

## Fragment of 1870 Field Diary (XXI-LXI), 3-15 November 1870

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Published by Livingstone Online ([livingstoneonline.org](http://livingstoneonline.org)), 2020

[XXI]

XXI Laba means in the Manyema dialect medicine - 3  
a charm - "boganga" This would make Lualaba mean the  
river of medicine or charms - but we do not hear of  
its being famed among them as the Ganges is in  
India - and possibly this is not the proper meaning  
of the word - Muhamad and others found its banks  
very healthy and it yields abundant food both  
in its waters and on its banks. The sacred River  
does not accord with the fact of Lualaba being  
applied to the Lufira when it becomes large  
and also to the third Lualaba or Young's river  
still further West dividing Rua from Lōnda -  
Hassani thought that it meant great because  
it seemed to mean flowing greatly or grandly -

Cazembe caught all the slaves that escaped  
from Muhamad and placed them in charge of Funga[-]  
-funga so there is little hope for fugitive slaves so long as  
Cazembe lives = This act is to the Arab's very good -  
He is very sensible and upright besides - XXI

[XXII]

XXII 3<sup>d</sup> Nov<sup>r</sup> 1870 got a Kondo hondoas the large  
double billed Hornbill The  $\hat{}$  Buceros cristata Kangomira of the Shire and  
the Sassassa of Bambarre - It is good eating = The  
fat of an orangetinge like that of the zebra I keep  
the hide to make a spoon of it - An Ambassador  
at Stanboul or Constantinople was shewn a  
hornbill 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  
all these sort of things - The Turkish Ambassador  
in London brought the spoon to Professor Owen  
He observed something in the divergence of the  
fibres of the horn which he knew before and  
went off into the Museum of the college of Surgeons  
and brought a preserved specimen of this very  
bird - "God is great - God is great" said the Turk  
This is the Phoenix of which we have heard so often =

I heard the professor tell this at a dinner of the London Hunterian Society in 1857.

[XXIII]

XXIII There is no great chief in Manyema or Balegga 4 all are petty headmen each of whom considers himself a chief - It is the Ethnic State with no cohesion between the different portions of the tribe - Murder cannot be punished except by a war in which many fall and the feud is made worse and transmitted to their descendants. corcopied  
+ The Soko is represented by some to be extremely cunning stalking succesfully men & women while at their work - kidnapping children - and running up trees with them - He seems to be amused by the sight of the young native in his arms - but comes down when tempted by a bunch of bananas and as he lifts that drops the child - The young Soko in that case would cling closely to the armpit of the older - One man was cutting out honey from a tree and naked a Soko suddenly appeared & caught by by the privates

[XXIV]

XXIV then let him go Another man was hunting and missed in his attempt to stab a Soko - Soko seized the spear & broke it then grappled with the man who called to his companions " Soko has caught me" he bit off the ends of his fingers and escaped unharmed - both men are now alive at Bambarre Soko is so cunning and has such sharp eyes that no one can stalk him in front with ^ out being seen by his small sharp eyes, hence when shot it is always in the back - When surrounded by men and nets he is generally speared in the back too otherwise he is not a very formidable beast - He is nothing as compared in power of damaging his assailant to a leopard or lion - He is more like a man unarmed - It does not occur to him to use his canine teeth which are long and formidable - Sokos come down in the forest within a hundred yards of our camp & would be unknown but for giving tongue Like fox hounds This is his nearest approach to speech -

[XXV]

XXV A man hoeing having his privates uncovered 5  
behind was stalked by a Soko and seized thereby - He  
roared out but Soko giggled & grinned & left him  
as if he had done it in play - a child caught up  
by Soko is often abused by being pinched & scratched  
and let fall He is said sometimes to use a  
spear drawn out of his own body but this is denied  
by some - Soko kills the Leopard occasionally by  
seizing both paws & biting them so as to disable  
them - Soko goes up a tree groans over his  
wounds & sometimes recovers - while Leopard  
dies - At other times both Soko & Leopard die -  
Lion kills him at once and sometimes tears his  
limbs off but does not eat him - Soko eats  
no flesh - small bananas are his dainties but  
not maize - his food consist of wild fruits  
which abound - one Stafene or Manyema mamwa is  
like large sweet sop but indifferent in taste & flesh  
Soko brings forth at times twins - never catches women

