away in panic  
others carried a little food for sale  
About 200 in all chiefly those who have  
not lost relatives - one very beautiful  
woman had a gunshot wound in her  
upper arm tied round with leaves -  
Seven canoes came instead of fifty  
but they have great tenacity & hopefulness  
An old established custom has great  
charms for them and it will again be

attended if no fresh outrage is committed -  
No canoes now come into the

[0702]

702

[1871 July 19<sup>th</sup>] the creek of of death but land above  
at Ntambwe's village - This creek at  
the bottom of the long gentle slope on  
which the market was held probably  
led to its selection

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

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

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

[0703]

703

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

[0704]  
704

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

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

[0705]

705

[1871 July 25<sup>th</sup>] under their own chiefs and laws and  
 cultivating their own free lands with  
 what slaves afterwards become at  
 Zanzibar and elsewhere -

[26<sup>th</sup>] Came up out of the last valley of  
 denudation - that drained by Kahembai  
 and then along a level land with open  
 forest - four men passed us in hot  
 haste to announce the death of a woman  
 at their village to her relations living at  
 another - Heard of several deaths lately  
 of dysentery - Pleurisy common from  
 cold winds from North West - Twenty  
 two men with large square black  
 shields capable of completely hiding the  
 whole person came next in a trot  
 to recieve the body of their relative and

all her gear to carry them to her own  
home for burial - About twenty women  
followed them and the men waited under  
the trees till they should have wound the  
body up and weep over her - They  
smeared their bodies with clay and  
their faces with soot - Reached our  
friend Kama -

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

[0706]

706

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

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



party for the murder of some of their  
people - Kasongo's men appeared  
eager to plunder their own countrymen  
Had to scold and threaten them and set  
men to watch their deeds - Plantains  
very abundant good & cheap -  
came to Kittette and lodge in village  
of Loembo - About thirty foundries  
were passed - They are very high in the  
roof and thatched with leaves from  
which the sparks roll off as sand  
would - Rain runs off equally well

[0707]  
707

[1871 August -3]

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

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

[4<sup>th</sup>] Came through miles of villages all  
burned because the men refused  
a certain Abdullah lodgings - The

men had begun to rethatch the huts  
and kept out of our way but a  
goat was speared by some one in  
hiding and we knew danger was near

[0708]

708

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

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

[5<sup>th</sup> 6<sup>th</sup>] Through many miles of palm trees  
and plantains to a Boma or stockaded  
village where we slept though the  
people were evidently suspicious  
[7<sup>th</sup>] and unfriendly

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

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

[0709]

[1871 Aug. 8<sup>th</sup>] sometimes be seen - This was an infuriated savage - a slight rustle in the dense vegetation meant a spear A large spear from my right lunged past and almost grazed my back = and stuck firmly into the soil - The two men from whom it came appeared in our opening in the forest only ten yards off and bolted - one looking back over his shoulder as he ran As they are expert with the spear I dont know how it missed except that he was too sure of his aim and the good hand of God upon me - I was behind the main body and all were allowed to pass till the leader who was believed to be Muhamad Bogharib or Kolokolo himself came up to the point where they lay A red jacket they had formerly seen me wearing was proof that I was the same that sent Bin Juma to kill five of their men, capture eleven women and children & 25 goats - Another spear was thrown at me by an unseen assailant at it missed me by about a foot in front - Two of our party were slain - Guns were fired into the dense mass of forest but with no effect for nothing could be seen but we heard the men jeering & denouncing us close by - Coming to a part of the forest cleared for cultivation I noticed a gigantic tree made still taller by growing on an anthill 20 feet high

[0710]

[1871 August 8<sup>th</sup>] had fire applied near its roots - I heard a crack which told that the fire had done its work but felt no alarm till I saw it come straight towards me - I ran a few paces

back and down it came to the ground  
 one yard behind me - broke into  
 several lengths and covered me  
 with a cloud of dust - Had the  
 branches not previously been rotted  
 off I could scarcely have escaped  
 Three times in one day was I  
 delivered from impending death  
 My attendants scattered in all directions  
 came running back to me calling  
 out "Peace["! "Peace"! ["you will  
 finish all your work in spite  
 of these people and in spite of every[-]  
 -thing" - I took it like them as an  
 omen of good success to crown  
 me yet - - Thanks to the "Almighty  
 Preserver of men" We had  
 five hours of running the gauntlet  
 waylaid by spearmen who all  
 felt that if they killed me they would  
 be revenging the death of relations  
 f From each hole in the tangled mass  
 we expected a spear - and each  
 moment expected to hear the  
 rustle which told of deadly weapon  
 hurled at us - I became weary  
 with the constant strain of danger  
 and as I suppose happens with  
 soldiers on the field of battle - not  
 courageous but perfectly indifferent  
 whether I were killed or not.

[0711]

711

[1871 Aug. 8] When at last we got out of the forest  
 and crossed the Liya? on to the cleared  
 lands near the villages of Monanbundua Muanampunda  
 we lay down to rest and soon saw  
 that chief coming walking up in a  
 stately manner unarmed to meet us  
 He had heard the vain firing of my  
 men into the bush and came to ask  
 what was the matter - I explained the  
 mistake that Munangonga had made  
 in supposing that I was Kolokolo  
 the deeds of whose men he knew and  
 went on to his village together - In the  
 evening he sent to say that if I would  
 give him all my people who had guns

he would call his people together - burn  
off all the vegetation they could fire and  
punish our enemies bringing me ten  
goats instead of three milk goats I  
had lost - I again explained that the  
attack was made by a mistake in think-  
-ing I was the trader and that I had no  
wish to kill men - To join in his  
old feud would only make matters  
worse - This he could perfectly under[-]  
-stand - I lost all my remaining  
calico - a telescope umbrella and  
five spears by one of the slaves  
throwing down the load and taking  
up his own bundle of country cloth -

[9<sup>th</sup>] Went on towards Mamohela now  
deserted by the Arabs - Monanponda  
convoyed me a long way and at one  
spot with grass all trodden down  
he said ["]here we killed a man of  
Moezia and ate the body["] - The meat  
cut up had been seen by Dugumbe -

[0712]

712

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

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

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

sweet oil

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

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

[0713]

713

[1871 Aug. 10<sup>th</sup> -] The reason for cannibalism does not  
lie in starvation or in want of animal  
matter as was said to be the case with  
the New Zealanders - The only feasible  
reason I can discover is a depraved  
appetite giving an extraordinary  
craving for meat which we call  
high - They are said to bury a dead  
body for a couple of days in the  
soil in a forest and in that time in  
this climate it soon becomes putrid  
enough for the strongest stomachs

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

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

Gulu = Deity Above or Heaven  
Mamvu - Earth or below - Gulu is a  
person and men on death go to him -  
Nkola lightning - Nkoñgolo = deity?  
Kula or Nkula - salt spring W of Nyangwe

Kalunda D° Kiria rapid down river  
Kirila islet in sight of Nyangwe Magoya D°  
Note The chief Zurampela is about N W of  
Nyangwe and 3 days off - The Luive R.  
of very red water is crossed and the larger  
[Mabila] river receives it into its very dark water  
before Mabila enters Lualaba

[0714]  
714

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

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

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

[0715]

715

[1871 copied Aug.]

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

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

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

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

[0716]

716

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



to have the idea of flowing grandly

[Note] Kondohondo or Sassassa the  
Buceros cristata - The large double  
billed Horn bill called Kangomira  
on the Shire shot at Bambarre  
is good eating if well cooked  
and has orange coloured fat like  
the Zebra - I keep the bill to make  
a spoon of it - An English Ambassa[-]  
-dor at Constantinople was shewn  
a horn bill spoon and asked if  
it were really the bill of the  
Phoenix - He replied that he  
did not know but he had a  
friend in London who knew  
every bird in the Universe and  
he along could decide - The Turkish  
Ambassador in London brought  
the spoon to Professor Owen  
and something in the arrangement  
of the fibres of the horn bill  
which he had noticed before led  
him to go into the Museum and  
bring out a head of Buceros  
cristata - a preserved specimen  
of this very bird - "God is great"  
"God is great" said the stranger  
This is undoubtedly Phoenix  
of which we have heard so often  
I can add that Phoenix flesh is  
good eating - Prof. Owen told  
the tale before the Hunlerian Society  
in 1857 - at which I was present

[0717]

717

[1871 Aug. copied] Notes - The soko or gorrilah has in  
general a good character from the Man-  
yuema but he is cunning and not  
devoid of a species of humour He  
is said to stalk men and women very  
successfully when engaged in fieldwork  
snatches up a child and runs up a tree  
evidently amused by its screaming - When  
tempted by a bunch of small bananas  
which are his weakness he lifts them  
and drops the child - The young soko in  
that case would cling to the shoulder and  
under the armpit of the elder - one man

was cutting out honey from a tree - and  
naked - A soko suddenly appeared  
behind and caught him by the privates  
grinned and giggled & let him go -  
Another man was hunting and missed  
when trying to spear a soko - He grappled  
with the man and the spear was broken  
in the struggle - The man shouted "Soko"  
"has caught me" and before the man's  
companions could come soko had  
bitten off the ends of four fingers &  
escaped unharmed Both men are now  
alive at Bambarre and all believe the  
above statement to be true -

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

[0718]

718

[1871 - August copied] I wished to observe them from a place  
of concealment but the Manyuema  
objected so strongly I yielded to them  
By lying in ambush they speared one of  
them - When newly killed his ugliness  
is quite appalling - The likeness of Satan  
in the Ninneveh marbles is not have  
so ugly as he - When seen in the Forest  
in a path he often walks upright with  
his hands on his head as if to steady his  
loins - He is then to me a short bandy legged  
potbellied low browed villain without  
a particle of the gentleman in him - He  
is not a very formidable beast at any  
time - It is indisputable that he tries to bite  
off the ends of the fingers and toes - His  
strength is great as seen in encounters  
with the leopard - It does not occur to  
him to use his canine teeth which are  
long and formidable - but he bites off the  
leopards claws and both animals

die together - Soko has been known to  
by seizing the leopards paws  
prevail ^but die afterwards of his wounds  
He is able to hold his antagonist down  
At least so say the natives - many came  
down in the forest about a hundred yards  
from our Bambarre camp and  
would not have been known except  
by their giving tongue like fox hounds  
He draws out a spear from his own  
body but does not attempt to use it  
against his enemy - A lion kills him  
at once but does not eat him -  
Soko eats no flesh - nor maize  
His food consists of wild fruits which  
abound in the forests - Soko sometimes  
bears twins - never molests women

[0719]

719

[1871 Aug. copied] nor a man if he has no spear - one  
soko was killed and found to have  
holes in his ears - Some would be wise  
Manyema argued that he must have  
died a man and rose again as a soko  
others gravely assert that soko is as  
wise as a man and never injures  
those who do not molest him - They  
drum on hollow trees in the forest and  
accompany the noise with a yelping  
which is very well imitated by the  
natives - embryotic music? - When the  
people hear Sokos at their drumming  
they go out against them and attack  
in order to kill them - but say they -  
["]When Sokos hear us beating our drums  
and singing they never attempt to  
disturb us["] - They are better than men  
never steal but are content with their  
own food - They keep certain districts  
of the Forest to particular parties of  
Sokos like the street dogs of Constanti[-]  
-nople and Cairo and when an intruder  
comes from another district they beat  
him back by slapping his cheeks  
fondly and sometimes biting him

He treads on the dorsal parts of the  
second joints of the fingers - not on

the nails or knuckles and in so  
doing hitches the body along as if  
with crutches - sometimes both hands  
down at once sometimes one after  
the other - Sometimes upright but he  
takes to all fours as soon as he sees  
man -

[0720]

720

[1871 August 11<sup>th</sup>]

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

[12<sup>th</sup>] Mamohela camp all burned off  
we sleep at Mamohela village

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

[0721]

721

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

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

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

[16<sup>th</sup>] To Luamo R. very ill with bowels

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

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

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

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

[29<sup>th</sup>] Ill all night and remain = 30<sup>th</sup> D° D° but  
go on to Monandenda's on R - Lombonda

[Astronomical calculation.] at bottom of range Highest pt  
on South side of range

[Astronomical calculation.]

[31<sup>st</sup>] Up and half over the mountain range and  
[1<sup>st</sup> Sep<sup>r</sup>] and sleep in dense forest with several fine  
running streams

[2<sup>d</sup>] over the range and down on to a marble  
capped hill with a village on top -

[3] Equinoctial gales - onto Lohombo

[0722]

722

[Sept<sup>r</sup> 1871] 5<sup>th</sup> to Kasangangazi's 6<sup>th</sup> Rest - 7<sup>th</sup>  
Mamba's = rest on 8<sup>th</sup> 9<sup>th</sup> D° D° People falsely  
accused of stealing but I disproved it

to the confusion of the Arabs who wish to  
be able to say "the people of the English  
steal too" A very rough road from  
Kasangangazi hither & several running  
rivulets crossed - Manyuema boy followed  
[10<sup>th</sup>] us but I insisted on his fathers consent  
which was freely given - Marching proved  
too hard for him however and in a  
few days he left

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

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

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

[0723]

723

[Sept<sup>r</sup> 12<sup>th</sup>] think that he did encourage them  
They came impudently into the village  
and I had to drive them out - & I suspected  
that he had sent them - I explained and  
he gave me a goat which I sent back  
[13<sup>th</sup>] for - This march back completely used  
up the Manyuema boy - could not  
speak or tell what he wanted cooked  
when he arrived - I did not see him go  
back and felt sorry for the poor boy  
who left us by night in consequence

People here would sell nothing so I was  
glad of the goat

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

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

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

[0724]

724

[1871 Sept<sup>r</sup> 20<sup>th</sup>]  
been ailing and fell from some  
part of his new house at Darsalam  
and in 3 days afterwards expired  
A true and warm friend to me -  
He had done all he could do to aid me  
with his subjects - gave me two  
Sultan's letters for the purpose  
Seyed Burghash succeeds him.  
This change causes anxiety Will  
Seyed Burghash's goodness endure  
now that he has the Sultanat?  
Small pox raged lately at Ujiji  
[22<sup>nd</sup>] Caravan goes Northwards and we  
rest and eat the sheep kindly presented  
[23<sup>d</sup>] - We now passed through the country  
of mixed Barua and Baguha -  
[Loñgu[-]mba] crossed the R<sup>r</sup> Lo ^ ngumba twice &  
then came near the great mountain

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

[0725]

725

[1871 Sept<sup>r</sup>] which I strained - and all because  
slaves had been selected for me  
instead of men.

[October 8<sup>th</sup>]

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



noises as if thunder as far as 12 -  
days off which were ascribed to Kabogo  
as if it had subterranean caves  
into which the waves rushed with  
great noise, and it may be that the  
Loñgumba is the outlet of Tangan-  
-yika - It become the Luasse further down  
and then Luamo before it joins  
the Lualaba - The country slopes that  
way but I was too ill to examine  
its source

[0726]

726

[1871 Oct<sup>r</sup> -] 9<sup>th</sup> on to islet Kasange - After much  
delay got a good canoe for 3 dotis - and on  
[15<sup>th</sup>] went to the islet Kabizi ^ -w-a - 18<sup>th</sup> start for  
[19<sup>th</sup>] Kabogo East and 19<sup>th</sup> reach it 8 AM  
[Astronomical calculation.]  
[20] rest men - 22 to Rombola -  
[23<sup>d</sup>] At dawn off and go to Ujiji - Welcomed by  
all the Arabs particularly by Moeneghere -  
I was now reduced to a skeleton  
but the market being held daily and  
all kinds of native food brought to it  
I hoped that food and rest would  
soon restore me - but in the evening  
my people came and told me that  
Shereef had sold off all my goods  
and Moenyeghere confirmed it by  
saying ["]We protested but he did not  
leave a single yard of calico out of  
3000 nor a string of beads out of 700 lb["]  
This was distressing - I had made up  
my mind if I could not get people at  
Ujiji to wait till men should come from  
the coast but to wait in beggary was  
what I never contemplated and I now  
felt miserable - Shereef was evidently  
a moral idiot for he came without  
shame to shake hands with me and  
when I refused assumed an air of  
displeasure as having been badly  
treated - and afterwards came with his  
"Ba ^ lghere" good luck salutation twice  
a day and on leaving said "I am going  
to pray" till I told him that were I an  
Arab his hand and both ears would

be cut off for thieving as he knew,  
and I wanted no salutations from him  
In my distress it was annoying to see  
Shereef's slaves passing from the  
market with all the good things

[0727]

727

[1871 Oct<sup>r</sup> 24<sup>th</sup>]  
that could be bought with my goods  
My property had been sold to Shereef's  
friends at merely nominal prices -  
Syed bin Madjid a good man proposed  
that they should be returned and the ivory  
be taken from Shereef, but they would  
not restore stolen property though they  
knew it to be stolen - Christians would  
have acted differently even those of  
the lowest classes - I felt in my  
destitution as if I were the man who  
went down from Jerusalem to Jericho  
and fell among thieves but I could  
not hope for Priest Levite or good  
Samaritan to come by on either side -  
but one morning Syed bin Majid  
said to me "Now this is the first time  
we have been alone together - I have no  
goods, but I have ivory - Let me I pray  
you sell some ivory, and give the  
goods to you"- This was encouraging  
but I said "Not yet but by & bye"  
I had still a few barter goods left  
which I had taken the precaution to  
deposit with Muhamad bin Saleh  
before going to Manyuema in  
case of returning in extreme need -  
But when my spirits were at their  
lowest ebb the good Samaritan  
was close at hand for one morning  
Susi came running at the top of  
his speed & gasped out "An English[-]  
["] man - I see him" and off he darted  
to meet him - The American flag  
at the head of a caravan told of the  
nationality of the stranger - Bales  
of goods - Baths of tin - huge kettles

[0728]

728

[1871 October 28<sup>th</sup> not] cooking pots - tents &c made me think  
this must be a luxurious traveller and  
^one at his wits end like me - It was Henry  
Moreland Stanley = the Travelling  
correspondent of the "New York Herald"  
sent by James Gordon Bennett Junior  
^to obtain accurate information  
about D<sup>r</sup> Livingstone if living and  
if dead to bring home my bones  
The news had to tell to one who had  
been two full years without any tidings  
from Europe made my whole frame  
thrill - the terrible fate that had befallen  
France - The Telegraphic cables success-  
fully laid in the Atlantic - the election  
of General Grant - The Death of good  
Lord Clarendon my constant friend -  
The proof that HM Government had  
not forgotten me in voting £1000  
for supplies, and many other  
points of interest revived emotions  
I that had lain dormant in Manyema -  
Appetite returned, and instead of the  
sparse tasteless two meals a day - I  
ate four times daily, and in a week  
began to feel strong - I am not of a  
demonstrative turn - As cold indeed as  
we islanders are usually reputed to  
to be, But this disinterested kindness  
of M<sup>r</sup> Bennett, so nobly carried into  
effect by M<sup>r</sup> Stanley was simply  
overwhelming - I really do feel extremely  
grateful, and at the same time I am  
a little ashamed at not being more  
worthy of the generosity - M<sup>r</sup> Stanley  
has done his part with untiring  
energy, good Judgment in the teeth  
At an expense of more than £4000 four thousand pounds.