[XXVI]

XXVI A very large Soko was seen by Muhamads  
hunter sitting picking his nails - tried to stalk him but  
he vanished - Some Manyema think that their buried  
rise as Sokos - one was killed with holes in his ears  
as if he had been a man - He is very strong - fears guns  
but not spears -

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The Heathen Philosophers were content with mere  
guesses at the future of the Soul - The elder prophets  
were content with the Divine support in life and in  
death - The later prophets advance further as  
Isaiah - ["]Thy dead men shall live together with my  
dead body shall they arise - awake and sing ye that  
dwell in the dust for thy dew is as the dew of herbs  
the earth also shall cast out her dead" This taken  
with the sublime spectacle of Hades in the XIV chap  
seems a forecast of the future but Jesus instructed  
Mary and her sister and Lazarus & Martha without  
hesitation spoke of the resurrection at the last  
day as a familiar doctrine far in advance of its  
Mosaic law in which she ~~he~~ had been reared

[XXVII]

XXVII 6

Ikwenu alumwa = Lualaba salutation  
a ko sema iamwu Manyema D° to men  
Doshanga kakaka D° to women

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Monyungo chief was sent for five years among the  
Watuta to learn their language and ways - He sent  
his two sons and a daughter to Zanzibar to school  
Kills many of his people says they are so bad if  
not killed they would murder strangers - Unruly  
ordered some of them to give their huts to Muhamad  
refusing he put fire to them & they soon called  
out ["]let them alone we will retire["] - He dresses  
like Arabs has ten loaded guns at his sitting place  
four pistols - two swords several spears and  
a two bundles of the Batuta spears - laments  
that his father filed his teeth when he was young

The names of his very numerous people is Bawungu  
country Wungu = his other names are Iranga - Mohamu

[XXVIII]

XXVIII The Basango on the other hand consider their chief  
as a deity and fear to say aught wrong lest he should hear  
them = They fear both before him & when out of sight = The  
Father of Merere never drank pombe or beer and  
assigned as a reason that a great man who had  
charge of people's lives should never become  
intoxicated so as to do evil = Bange he never  
smoked but in council smelled at a bunch of it  
in order to make his people believe it had  
great effect on him - - Merere drinks pombe  
freely but never uses Bange - He alone kills  
sheep - He is a lover of mutton - and beef  
but neither goats nor fowls are touched by him  
9<sup>th</sup> Nov<sup>r</sup> 1870 sent to Lohombo for dura  
and planted some Nyumbo - I long excessively  
to be away and finish any work by the two ~~Læustr~~  
Lacustrine rivers Lualaba of Young and Webb  
but wait only for Syde & Dugumbe who may  
have letters and as I do not intend to return

[XXIX]

XXIX hither but go through Karagwe homewards 7  
I should miss them altogether - I groan and am

in bitterness at the delay but thus it is - I pray  
for help to do what is right but sorely am I  
perplexed and grieved and mourn - I  
cannot give up making a complete work of  
the exploration

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10<sup>th</sup> November 1870 a party of Katombas men  
arrived on their way to Ujiji for carriers - they  
report that a foray was met S W of Mamohela  
to recover four guns which were captured  
from Katomba and his people killed when  
last here - Three were recovered and ten  
of the Arab party slain The people of Manyema  
fought very fiercely with arrows and not till  
many were killed and others mutilated would  
they give up the guns - They probably expected  
this foray and intended to fight to the last

[XXX]