[0729]

729

[1871 Oct<sup>r</sup> 28<sup>th</sup>]  
of very serious obstacles - His helpmates  
turned out depraved blackguards who  
by their excesses at Zanzibar & elsewhere

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

By the arrival of the fast Ramadan  
 on the 14<sup>th</sup> November and a Nautical  
 Almanac I discovered that I was on  
 that date 21 days too fast in my reckon[-]  
 =ing - M<sup>r</sup> Stanley used some very  
 strong arguments in favour of my  
 going home - recruiting my strength  
 getting artificial teeth, and then  
 returning to finish my task but my  
 judgment said all your friends will  
 wish you to make a complete work of  
 the exploration of the sources of the  
 Nile before you retire = My daughter  
 Agnes says "Much as I wish you to  
 come home I would rather that you  
 finished your work to your own  
 satisfaction than return merely to  
 gratify me"- Rightly ^ & nobly said my  
 Darling Nannie - Vanity whispers

[0730]

730

[1871 Oct<sup>r</sup> Nov<sup>r</sup>] pretty loudly - She is a chip of the old  
 block - My blessing on her and  
 all the rest -

It is all but certain that four  
 fullgrown gushing fountains rise  
 on the Watershed eight days South  
 of Katanga each of which at no  
 great distance off becomes a large  
 river - and two rivers thus  
 formed flow North to Egypt - The  
 other two South to Inner Ethiopia

That is Lufira or Bartle Frere's  
 River flows into Kamolondo -  
 and that into Webb's Lualaba = The  
 main line of drainage - Another on  
 the n North side of the Sources -  
 Sir Paraffin Young's Lualaba  
 flows through Lake Lincoln  
 otherwise named Chibungo &  
 Lomame and that too into  
 Webb's Lualaba - Then Liambai  
 fountain - Palmerston's = forms  
 the Upper Zambesi and the  
 Lunga (Lunga) Oswell's ft<sup>n</sup>  
 is the Kafue both flowing into  
 Inner Ethiopia - It may be  
 that these are not the fountains  
 of the Nile mentioned to Herodotus  
 by the Secretary of Minerva  
 in Sais in Egypt but they  
 are worth discovery as in the  
 last hundred of the seven hundred  
 miles of the Watershed from  
 which nearly all the Nile springs  
 do unquestionably arise - I propose  
 to go from Unyanyembe to  
 Fipa - then round the South ^ end

[0731]

731

[1871 Nov<sup>r</sup> =]  
 of Tanganyika - Pambete or Mbete  
 then across the Chambeze and round  
 [South of] Lake Bangweolo and due West to  
 the Ancient Fountains - Leaving the  
 underground excavations till after  
 visiting Katanga - This route will  
 serve to certify that no other sources  
 of the Nile can come from the South  
 without being seen by me - No one  
 will cut me out after this explora-  
 tion is accomplished - And may the  
 good Lord of all help me to shew  
 myself one of his stout hearted  
 servants - an honour to my children  
 and ^ perhaps my country & race -

M<sup>r</sup> Stanley had been mulcted of  
 a very large quantity of goods by his  
 guide taking to the Wavinza and

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

[0732]

732

[1872 January -]

The meat of all very good but  
that of the Graffe super excellent  
The Basa vira owners of the country  
had fled from Simba son of the  
Banyamwezi chief of Unyanyembe  
and we had none but pleasant  
intercourse with the present inhabi[-]  
-tants - The rams had commenced  
or were commencing as we came  
Eastward for but few days elapsed  
without very heavy showers -  
When near Unyanyembe the grain  
was just coming up - In some  
cases early planting & showers  
had raised the maize a foot or  
one foot and a half - The game  
was somewhat scattered as usually  
happens when water stands in  
pools all over the country - Much  
of the way on the Unyanyembe  
side of the country was flat -  
with patches of trees alternating  
with open grassy glades where  
at other seasons water is scarce  
many of the trees are denuded  
of their bark to be made into

bark cloth - Kirindas or baskets  
or thatch - They are upland forest  
trees - Honey sometimes found  
in abundance - A swarm of  
bees attacked a donkey M<sup>r</sup> Stanley  
bought for me and instead of  
galloping off as did the other  
the fool of a beast rolled down  
and over and over - I did the  
same then ran - dashed into a  
bush like an ostrich pursued

[0733]

733

[1872 Jany] then ran whisking a bush round my  
head they gave me a sore head & face  
before I got rid of the angry insects -  
I never saw men attacked before -  
Donkey was completely knocked up by  
the stings on head face & hips & died in  
two days in consequence -

Our march extended from 26<sup>th</sup> December  
1871 till 8<sup>th</sup> February 1871 - or 54 days  
This was over three hundred miles &  
thankful I was to reach Unyambe  
and the tembe Kurkuru for having  
only ill made French shoes sent from  
the coast I was delighted to find that two  
pairs of fine English boots had most  
considerately been sent by my friend  
M<sup>r</sup> Waller

I found also that the two headmen  
selected by the notorious but covert  
slave trader Ludha Damji had been  
plundering my stores from the <sup>^</sup>20<sup>th</sup> end of  
October 1870 to 18<sup>th</sup> ~~to near the end~~ of February  
or nearly sixteen months - one  
had died of small pox and the other  
not only plundered my stores but broke  
open the lock of M<sup>r</sup> Stanley's store  
room and plundered his goods - He  
declared that all my goods were safe  
but when the list was referred to &  
the goods counted and he was questioned  
as to the serious loss he at last reme[-]  
mbered a bale of 7 pieces Merikano  
and three Kanike = or 304 yards that  
he evidently had hidden - on questioning

about the boxes brought he was  
equally ignorant but at last said "oh  
I remember a box of brandy where it  
went - And every one knows as well as I

[0734]

734

[1872 Feby 18<sup>th</sup>] this and M<sup>r</sup> Stanley's goods being found  
in his possession made me resolve  
to have done with him - My losses  
by the robberies of the Banian employed  
slaves were more than made up by  
M<sup>r</sup> Stanley who gave me twelve bales  
of calico nine loads = 14 ½ Bags of beads  
38 coils of brass wire - a tent-boat  
bath cooking pots - 12 copper sheets -  
air bed - trousers - jackets &c =  
Indeed I am again quite set up &  
as soon as he can send men not  
slaves from the coast I go to my  
work with a fair prospect of finishing  
it.

On coming to Unyanyembe we  
found that all the Arabs were collected  
between one and two days distant at  
Mfutu and Kirira in order to fight  
with an adventurer called Mirambo  
who though originally a Pagazi or  
carrier belongs to a good family NW  
of this - He gradually collected a body  
of desperadoes around him - Mazitu or  
Mafiti - Banyamwezi all eager  
to rob and plunder wherever  
he led - Built a strong stockade  
and then proceeded to levy mohonga  
on all the Arabs who came near  
him - Made extended forays  
on the country people burning then  
Bomas or stockades, and when  
the Arabs refused to join him

[0735]



[1872 Feby 18<sup>th</sup>]

in a foray against the chief of Un-  
-yanyembe raised his exactions to  
a mere plundering - and one trader  
he sent back after taking most of his  
goods - Ghamees bun Abdulla a very  
brave and good Arab went against  
Mirambo with 80 slaves - They all fled  
on approach of danger and left the  
brave man - his adopted son and  
Arab attendants to perish - The son  
of Seyed bin Majid a very fine &  
brave young man ^ with his young comrades went up to  
Marambo's stockade entered it &  
took it ^ ~~before this~~ but was engrossed by the  
wealth in ivory & other things found  
and all laden with spoil retired to  
be waylaid in the long grass when  
everything was thrown down and  
slaves not killed fled - The fine  
young man perished there and none  
could be persuaded to go out & rescue  
the speared in the long grass - In ~~another~~  
this ^ case the so called governor was  
the first to begin a panic & flight  
by mounting a fast donkey and  
never halting till he got home to  
when Miramba came to town  
[Yuihara] ~~Kurikira~~ ^ they have destroyed a  
all the villages near to Mirahibo's  
as confederate with him, and are  
expected to make an end of him  
soon and restore peace & prestige  
in the country - a large body of  
Baganda have come but they are  
to be sent against the Batuta for  
the Arabs have no food for  
them

[0736]

736

[1872 March 5<sup>th</sup>] Note - sent to Syde bin Salem the  
so called governor for a box detained  
by him for four years though I  
sent for it twice It was paid for  
to Ujiji the carrier Salem Palamotla  
having got \$15 but governor took

it and now returned ^ it without any  
 apology - two fine English guns & a  
 pistol packed by D<sup>r</sup> Kirk in  
 1868. The wood work all eaten off  
 by white ants - the books gone  
 writing paper not present - the  
 iron work rusted & spoiled a cheese  
 in tin and a little medicine in tin  
 A box containing 500 ball cartridges  
 had been left in the wet for years  
 A box of Brandy all drunk and  
 bottles broken to conceal the theft,  
 but in one bottle the cork had been  
 driven in and a maize cob cork  
 inserted - A china tea service  
 sent by some kind but unknown  
 donor was not submitted to the  
 smashing the brandy bottles suffered  
 Not a word of apology offered  
 for all this loss, or for the plunder[-]  
 ing of which he was cognizant  
 by Saloom ^ since killed - Shereef & Athman.

Probable loss by Governors carelessness

Fine double barrelled smooth bore	200
Long single barrel Jacobs Rifle	85
Cartridges 500 fine Eufield Cartridges	25
Books writing paper - box -	30
£68 ==	\$340
For carriage from coast \$60 =	60
	\$400

[0737]

737

Unyanyembe near Kazeh of

Speke 20<sup>th</sup> Feby

1872

The Right Honourable

[N<sup>o</sup> 5-] Earl Granville

My Lord

My letters to & from

the coast have been so frequently destroyed  
 by those whose interests and cupidity lead  
 them to have correspondence as likely to expose  
 their slaving that, I had nearly lost all heart  
 to write - But being assured that this packet  
 will be taken safely home by Mr Stanley  
 I add a fifth letter to those four already  
 pawned the pleasure of believing that this  
 will really come into your Lordships hands  
 overcoming the consciousness of having

been much too prolix - The subject to which I beg to draw your attention is the part which the Banians of Zanzibar who are protected British subjects play in carrying on the slave trade in Central Africa and especially in the Manyuema - The country West of Ujiji - Together with a proposition which I have very much at heart - The possibility of encouraging the native christians of English settlements on the West coast of Africa to remove by voluntary emigration to a healthy spot on this side [of] the continent

The Banian British subjects have long been and are now the chief propagators of the Zanzibar slave trade - Their money and often their muskets, gunpowder - balls - flints - beads, brass wire, and calico are annually advanced to the Arabs at enormous interest for the murderous work of slaving of the native of which every Banian is fully aware - Having mixed much with the Arabs in the interior I soon learned the whole system that is called Cutchee or Banian Trading

[0738]

738

[1872 Feby 20<sup>th</sup>]

is simply marauding and murdering by the at the instigation and by the aid of our Indian fellow subjects - the cunning Indians secure nearly all the profits of the caravans they send Inland, and very adroitly let the odium of the slaving rest on their Arab agents - As a rule very few Arabs could proceed on a trading expedition unless supplied by the Banians with army ammunition and goods - slaves are not bought in the countries to which the Banian agents proceed - Indeed it is a mistake to call the system of Ujiji slave trade at all - The captives are not traded for but murdered for - and the gangs that are dragged coast[-]wards to enrich the Banians are usually not slaves but captive free people - A sultan anxious to do justly rather than pocket head money would proclaim them all free as soon as they reached his territory - Let me give an instance or two to illustrate the trade of our Indian fellow subjects - My

friend Muhamad Bogharib sent a large party of his people far down the great river Lualaba to trade for ivory about the middle of 1871 - He is one of the best of the traders - a native of Zanzibar and met one of the Mainlanders who are lower types of man - - The best men have however often the worst attendants - This party was headed by one Hassani and he with two other headmen advanced to the people of Nyangwe 25 copper bracelets to be paid for in ivory on their return - The rings were worth about five shillings at Ujiji - and it being well known that the Nyangwe people had no ivory The advance was a mere trap for on returning and demanding payment in ivory in vain They began an assault which continued for three days and all the villages of a large district

[0739]

739

[1872 Feby 20<sup>th</sup>] were robbed - some burned - many men killed and about one hundred & fifty captives secured - On going subsequently into Southern Manyuema I met the poorest of the above mentioned headmen who had only been able to advance 5 of the 25 bracelets and he told me that he had bought ten tusks with forty of the captives, and having recieved information at the village where I found him about two more tusks he was waiting for eight more tusks from Muhamad's camp to purchase them - I had now got into terms of friendship with all the respectable trades of that quarter and they gave me information with unrestrained freedom, and all I state may be allied on . . . On, asking Muhamad himself afterwards near Ujiji the proper name of Muhamad Nassur who conspired with Shereef to interpose his own trade speculation between D<sup>r</sup> Kirk and me and defray all his expenses out of my goods he promptly replied - "This Muhamad Nassur is the man from whom I borrowed all the money and goods for this journey"

I will not refer to the horrid & senseless massacre which I unwillingly witnessed

at Nyangwe in which the Arabs themselves  
 computed the loss of life at between three and  
 four hundred souls - It pained me sorely  
 to let the mind dwell long enough on it to  
 pen the short account I gave, but I mention  
 again to point out that the chief perpetrator  
 [N° 3 of this series] Tagamoio received all his guns [...] gun-  
 -powder from Ludha Damji the richest  
 Banian and chief slave trader of Zanzibar  
 He has had the cunning to conceal his  
 actual participation in slaving - but  
 there is not an Arab in the country who

[0740]

[1872 Feb<sup>y</sup>. 20<sup>th</sup>] 740

would hesitate a moment to point out that  
 but for the money of Ludha Danye and  
 other Banians who borrow from him  
 slaving especially in these more distant  
 countries would instantly cease - It  
 is not to be overlooked that most other  
 trade as well as slaving is carried on  
 by Banians - The custom House and  
 revenue are entirely in their hands -  
 The so called governors are their trade  
 agents - Syde bin Salem Buraschid  
 The thievish governor here is merely a  
 trade agent of Ludha, and honestly having  
 been no part of his qualification for the  
 office the most shameless transactions  
 of ^ other Banian agents are all smoothed  
 over by him - A common way he has  
 of concealing crimes is to place delin-  
 -quents in villages adjacent to this  
 and when they are enquired for by the  
 Sultan he reports that they are sick -  
 It was no secret that all the Banians  
 looked with disfavour on my explora[-]  
 -tions and disclosures as likely to injure  
 one great source of their wealth -  
 knowing this it almost took away  
 my breath when I heard that the great  
 but covert slave trader Ludha Damji  
 had been requested to forward supplies  
 and men to me - This and similar  
 applications must have appeared  
 to Ludha so ludicrous that he probably  
 answered with his tongue in his cheek

His help was ^ all faithfully directed toward  
securing my failure - I am extremely  
unwilling to appear as if making a  
wail on my own account or as  
if trying to excite commiseration

[0741]

741

[1872 Feby 20<sup>th</sup>] I am greatly more elated by the unexpected  
kindness of unknown friends, and the  
liberality and sympathy of H M Government  
than cast down by losses and obstacles  
But I have a purpose in view in mentioning  
mishaps - Before leaving Zanzibar in  
1866 I paid for and despatched a stock of  
goods to be placed in depot at Ujiji- The  
Banyamwezi porters or Pagazi as usual  
brought them honestly to this governor or Banian  
agent - The same who plundered Burton and  
Speke pretty freely, and he placed my goods in  
charge of his own slave Musa bin Saloom  
who about and very between this & Ujiji  
stopped the caravan ten days while he plundered  
as much as he chose and went off to buy ivory  
for his owner in Karagwe - Saloom has been  
kept out of the way ever since - The dregs of the  
stores left by this slave are the only supplies I  
have recieved since 1866 - Another stock of  
goods was despatched from Zanzibar in 1868  
but the whole was devoured at this place -  
and the letters destroyed so that I should know  
nothing about them - Another large supply  
sent through Ludha and his slaves in 1869  
- It came to Ujiji and except a few pounds of worthless beads  
out of 200 lbs of fine dear beads all were sold  
off for slaves and ivory by the person selected  
by Ludha Damji - I refer to these wholesale  
losses because though well known to Ludha  
and all the Banians the statement was made  
in the House of Lords, I suppose on the strength  
of Ludha's plausible fables that all my lowly  
had been supplied - By coming back in a  
round about route of 300 miles from Ujiji  
I did find two days ago a good quantity of  
supplies the remains of what had been  
sent off from Zanzibar sixteen months ago

[0742]

[1872 Feby 20] 742

Ludha had again been employed and the slaves he selected began by loitering at Bagamoio opposite Zanzibar for nearly four months - A war here which is still going on gave them a good excuse for going no further. The headmen were thieves and had I not returned and seized what remained I should again have lost all. All the slaves who have been sent by Ludha and other Banians were full of the idea that they were not to follow but force me back - I cannot say that I am altogether free from chagrin in view of the worry, thwarting, baffling which the Banians and their slaves have inflicted - Common traders receive supplies of merchandise from the coast and send loads of ivory down by the same pagazi or carriers we employ without any loss But the Bainans ^ and my agents are not their enemies - I have lost more than two years in time - have been burdened with 1800 miles of tramping and how much waste of money I cannot say - Through my affairs having been committed to Banians and their slaves who are not men - I have adhered in spite of losses with a sort of John Bullish tenacity to my task and while bearing misfortune in as manly a way as possible, it strikes me that it is well that I have been brough face to face with the Banian system that inflicts enormous evils on central Africa - Gentlemen in India who see only the wealth brought to Bemba and Catch and know that the religion of the Banians does not allow them to harm a fly very over 12 leaves  
[Drawing of hand pointing past leaves.]

[0743]

743

pages

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Passage in "Thule" to Zanzibar - 28 January 1866 IV  
Deliver the "Thule" to the Sultan. Visit Sultan V. VI  
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Depositions of witnesses. Maya Mabrook VIII  
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 Letter of the Baron 30 July 1865 to D<sup>r</sup> Seward —  
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 Copy of a letter from Sir Bartle Frere KCB to Sultan 5 E.  
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 Translation of Syed Majids reply to Governor —  
 slave Dhow burned - slave market 6 F.  
 ancient coins with cufic inscriptions 7 G.  
 arrange with Koroje to send goods to Ujiji —  
 Take leave of the Sultan - his kindness —  
 H M S. Penguin Lient Garforth - Embark men —  
 and animals for Rovuma - Dhow's draft too much 8 A.  
 Proceed to Mikindany Bay - Land at Pemba 9 B.  
 Real enjoyment in travelling —  
 Pemba Harbour - syphilitic Arabs of the Coast 10 C.  
 "The higher criticism" 11 D  
 The Sirkar - a Suaheli Arab nervous & excitable 14 G.  
 Nyangedi village of Makonde 15 A.  
 Tandahara vil. Jungle dense - employ Makonde to —  
 clear a path - climbing plants & trees —  
 Meat eaters stand most fatigue 16 B.  
 "Hints to travellers" nonsense 17 - C.  
 Monginko's goat brings out the fact that —  
 Sepoys & Johannese are of different sects —  
 of Moslems - Bon Ali our guide 18 D.  
 12 leaves  
 [Drawing of a hand pointing to the right.]

[0744]

744

January

Tsetse bite animals a second time 19. E  
 valley Mehambwe - carrier steals a shirt  
 is followed by Bon Ali & fined  
 Mandare or Numbo root Narri vil. 20.7  
 Lakelet Nangadi in Matambwe country —  
 Nachuchu vil on Rovuma left bank 21. G.  
 Gum copal tree. Makonde knowledge —  
 Buffaloes & camels abused by Sepoys  
 Ntande village stockade 22 A  
 People who made a murderous attack on



the boats in 1862 hold aloof now  
 The Makoa or Makoane half moon mark 23<sup>d</sup>  
 Leave the flanking plateau of Rovuma —  
 Geological structure changes & so [...]does vegetation  
 Tsetse again - Makonde villages clean 24  
 Sepoys remarkably filthy in habits. —  
 Liponde village - make forced  
 marches with Johannesburg to buy food 25  
 Nassick boy rebels - has always been  
 trying to get others to run away - does  
 not want to work.  
 Want of food in a wide district  
 Pass Nyamatolole & Matawatawa 26  
 An old acquaintance - 27  
 Cross Rovuma - M<sup>t</sup> Chihoka —  
 Reach Matumera on R. Loendi 28  
 Paid Bon Ali - Sepoys who were  
 left for five days at Liponde  
 while we went on to collect food  
 for them refused to come on  
 and offered Bon Ali eight Rupees  
 to take them back to the coast 29  
 Havildar says all I said in my  
 note of their refusal to do duty is true 30

English house flies in New Zealand  
 pigs - cow buffalo died 31.