XXX - They had not gone in search of ivory while  
this was enacting consequently Muhamads men  
have got the start of them completely by going along  
Lualaba to Kasongo's and then along the western verge  
of the Metamba or forest to Loinde or Rindi R -  
The last men sent took to fighting instead of trading  
and returned empty - The experience gained  
thus and at the South West will probably  
lead them to conclude that the Manyema are  
not to be shot down without reasonable cause  
They have sown rice and maize at Mamo-  
hela but cannot trade now where they got  
so much ivory before - Free men were  
killed at Rindi or Loinde and one escaped  
The reason of this outbreak by men who have  
been so peaceable is not divulged but anyone  
seeing the wholesale plunder to which the houses  
& gardens were subject can easily guess the rest

[XXXI]

XXXI Mamohela camp had several times been 8  
set on fire at night by the tribes which suffered assault  
but did not effect all that was intended - The Arabs  
say that the Manyema now understand that  
every gunshot does not kill - The next thing they  
will learn will be to grapple in close quarters

in the forest where their spears will outmatch  
the guns in the hands of slaves - It will follow  
too that no one will be able to pass through this  
country - this is the usual course of Suaheli  
trading - It is murder and plunder and each  
slave as he rises in his owners favour is  
eager to shew himself a mighty man of valour  
by cold blooded killing of their country men  
If they can kill a fellow nigger their pride boils up  
The conscience is not enlightened enough to cause un-  
-easiness and Moslemism gives less than the light of  
nature - I am grievously tired of living here.

[XXXII]

XXXII Muhamad is as kind as he can be but to  
sit idle or give up before I finish my work are  
both intolerable I cannot bear either yet am forced  
to remain by want of people - Merciful Father Help me

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11<sup>th</sup> Nov<sup>r</sup> Wrote to Muhamad bin Saleh at Ujiji  
for letters and medicines to be sent in a box of  
china tea which is half empty - If he cannot  
get carriers for the long box itself - then he is  
to send these the articles of which I stand in  
greatest need -

Friends of a boy captured at Monanyembe  
brought three goats to redeem him - He is sick  
and emaciated - one goat was rejected - The boy  
cried tears when he saw his grandmother  
and the father too when his goat was rejected  
"So I returned and considered all the oppressions  
that are done under the Sun - and behold the tears  
of such as were were oppressed and they had

[XXXIII]

XXXIII no comforter, and on the side of their oppression 9  
there was power but they had no comforter" Ecc IV-I  
the relations were told either to bring the goat or let the  
boy die - This was hard hearted - at Mamohela  
ten goats are demanded for a captive & given too  
Here three are demanded "He that is higher than the  
"highest regardeth, and there be higher than they"  
"marvel not at the matter"

I did not write to the coast for I suspect that the  
Lewale Syde bin Salem Buraschad destroys my

letters in order to quash the affair of robbery by his man Saloom he kept the other thief Kamaals by him for the same purpose - Muhamad writes to Bin Saleh to say that I am here & well - that I sent a large packet of letters in June/69 - with money received no answer - nor my box from Unyembe and this is to be communicated to the consul by a friend at Zanzibar - If I wrote it would only be to be burned This is as far as I can see at present

[XXXIV]

XXXIV. The friend who will communicate with the consul is Muhamad bin Abdullah the Wuzeer Seyd Suleiman is the lewale of [the] Governor of Zanzibar Suleiman bin Ali or Sheikh Suleiman the Secretary

The Mamohela horde is becoming terrified Every party going to trade has lost three or four men and the last foray lost ten and saw that the Manyema can fight - They will soon refuse to go among those whom they have forced to be enemies - one of the Bazula invited a man to [go] with him to buy ivory - when well in among Zulas he asked if his gun killed men and how - He was shewn a bale and powder and stabbed his informant dead no one knows the reason of this but the man probably lost some of his relations else[-] where - This is called murder without cause

[XXXV]

XXXV. When Syde and Dugumbe come I hope to 10 get men and a canoe to finish my work among those who have not been abused by Ujijians and still retain their natural kindness of disposition None of the people are ferocious without cause, and the sore experience which they gain from slaves with guns in their hands usually ends in sullen hatred of all strangers the education of the world is a terrible one and it has come down with relentless rigour on Africa from the most remote times - What the African will become after the awfully hard lesson is learned is among the future devel[-]opments of Providence - When He who is higher than the highest accomplishes his purposes This will be a wonderful country and again

something like what it was of old - When Zerah  
and Tirhaka flourished & were great