[0745]

745  
 Day of the Month  
 Leave Ngomano = the confluence of February 1866  
 the Loendi and Rovuma - reach Lamba - Days  
 Makocera's village on Rovuma 1  
 Boy Richard remains behind sick with  
 fever - Simon did not give the fever pills  
 as he thought them too strong - died -  
 Ngozo - native tattoo 2  
 March towards Metaba - chief Kunazombe 3  
 Young men deserted by their wives after first -  
 child birth - they assimilate in this to lower animals 4  
 Trade rum unknown among Arabs not -  
 from religious convictions - does not pay -  
 Marauding Nindi on left bankmar Ngozo -  
 sepoy's a nuisance 5  
 Woman tied to a tree to perish dead - 6  
 Little boy ill - Mother's love = low civilization -  
 Chirikaloma's vil - cultivation manure -  
 Drying meat by fire under stages = Pottery 7

Surname's - Nannalo's an orphan 8  
 A deformed child - Told by Chirikaloma –  
 A captive lady freed - a virago 9  
 Slaves abandoned by their owners 10  
 Chenjewala's vil - party marauding –  
 Machemba's brother Chimseia - the –  
 brother in law of the freed lady Akosakone  
 a sepoy stripped - Chimsaka's thieves 11  
 Mtarika's vil - evening guns - Arabs 12  
 imitated in dress & otherwise –  
 Leave Rovuma & go to Mtende's vil - –  
 Gindes from Mtende for eight days march 13  
 country depopulated - once populous. 14  
 Reach Mataka's village - Seph  
 Rupia's safari and kindness 15  
 Mataka generous with food  
 Kulma slavers lost one hundred men 16  
 Mataka sends back captives –  
 & cattle taken without his knowledge –  
 sepoys intolerable - threatening to shoot  
 my interpreter - kill buffalo calf - –

[0746]

746  
 February  
 Resolve to send sepoys back - all Days  
 hate them for their foul talk & curses 17  
 Give calico for Suleiman a trader to feed them 18  
 Abraham recognizes his uncle refuses –  
 to remain with him - Try to get others –  
 to remain but all refuse - Makanjela 19  
 Depopulation of a well watered country 20  
 Hair dressed as on stone deities Elephanta –  
 Teas - Country cool and high –  
 moaning as an amusement in the sick –  
 Prepare to leave Moembe - Mataka's vil 21  
 Geological parenthesis 22  
 Pezimba's vil Arab slave parties bolt 23  
 Mbanga vil on slope down to Nyassa 24  
 No stone weapons or tools used or known  
 stone hammers (sledge) have another name  
 stone is to weight digging sticks  
 Misinje R confluence with Nyassa 25  
 sight exhilarating - Mokalaose chief  
 try to hire a dhow but owner afraid refuses 26  
 Slavery & Slave trade prevent formation –  
 of a state in the interior –  
 Go up to R Loangwa  
 Despatch N<sup>o</sup> 1 to Lord Clarendon 11<sup>th</sup> June 27. 28.

29.

1 - March

Continuation of Despatch 4. - 5. 6. 7.

D<sup>o</sup> Journal - Fear of English = Kungu 8.

Ink - slave boys retain much slave spirit 9.

Wanyassa or Manganja the aborigines -

fish Nsaka - spawn holes or houses -

March South to go round Lake -

Double range of mountains - desolation 10.

depopulation by Masininga Waiyau 11.

Lake Muddy bottom - shells

Pantoza Pangone vil. - 24 brooks

flow into Nyassa -

[0747]

747

March

Mount Gome at South end of Lake 12

Cherekalongwa's vil skin of Phenembe

Point which D<sup>r</sup> Roscher reached Lesefah 13.

Arab disguise rarely successful -

Tangare bean produces intoxication -

Mukate's vil - slave trade discussion -

Earthquakes - cross Pamalombe - 14

Pima's village - salt makers 15

Imponde's vil agricultural race not servile -

Wikatani leaves to live with his relatives 16.

Across base of Nyassa - Havildar leaves - 17.

To Marenga's village - disease -

oozing bogs of this country & inundation 18.

Five of Marenga's wives took his disease 19.

An Arab brought false reports of Mazitu -

at Kasungu - Musa terrified wishes to turn -

and runs off with all the Johanna men -

Kumasusa's or Masusa's vil - 20

Msusa's kindness to his old friend 21.

Arab Khambuiri's defeat - Chuma's aunt 22.

Msusa's people refusing he will go with 23.

his wives tomorrow & carry our luggage -

Pam Taperi in Kiras range - -

People at Pamiala above range are 24.

as afraid of of people below as those below -

fear those above - Gombwa a chief -

cordom of young vegetation in trees 25.

Huts plastered inside & out for heat 26.

Ulazo pa Mulingu = natural rock forts 27.

Kanthunda or mountaineers -

Kauma's vil - chipeta - lowlanders 28.

Chindondo M<sup>ts</sup> where gold is found 29.  
Chikala a chief –  
Paritala village 30.  
Chaola poison of arrows 31.  
Lines of tattoo are like Highland Tartans  
& distinguish the tribes - a sort of Heraldry

[0748]

748

April

Chitikola of Paritala - Zalinyama range days  
Upanda - people fleeing from Mazitu 1  
Pachimuna's vil - people panic stuck 2  
fled to Pombe M<sup>t</sup> - Mapuio's village –  
Distant relatives valuable in milandos –  
Clapping the hands - various meanings 3.  
Westwards to Makosa's vil - Employments  
of the natives - resting - Mfumo's & names 4.  
Transference of vitality - African odors –  
R. Lené - Chizumokire - Kangene's vil  
people harried by marauders as Scots of old 5.  
Kangene's taste for women's work, cooking &c 6.  
country elevated, watershed between Nyassa –  
and the Loangwa of Zumbo - Mando Rr –  
buffaloes - smiths - stone hammer - Haematite 7.  
Lions break through roofs of huts - Elephants too 8.  
R<sup>t</sup> Bua of Nyassa - valley of Kanyenje –  
Kanyindula's vil - sources of the Bua 9.  
and Tembwe - Beautiful scenery - 10.  
Mokatoba vil - large game - goats –  
fat rubbed on skin or blistered surface –  
acts like tartar emetic in producing pimples –  
Sandilli R<sup>t</sup> - Sihibe's village at base of Mount –  
Beorge's village on R<sup>t</sup> Lokushwa - 11.  
Chilobe pea blossoms eaten - bean leaves too 12.  
Prophetess or rain maker at Mpande's –  
Chilunda's village - bark cloth making  
Katette - pass Mesumbe's village miniature  
huts for the dead at Mparawe hill 13.  
Chitette or mositsane beans = food 14.  
a poor orphan - through forest –  
Marabon & sun bird's nest on Baobab –  
Tokosusi river - Maranda's vil on  
Loangwa where we cross it - flake of reed  
through a bushy country to R. Pamazi 15  
Through level Mopane country 16  
abounding in game - ornithology–

[0749]

749

Days April

A fine Kudu - reach Nyamazi R. - 16  
Travelling in bed of an ancient Lake –  
Motondo first - meat diet unsatisfying 17.  
Kavimba's - manly wives - lose goats - 18  
Climb up Mountains of Lobisa -  
Moerwa's Babisa - uncomfortable dress 19.  
Millet sown in patches in forest - Chitemba's 20  
singing birds - flowers - women rain makers  
Northern brim of great Loangwa valley 21.  
Deep valley of the Movoche R Leafiness 22.  
Gentleman's park like glades & oozes -  
cobra - puff adder - seldom do harm 23.  
Chimbwe lakelet - lose poodle "chitane" was  
changing colour - chitane m<sup>ts</sup> 24.  
Varieties of mushrooms eaten & rejected 25.  
Deserted by two Waiyau - great loss 26.  
The medicine chest - Lisunga Chibanda  
Hunger - Movushe R near Chambeze 27.  
Babisa distrust - Gum copal & camwood 28.  
Tsebula or Poku measurement - –  
Cross the R Chambeze - tree struck by –  
lightning - Mabula R<sup>t</sup> - Chitepanga or 29.  
Motoka a Bemba chief - send letters  
by Magora Mafupi to Zanzibar 30.  
Chief extortionate had one of Speke's people –  
with him - called Janje 1. May  
Hippopotamus meat - interpreter gave 2.  
false answers - a cringing slaveling –  
& all the rest are wretched cowards 3.  
Camwood or Nkola - Leave 4.  
Reach Merungu R<sup>t</sup> near Moamba's –  
visited by Moama from Merenge R 5.  
Moamba hearty & generous - wire drawing 6.  
Numbo or Mumbo rest –  
R Lombe 7.  
Liranda beans - Loendawe Rt. 8.  
The Banlungu - Chibue's vil.  
universal use of axes -

[0750]

750

Days May

Kasonso's vil - attack of Driver Ants 9.  
called Kalanda - Rt Loele - Lake Liemba 10.  
on Tanganyika - fit of insensibility - Lake 11.

Pambete vil - Mazitu - Mombo's vil 12.  
 Cotton the Pernambucco kind - silly –  
 Deserters - having no complaint - Chitimba 13.  
 Meet Arabs at Chitimba's Sultan's letter 14.  
 their kindness - fighting with Nsama  
 Lake fishes - slope of watershed at Chibue's 15  
 Chambeze & Luapula shew to goes to Casembe  
 the Basango or Wasango of Merere chief 16.  
 Ulungu country of Baulungu - politeness of 17.  
 make peace with Nsama or Insama 18.  
 Arab wedding - Arab regard to New Moon 19.  
 Captives to be returned - Earthquake 20.  
 Huts lent to strangers - native employments -  
 Peace with Insama - fire in village 21.  
 Tembe building - Tipotipo the Arab 22.  
 who conquered Insama - perforated stone –  
 as a charm at the gateway of village –  
 Slavery makes bad neighbourhood 23.  
 Arab account of Van der Decken at Kilimanjaro 24.  
 Large spider inside huts - small ant -  
 Touraco - Callosities on shoulders of  
 the regular porters - March West - Lofu 25.  
 West to Hara - to Insama's vil - 26.  
 his people handsome - marriage of the  
 daughter of Insama to Hameas - bride  
 escapes - March North - fire at 27.  
 Hara - Prayers offered for Hamees to 28.  
 Harasji - Chisera or Moero atapa –  
 Kamosenga R - Lopere country  
 Sun rises & sets - Koran says so & Syde 29.  
 sees it and thus it must be - Goitre  
 mode of changing masters by slaves 30.  
 Lines of denudation as we march  
 Westwards R Choma - chifupa's  
 vil - Luao R - the march 31.