[XXXVI]

The soil of Manyema is clayey and XXXVI remarkably  
fertile - The maize sown for it rushes up to seed  
and everything is in rank profusion if only it  
be kept clear of weeds - Bambarre people  
are indifferent cultivators planting maize  
Bananas & plantains and groundnuts only  
No dura a little cassava - no perisetum  
or meleda - pumpkins melons Nyumbo  
though they all flourish in other districts  
a few sweet potatoes appear but elsewhere  
all these nature grains and roots are abundant  
and cheap - No one would choose this as a  
residence except for the sake of Moenekuss &  
The people are honest never steal though  
stolen from by our people as Simon and  
Amoda of my party and others of Muhamad's

[XXXVII]

XXXVII Oil is very dear while at Lualaba a 11  
gallon may be got for a single string of beads and beans  
ground nuts - cassava maize plantains in rank  
profusion The Balegga like the Bambarre people  
trust chiefly to Plantains and ground nuts -  
To play with parrots is their great amusement -  
13<sup>th</sup> Nov<sup>r</sup> 1870 - The men sent over to Lohombo  
about 30 miles off got two and a half loads of  
dura for a small goat - but the people were  
unwilling to trade - "If we encourage Arabs  
to trade they will come and kill us with their guns"  
so they said and it is true - The slaves are overbearing  
and when this is resented then slaughter ensues.  
Got some sweet plantains and a little oil  
which is useful in cooking and with salt as butter  
on bread - but all were unwilling to trade -

Monangoi was over near Lohombo and heard of a  
large trading party coming and not far off, This may be  
Syde & Dugumbe but reports are often false

[XXXVIII]

XXXVIII When Katomba's men were on the late foray  
they were completely overpowered & compelled by the Man[-]

-yema to lay down their guns and powder horns on  
pain of being instantly despatched by bowshot - they were  
mostly slaves who could only draw the trigger & make  
a noise Katomba had to rouse and all the Arabs  
who could shoot and when they came they killed many  
and gained the lost day - The Manyema did not  
kill anyone who laid down his gun & powder horn  
This is the beginning of an end which was easily  
percieved when it became not a trading but a  
murdering horde of savages and when wherever  
invited by old feuds in order to get goats  
and then sell the captives back for ten goats each  
Buceros cristata - screams & picks at his  
tail till he discharges the contents of his bowel Then  
leaves him - It is called "play" by the natives and  
in the Suaheli "Utane" or

[XXXIX]

XXXIX ["]Msaha["] - fun or wit. He follows other birds in the same 12  
merciless way - screaming & pecking to produce purging  
Manyema call it "Mambambwa" - The Buffalo bird  
warns its big friend of danger - calling Chāchāchā  
Rhinocers birds calls out Tyetyetye tye for  
[the] same purpose - Manyema call Buffalo bird  
"Mojela" Suahel "Chassa"

a climbing plant is known in Africa as ntulung- -ope  
which mixed with flour of dura kills mice -  
They swarm in our camp and destroy everything  
but Ntulungope is not near this

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The foray above mentioned was undertaken by  
Katomba for twenty goats from Kassessa!  
Ten men lost for twenty goats but they will think  
twice before they try another foray

---

one dollar a day is ample for provisions for a  
large family at Zanzibar - What nice flesh of  
goats or ox [or] fowls - bananas milk butter - sugar eggs  
bazarre mangoes - potatoes

[XL]

XL. Ambergris is boiled in milk and sugar  
and used by the Hindoos as a means of increasing

blood in their systems - a small quantity is a dose  
Ambergris is found along the shore of the sea at  
Barawa or Brava and at Madagascar  
as if the sperm whale Changoi got rid of it  
while alive - Lamos or Amu is wealthy  
and well supplied with everything as grapes  
peaches wheat cattle camels &c - The trade  
is chiefly with Madagascar - The houses are  
richly furnished with furniture dishes from  
India - At Garaganza there are hundreds of  
Arab traders there too all fruits abound  
and the climate is healthy - from its elevation  
Why cannot we missionaries imitate these  
Arabs in living on heights?