[0751]

751

Days June

slave esprit de Corps - 1

vil Kabwabwata in Kabuire D<sup>t</sup> –

Chitimba dead - Arabs resolve to return –

We go to Moero - Up East side of Lake S- 2.

Reach Kalongosi R- & enter Lunda 3.

Fishes of Kalongosi

R<sup>t</sup> Chungu where D<sup>r</sup> Lacerda died 4.

White headed swallows (psallidoprocne)

palm oil - R<sup>t</sup> Lunda & Casembe's 5

Lakelet Mofwé - Muhamad bin Saleh

Muhamad Bogarib - cropped ears  
 a dwarf - Grand reception by Casembe 6.  
 Casembe or Kasembe = his queen 7.  
 Luapula enters a marsh at S- end of Moero 7.  
 Perembe - mode of shaking hands 8.  
 Change of Casembe towns 9.  
 Despatch to Lord Clarendon N° 2 - 10 Dec/67 10  
Geographical Despatch - 11 - 12 - 13 - 14 - 15  
 Despatch 16 - 17 - 18 - 19  
 Return from Casembe's - Kalongosi R- 20.  
 Plains flooded by the Luao 21.  
 vil Kabwabwata - ground nuts - -  
 Detained by superabundance of water -  
 Underground houses in rocks - Rua 22.  
 Mofwé & elephants - bigotry 23.  
 superstition of ill luck -  
 Detained in common with Wanyamwesi 24.  
 - No Moslem missions known 25.  
 in East Africa - Koran never translated -.  
 into native tongues - Mungo Park - -  
 Katanga gold - Satan's - -  
 Numbo or Nyumbo roots a remedy -  
 for Nausea & vomiting 26.  
 Mpweto's Lualaba & Lufira Rs- 27.  
 Return to Kabwabwata - -  
 Inundation still great in North 28.  
 Chowambe & springs of Nile - Ulenge - -

[0752]

page

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Days month

Deceived in coming North during inundation - 29<sup>th</sup> June  
 Resolve to try & go to Lake Bemba or Bangweolo =  
 My attendants refuse to go & abscond on various pretences =  
 abetted by "Mpamari" - Leave with four attendants =  
 One deserts at Luao - Will go forward notwithstanding =  
 Excavations in Kabuire = Muabo's country = 30<sup>th</sup>  
 cross Luao by a bridge - wading in flooded lands =  
 Rainfall 1<sup>st</sup> July & onwards 1<sup>st</sup> July  
 Wading = reach Moero = Lake higher than before 9<sup>th</sup>  
 Fish baskets - Katette - buna - & hot fountain =  
 use for hole in cartilage of the nose - Nyina Kas- =  
 -anga = villages deserted on account of wild beasts =  
 through tangled Nyassi - cross Kalungosi R- =  
 off through forest - Bark cloth cutters politeness =  
 Fungafunga's vil - Rt Muatize - Chirongo - Mandapala 10<sup>th</sup>

annoyance from the over officious = cold =  
 R<sup>ts</sup> in flood - sent to Cazembe - Mazitu raid -11<sup>th</sup>  
 Rt Chungu - Cazembe's town = Pereira's visit =  
 Altitudes above the sea 12<sup>th</sup> July & onwards 12<sup>th</sup>  
 Resume journal at 25<sup>th</sup> July - on Missions 25<sup>th</sup> = 23<sup>d</sup>  
 D<sup>e</sup> Lacerda = An Ujijian killed by one of his people =  
 Cazembe appeases the Ujijians or Wayeiye =  
 Monteiro's visit - no goods forced from =  
 Portuguese Expeditions mere slaving journeys =  
 Perembe the "oldest inhabitant" - List =  
 of Cazembes = planting the palm oil palm =  
 Perch - Cazembe always sensible =  
 His people litigious = the Queen = Moari 26<sup>th</sup>  
 Hot by day though winter - Cazembe's advice 27<sup>th</sup>  
 Arab attention to lucky days = sacrifices =  
 Holcus sorghum ripe = Cazembe esteemed =  
 case of crim - con - dismissed summarily =  
 Kanengwa Rt- Slave trader used =  
 as a means of punishing young wives =  
 by silly old men - old men numerous 28<sup>th</sup>  
 Cazembe presents a biut of white bait =  
 Malumbi a root somewhat like potato =

[0753]

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page

Queen Moari a ñombe or Kifuta 29<sup>th</sup> July  
 slaves often criminals and sold for crimes =  
 R<sup>t</sup> Mbereze = lion of Nyassi or long grass =  
 small bears distinguish Arabs of African blood =  
 Birds - minute bee - sphex - R<sup>t</sup> Luda puta - & =  
 Moenempanda - Reception - jaunty walking 30<sup>th</sup>  
 or imitation of their betters as of George IV<sup>th</sup> cravat =  
 R- Luongo - bridge = Moenempanda anxious =  
 to get into debt but careless as to getting out of it 31<sup>st</sup>  
 song of six slaves in slavesticks = a lady =  
 A grave in the still still forest - Kizinga =  
 smokes begin - Chikumbi = Write letters - =  
 Summary of sources of Nile 1<sup>st</sup> August  
 Chikumbi refuses a guide for good reasons! =  
 Banyamwezi expel Mazitu & are attacked 2.  
 Leave for Bangweolo Lake - Kombokombo =  
 surrounded by a rabble = one good soul in it =  
 Moiege's stockade = "speaking mice" coo! coo!! =  
 Sponge Meshwe = young men volunteer to carry me 3<sup>d</sup> -  
 Mapuni's village near Lake Bangweolo - =  
 Bible - Masantu's village on its shores - 4<sup>th</sup>  
 spring Chipoka = cowries in hair in fashion =  
 Motsikiri or Motsikisi tree yielding fat - =



many canoes and children = angling = leave =  
 Masantu's in canoe - Lifunge islet - =  
 Kisi islet - Mpabala islet - canoe men =  
 had stolen their canoe from Kisi - =  
 Mpabala islet after dark = dream - 5<sup>th</sup>.  
 stand stare of many people - Chirube Islet =  
 Kasango uninhabited islet in distance 6-  
 canoe men in a flurry - Had to give in =  
 to losing two of four days hire = size of Lake =  
 Islets do not diminish size of watery acreage =  
 Lokinga M<sup>ts</sup> Kone M<sup>ts</sup> no =  
 Derbyshire neck seen at Bangweolo =  
 sandy bottom - Return North =  
 Probocis & poison bag of Tsetse =

[0754]

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pagd

Reach Kizinga = way opening out before me August  
 confusion produced by Mazitu raid - 7<sup>th</sup> August  
 Banyamwezi copper smelting = conical hammer =  
 cold winds = Hot fountain in Baloba country 8-  
 Reports of Bonyolo people = Lake Chipokola ? =  
 or Kiñkonza = feeling my way - "Kaskas" =  
 Note on climate of the watershed written 27 Aug - =  
 continued on pages marked 8 - 9 - 10 & 11 Aug - 8. - 11 August  
 Additional note & Syde bin Habibs report - 11<sup>th</sup>  
 swallows return - Kite when seen - inundation Note on  
 Note written on 5<sup>th</sup> Oct<sup>r</sup> on detention at Kizinga 12  
 Irritable ulcers how to treat 13<sup>th</sup>  
 cross Luongo - Lofubu - Papusi - Luena - =  
 and Kalungosi at Mosolo - 500 of Insama's 14 oldest map  
 people meet us - follow road between ranges =  
 on the East of Moero = From Luau Rt =  
 go over to Muabo = refuse to shew his =  
 strongholds the excavations in the hills =  
 Syde bin Habib = his brother killed in Rua =  
 success of in trading & plundering - Mullam sent for  
 [My] Runaway attendants beg to be recieved again =  
 Note on the discovery of the sources of the Nile 15 - 16 - 17 - 18 -  
 written on 16<sup>th</sup> August last -  
Additional note on change of climate  
 from alteration of level of the land - 18 - 19  
 Lake Nyassa and Tanganyika altitudes & distance 19  
 Suaheli idea of relation of Tanganyika &  
 Okara or Ukerewe - Dagara's proposal 19<sup>th</sup>  
 Lakes Okara or Ukerewe - Naibash & =  
 Baringo run into one Lake - Detention 20  
 slaves captured & not criminals die - of -

broken hearts - Recieve back the runaways –  
Meröe lost city - African mode of beckoning –  
differs from ours & nodding too - zebra killed –  
wife fled from her husband  
Bones of animals as fuel - fugitive slave –  
caught - Muhamad Bogharib's kindness 21.  
Burton's pet name indicated fear in whom? –  
Depart for Ujiji, intention frustrated 22.  
Warlike demonstration - excitement - –  
& effects - three people murdered –

[0755]

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August  
slave was begun by Bin Juma - country roused 22.  
stockade built & attacked on three sides - care –  
of Imbozhwa or Babemba to secure wounded –  
Five chiefs united in attack = prisoner killed –  
Three days fighting - mistake of the Arabs - visit –  
of Muabo's men - slave owners bad neighbours 23<sup>d</sup>  
assumptions of - dear captives - Fear that –  
slaves may escape in a retreat - of course 24  
they would - Babemba shew fight again - –  
strengthen stockade in fear - –  
Nkisi - tulubi or idols - Two deities - Reza –  
Advice asked but not given so long as bin Juma –  
keeps the stolen woman & fish - think that I must –  
follow Muhamad out of the false position but 25  
resolve to run the risk of attack - captives restored –  
March unmolested - Pretty slave women all –  
escape - Traders hospitality to each other 26  
cotton grass & brakens shew damp climate –  
Sydes brother dies - slaves escape entirely –  
No forgiveness for bloodshed by Moslem Arabs –  
Chisabi the chief and dead elephant - –  
cross Lofunso River - - Syde bin Habib –  
reports of Rua and Katanga - Breed –  
of short legged goats - Gold in pool of a –  
waterfall - West Lualaba or Lofu goes –  
with Lufira into a Lake in Rua - –  
Robber islands in East Lualaba –  
Notes on Lufira from a native hunter –  
Fountain of Lufira - Lofu & Liambai - –  
in and Earthen mound = "Segulo" = anthill –  
Christmas Day - at - M<sup>t</sup> Kalanga - –  
False reports of English steamer 27.  
River Lufuko - to Tanganyika East 28.

Pneumonia from being wet once too often –  
carried to confluence of Lofuko Parra –  
Extract the insect called "Funye from –  
body & limbs - Embark on Lake –

[0756]

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Copy of letter to Lord Stanley now August  
Secretary of State for Foreign Affairs 29.  
Copy continued 30  
Copy of D<sup>o</sup> continued - 31.  
Copy of D<sup>o</sup> continued - 1 September  
Copy of D<sup>o</sup> finished - 2.  
Copy of letter to Seyed Majid & to Sultan Abdullah 3 - 4  
Journal continued - Kasanga Islet 5.  
Cross Lake - evidence of a fresh current –  
Kibize islet - Kabogo and Ujiji –  
Goods a missing by theft - Ill conditioned –  
Arab Zahor our host at Kasanga –  
Canoes smashed in a storm –  
The masika season - finish letters for home 6.  
Thani's arrival reported - Malachite = Syde –  
bin Habib's brother killed by Bakatala of –  
West Lualaba - Rock dwellings Mokwamba –  
English sympathy with slave holding - 7.  
Ujijian fear of my letters - change house –  
Tanganyika encroachment Eastwards –  
Floating Confervae shew the current - curious 8.  
idea of the Ujijians as to the waterflow - –  
Visitors from Mokamba of Usige or Uzige –  
Feeling for the way - Duplicity of headman 9-  
at Ujiji - Resolve to go to Manyema rather –  
than to Mokamba - Leave Ujiji –  
Kabogo M<sup>t</sup> - calms - at full moon crossing place to Kasenge 11  
sound & lose part of line 326 fathoms –  
pull all night - man land at Kasenge –  
Baguha honest - Banyamwez not –  
R Lagumbe - Trees covered with –  
Lichens mark humidity - Peace signal –  
River Lobumba called further West –  
Lobumba Luasse Luamo - Sept 12.  
R Loungwa deep cut - Black –  
smoke lowering temperature 13.  
Kibila hot fountain - Kunde's –  
at Rt Katamba - –

[0757]

757

Suaheli superstition as to elephants September

M<sup>t</sup> Moloni - Large trees - Dugumbe 13-

Meet parrots and find palm trees –

over high mountains with fine rills 14 Sept<sup>r</sup>

Monandenda's - houses - Westing = 15 Sept<sup>r</sup>

Moenekuss or Bambarre mixing –

blood with strangers - nasty wood –

Fear of Manyuema cannibalism –

Soko or gorillah rain medicine –

Soko's house or nest - Hot spring –

circumcision general in Manyuema –

small variety of elephant ! 16 Sept<sup>r</sup>

Nigger Moslem feats - copper rings –

Go westwards Lualaba R 17 Sept<sup>r</sup>

Manyuema houses - clean –

Arab propagation not of faith but –

of bugs and Syphilis - House –

wife thrift - Isolation of the –

people - country beautiful –

Maize its own thatch - suspicion –

Why come so far if we have food –

Slaves not wanted by Manyuema 18 Sept

Moenekirumbo's people afraid 19

and shew us out of the country –

journal to be continued after –

Despatches N<sup>o</sup> 1<sup>st</sup> Bambarre 20 Sept

15<sup>th</sup> Nov<sup>r</sup> 1870 ends 27 Sept<sup>r</sup>

Despatch N<sup>o</sup> 2 - Earl of Clarendon

Dated Ujiji 1<sup>st</sup> Nov<sup>r</sup> 1871 - being

thanks for search Expedition

of Young and N<sup>o</sup> 2 - to Lord

Clarendon of same date 1<sup>st</sup> Nov<sup>r</sup> -

Despatch to Earl Granville

N<sup>o</sup> 3 - Ujiji 14 Nov<sup>r</sup> 1871

enclosing a complaint sent

to D<sup>r</sup> Kirk and our Government

over changes by Ludha (to D<sup>r</sup> Kirk) 17 Oct<sup>r</sup>

[0758]

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Despatch N<sup>o</sup> 4 to Earl Granville October

dated Ujiji 18 December 1871 17-18-21-

P.S D<sup>o</sup> ask for vaccine virus 21

Journal continued - from 17<sup>th</sup> Sept. 21

Clearances of forest - Parrots nest –

and Binayoba huts on lofty trees –

Leave Bambarre and go Due North –

cross Luamo - a loving couple –

Elephant traps in Forest - 22  
 Man supposed to have been eaten - 23  
 Frequent drenchings by rains & dew –  
 uproarious villagers - dense forest –  
 the R Lolinde - Muale palm –  
 Tikatika or Kintefwetefwe a living –  
 vegetable bridge - Choleraic symptoms –  
 Leprous hands but a kind heart 24.  
 Turn S.W. caught in the rain a tree frog 25.  
 very musical - Went to Mamohela –  
 Katomba's camp - Wachogone tribe –  
 Simoom in Oman - three tusked –  
 elephant killed - 40 Manyema –  
 killed for one string of beads - 26  
 Nassick pupils refuse all work 27  
 Depart NW with 3 attendants only –  
 Driver ants - Trader assassinated –  
 by night - shewed reaction against –  
 the bloody Ujijians slaving - the –  
 Lualaba not in the N.W. feet –  
 torn and bleeding intractable sores –  
 Christian boys from Nassick –  
 school eager slave hunters if not –  
 in danger - Characters given to –  
 them by masters a public fraud 28  
 Back to Bambarre - Irritable –  
 eating ulcers - Safura or 29.  
 earth eating a disease per se –  
 Deaths from broken hearts –  
 a strange complaint! October

[0759]

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1871 slaves of Banians arrive after October  
 sixteen months rioting on my goods  
 and at once mutiny - free swearing 30.  
 Headmen remain at Ujiji - Banian 31  
 hatred of my presence & disclosures –  
 of their slaving equal to that of Arabs –  
 but they use low cunning & lying –  
 North to Luamo again with slaves –  
 Recieve a young soko at Mamohela –  
 the least mischievous of all monkeys –  
 very ugly - but have good characters –  
 Private Memoranda - Prince Albert November  
 the Portuguese rights tenderly cared for 1  
 the native rights ignored - contrast 2  
 presented by good Lord Palmerston –  
 Private Mem. : John Moffat 3

a mistake - missionaries but –  
 men and not always very honest ones –  
 Private Mem. of two Makololo 4  
 missionaries Helmore & Price –  
 one a good man the other a born fool –  
 Private Mem. Thomas Baines –  
 a thief and moral idiot artist –  
 whose paintings are all caricatures 5.  
 Mayor Sicard - 24 boxes of sardines  
 he pocketed a very small matter! 6.  
 Forgery - a wise one sided Attorney Gen<sup>l</sup> –  
 Baines bamboozles the Cape people 7  
 and was helped to go to Victoria falls –  
 Cape Paper vituperation like 8  
 blowing Penny trumpets –  
 Private Mem. Bishop Mac—  
 -kenzie's mission –  
 Makololo blackgaurded for doing –  
 what they first began to do under 9  
 episcopal and clerical leader- –  
 -ship - Nil teaching nullified 10  
 by my abandoning those who were –  
 harboured by the Nil teachers –

[0760]

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Private Mem. M<sup>r</sup> Tozer repudiates November  
 bp Mackenzie and the pugilistic bishop 11.  
 is a man of peace - propagates a –  
 Portuguese scandal & bp Gray hides it –  
 Private Mem. Richard Thornton 12.  
 oh if he had a friend! and £12 bill –  
 for gin came into D<sup>r</sup> L's hands –  
 Retrospect of career at Kolobeng 13.  
 regret not playing with my children –  
 and being somewhat severe in –  
 following Solomons advice –  
 Manyema cannibalism - 14.  
 Doubts a depraved taste the cause –  
 flesh saltish - stealing dead bodies –  
 to eat the meat - practice stopped –  
 murders - a grandmother offered –  
 as a substitute - soko not so bad –  
 as men - Moenemokaia opinion 15  
 on qualification for travelling –  
 Leave Mamohela - Basilañge 16  
 Direction of streets - morning - –  
 with families - beautiful scenes –  
 villages deserted in fear - iron –

bracelets out of fashion by beads –  
 slaves mischief makers - 17  
 Beauty of women - Forges at –  
 work slippery paths - Kimazi 18  
 a queen for beauty - Mangara –  
 Kasonga the chief - Southing –  
 of Lualaba - mighty river –  
 Arab trading agents of Banians –  
 Noisy Arab demagogue 18  
 Hassani's trap of 25 bracelets 19  
 Kasonga never lies he says 20  
 Muhamad the prophets false[-] –  
 ness copied & propagated –  
 Leave Kasonga's - meet –  
 82 captives - cross Liya 21.

[0761]

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1871

Examine Lualaba at Nyangwe 22 Nov<sup>r</sup>  
 [depth] never can be waded anywhere –  
 Market very popular - Suspicion –  
 \_alts. -1 successively - –  
 Arab enquiry about Bible - dont –  
 know of any false prophets –  
 Try to buy a canoe - isolation of natives 23  
 Market women beautiful - Loeki 24  
 slander by Banian slaves & Arabs –  
 Bagenya on left bank - chief –  
 Zurampela decieved by half caste –  
 Lepidosirens - salutations like those –  
 of the Bechwana - cannibal takes 25  
 Manyuema men finer specimens –  
 of humanity by far than Anthropologists –  
 - dress - colour - shaking hands 26.  
 old feuds - Manyuema fraud in –  
 entrapping strangers into - –  
 Greediness rewarded properly –  
 Question Lomame slaves - –  
 teeth extracted in imitation of oxen –  
 Ivory trumpets & bracelets sole use of 27  
 copper digging at Katenga - Babire –  
 ivory door posts - Black water –  
 Decieved by Kalenga, a headman 28  
 Bakuss or Bakuns fear of –  
 arrows but not of guns - guns –  
 thought supernatural or lightning –  
 Bakuss cultivate coffee and vanilla –  
 prodigious in numbers - –

Pine Apples - pleasant faces –  
Bakuss smelt copper - iron 29  
Abed's kindness nullified –  
Natural acting in market 30  
Worry causing disease - safety –  
valve of system - John Hunter –  
Market a busy interesting scene –  
Market continued 30

[0762]

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1871

November

Pottery - carrying baskets 30  
Heavy loads carried willingly  
by the free assertions 1 December  
Girls selling water - glib tongues 2  
Manyuema not liberal –  
human jaw bones as ornament –  
Roasted white ants for sale –  
Manyuema honest generally –  
Dugumbe knows of Banian –  
slaves treachery - his first words 3  
canoes obtained by fraud –  
fall foul of rocks and return –  
Merciful escape from that danger 4  
We dont know many dangers –  
Manilla a slave slaving –  
ten villages burned by him –  
two strata of clouds rule –  
the weather - Worried by slaver –  
offer largely for other men –  
Mokandira & chiefs generosity 5  
Reprove a womans cruelty –  
to a Lomame slave with good –  
effect - Manyuema children do –  
not creep on hands & knees 6.  
Fishes brought to market –  
Terrible massacre on –  
15<sup>th</sup> of July 1871 on both banks –  
Massacre continued –  
Massacre continued 7-  
Massacre continued 8-  
Massacre reasons for –  
propose to punish murderers –  
murder continued on left bank –  
Restore captives 9  
Murderers return shouting –  
villages in flames - guns –



firing women lullilooing –

[0763]

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1871

December

Kabobos old wife - 2 heads for sale 10-

Manyuema chiefs entreat me not to –

leave them till they are settled –

cannot proceed with these –

murderers & must return all –

my work unfinished - Banian –

slaves refused to go on except –

to murder in company with –

Tagamoio - Dugumbe's kindness –

Terrible scenes cause severe & 11—

dangerous headache - The –

creek of death deserted - 12—

murder unheeded by the Arabs –

Ill but start for Ujiji –

R Kunda - on to Lobanga –

character of goodness given me –

by Zanzibar slaves better than –

that of fear esteemed by anthro- –

-pologists - Huts fired in sheer –

wantoness of slaves - –

Care for the dead by natives 13-

Kama's village and then –

on to Kasongo - Increase –

of party to eighty by traders –

people carrying ivory to Ujiji 14-

First Manyuema travellers –

Native effigies in wood –

and cones of clay all named –

being ancestors of chiefs –

offerings of flesh made to them –

Mistaken for Kolokolo whose –

man Bin Juma killed 5 men here –

would come to no parley –

Run terrible gauntlet in –

dense forest for 5 hours 15-

saved from death three –

times in one day - 16

—

[0764]

1872 764

1872 ==

December

saved from falling tree Peace Peace 16.

Muanampunda his offer –

to revenge ~~on~~our loss declined –

Cannibalism not the effect –

of want of food - Farinaceous –

ingredients of diet abundant –

Fatty ingredients D<sup>o</sup> saccharine –

D<sup>o</sup> - Nitrogenous materials –

abundant - Dainties in plenty –

Taste for high meat possible 17-

cause of cannibalism –

Oysters in Lualaba - fear –

of guns - Gulu = deity above –

Notes on sundries - 18-

Alledged prescience of events –

Arab explanation of –

Hair calculus in Lion's bowels –

Lions fat a remedy for Tsetse –

the animal Neggeri or Nyegeri –

mode of attack on men & animals –

Fisi a bahari sea wolf ? –

Babemba eat seeds of Castor –

oil or Palma Christi - to –

supply fatty ingredient –

Iaba - meaning of ? –

Kondohondo = Bucero cristata –

spoon of Phoenix bill - –

Soko or gorilla notes of 19-

sharp eyes of - human of - –

shot & wounded in back –

not in front - 2 Soko houses 20-

Ungainly beast & not formidable –

attacks ends of fingers –

Fights Leopards by his –

strength in holding down –

and biting off claws - Has –

a good character = drums on –

hollow trees = never molests first

[0765]

1872 1872

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December

Mode of walking of Soko - 20 -

to Kassessa's - full fledged kite –

Mamohela - Imano - Bambarre 21 -

Monandewa's mountain range –  
 Kassangangarzi's M<sup>t</sup> Moloni 22  
 Pyanamosindi's - Kabila hot f<sup>n</sup> –  
 Meet caravan of Masinki at –  
 Mokwaniwa's - Seyed Majid –  
 dead - Guha = Loanda –  
 Ioñgumba possible outlet of –  
 Tanganyika through Kabogo West 23  
 Islet Kasenge - Kabogo –  
 East - Ujiji - news of 24  
 robbery by Shereef so as to –  
 leave me destitute - –  
 Seyed bin Majid generous –  
 offer of aid declined - the –  
 "Englishman coming" "I see him" –  
 the true good Samaritan –  
 arrives Henry M Stanley –  
 sent by James Gordon Bennett - juries –  
 News from home after 2 –  
 years silence - Health revived –  
 in a week - visit N. end of –  
 Taganyika - Usige running in 25  
 Resolve to remain & finish –  
 my task - 21 days out in reckoning  
 reasons for belief in the 26  
 ancient fountains - –  
 Round about route from –  
 Ujiji to Unyanyembe to –  
 avoid being fleeced - –  
 Reach Unyanyembe in –  
 54 days from Ujiji - find –  
 Arabs engaged in a somewhat –  
 chronic war with Mirambo 27

[0766]

766

December

Robbery by headsmen selected 29  
 by Ludha Damji again - –  
 M<sup>r</sup> Stanley's generous –  
 presents a short 28  
 Note on Arab near with –  
 Mirambo - loss by the –  
 so-called governor Syde bin –  
 Salems carelessness –  
 but I keep my own counsel. –

[0767]

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From 12 leaves back 1872 Feby 20 - despatch – naturally conclude that all cutchees may safely be entrusted with the possession of slaves, but I have been forced to see that those who shrink from killing a flea or mosquito are virutally the worst cannibals in all Africa - the Manyema cannibals among whom I spent nearly two years are innocents compared with our protected Banian fellow subjects. By then Arab agents they compass the destruction of more human lives for their flesh pots in ten - and could the Indian gentlemen who oppose the anti slave trade policy of the Foreign office, but witness the horrid deeds done by the Banian agents, they would be foremost in decreeing that every cutchee found guilty of direct or indirect slaving should forthwith be shipped back to India, if not to the Andeman islands.

The Banians having complete possession of the custom House and Revenue of Zanzibar enjoy ~~complete~~ ample opportunity to aid and conceal the slave trade and all fraudulent transactions committed by their agents - It would be good policy to recommend to Sultan as he cannot trust his Moslem subjects to place his income from all sources in the hands of an English or American merchant of known reputation & uprightness It would be a check on the slave trade - a benefit to the Sultan and an aid to lawful commerce -

[0768]

[1872 Feby20] 768

But by far the most beneficial measure that could be introduced into Eastern Africa would be the moral element which has worked so beneficially in suppressing the

slave trade around all the ^ English settle-  
 -ments of the West Coast - the Banians  
 seem to have no religion worthy of the  
 name, and among the Muhamadans  
 religion and morality are completely  
 disjoined - Different opinions have  
 been expressed as to the success of  
 Christian missionaries - and gentlemen  
 who judge by the riff raff that follow  
 Indian camps speak very unfavour[-]  
 -ably from an impression that the  
 drunkhards who profess to be of " Master's  
 "caste and drink brandy" are of average  
 specimens of Christian comments - But the  
 comprehensible reports of Colonel Ord  
 presented to Parliament 1865 contains no  
 such mistake - He states that while the  
 presence of the squadron has had some  
 share in suppressing the slave trade  
 the result is mainly due to the existence  
 of the settlements - this is supported by  
 the fact that even in those least visited  
 by men of war, it has been as effectually  
 suppressed as in those which have  
 been their most constant resort - the  
 moral element which has proved  
 beneficial all round the settlements  
 is mainly due to the teachings of the  
 missionaries - I would carefully  
 avoid anything like boasting over  
 the benevolent efforts of our countrymen

[0769]

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[1872 Feb20] But here their good influences are  
 totally unknown - No attempt has ever  
 been made by the Muhamadans in East  
 Africa to propagate their faith, and their  
 trade intercourse has only made the  
 natives more avaricious than themselves  
 The fines levied on all traders are nearly  
 prohibitive and nothing is given in return  
 M<sup>r</sup> Stanley was mulcted of sixteen hundred  
 yards of superior calico between the sea  
 and Ujiji - and we made a detour of 300  
 miles to avoid similar spoilation among  
 people accustomed to Arabs - It has been  
 said that Moslems would be better  
 missionaries than Christians because

they would allow polygamy, but nowhere  
have Christians been loaded with the  
contempt the Arabs have to endure in  
addition to being plundered - to "hoñga"  
originally meant to make friends - it  
does so now in all the more central  
countries and presents are exchanged  
at the ceremony the natives usually  
giving the largest amount but on routes  
much frequented by Arabs it has come  
to mean not "black mail" but forced  
contributions impudently demanded  
and neither service nor food returned  
six pages to be added  
David Livingstone  
Despatch is continued in the three  
loose sheets herein enclosed.

[0770]

[0771]

[0772]

[0773]

[0774]

[0775]

[0776]