[XLI]

XLI Copy

Manyuema country 180 miles say 13  
West of Ujiji 15 Nov  
1870  
The Right Honourable Lord Stanley

My Lord As soon as I recovered suffi[-]  
-ciently to be able to march from Ujiji I went  
up Tanganyika about 60 miles and thence  
struck away N W 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 Bangweolo and changing  
its name from Chambeze to Luapula - then on  
passing through Lake Moero assuming the name  
Lualaba and becoming itself a great River in  
Lake at first eight to ten miles broad with several  
inhabited islands in it, and then holding a breadth  
of from two to six miles as far as it is known  
I soon found myself in the large bend which this  
great Lacustrine River makes by going West and

[XLII]

XLII then turning away to the North - Two hours were the  
utmost I could accomplish in a day, but by persever[-]  
ing I gained strength and came up with the trading party  
of Muhamad Bogharib who by native medicines and  
carrying me saved my life in my late severe illness  
in Marungu Two days before we arrived at

Bambarre the residence of the most influential Manyema chief called Moenekuss we met a band of Ujijian traders carrying 18000 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 guns in their hands are often no better than Demons - We heard but one side of the story - The slave version and such as would have appeared in the Newspaper if they had one - "The Manyema were bad - they were always in the wrong - wanted to eat the slaves and always gave them just occasion to capture people goats sheep fowls and grain["] -

[XLIII]

XLIII The masters did not quite approve of this but the 14 deeds were done and then masters and men joined in one chorus "The Manyema are bad bad bad very bad " - In going West of Bambarre I followed the Luamo a river of from 100 to 250 yards broad which rises in the mountains opposite Ujiji and flows across the great bend when near its confluence I was among people who had been maltreated by the slaves and they naturally looked on one as if of the same tribe with their persecutors Africans are not unreasonable though 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 here were particularly outspoken in asserting our identity with the cruel strangers - on calling to one vociferous lady who gave me the head traders name, just to look if he and I were of the same colour she refused with a bitter little laugh "Then you must be his brother" The worst the men did

[XLIV]

to XLIV to us was to turn out in force armed with their large spears & wooden shields and shew us out of their districts - Glad that no collision took place we returned returned to Bambarre and then with our friend 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 Now Red  
sandstone and mountain and valley are all  
clad in a mantle of different shades of green  
The vegetation is indescribably 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 elephants walks rub  
disagreeably on the side of the face where the

[XLV]

XLV the gun is held and the hand is made sore by 15  
fending it off for ~~hours~~ the other side for hours - The Rains  
were fairly set in by November and in the morning  
or after a shower these leaves were loaded with  
moisture which wet us toto thethe bone - The valleys are  
deeply undulating and in each innumerable  
dells have to be crossed There may be only a  
thread of water on 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 compoundcompound - By placing  
a foot on each side of the narrow footway one  
may waddle a little way along but the rank  
crop of grass gingers & bushes cannot spare  
the few inches required for the side of the foot and  
downdown he comes into the mire - The path often runs  
along the bedbed of the rivulet for 60 or more yards

[XLVI]

XLVI as if he who first cut it out went that distance  
seek inging a part of the forestforest less dense than the rest  
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 sstrong mans 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 & then the  
traders with rueful facesfaces stand panting  
The sweat trickles down my face, and I  
suppose I look as grim as they though I

express a hope that good prices will reward  
them for as the coast for ivory obtained with  
so much toil - In some cases the subsoil  
has given way beneath the elephants enormous  
weight - The hole is filled with mud and one  
taking it all to be about calf deep

[XLVII]

XLVII steps in to the top of the thigh and flapsflaps on to a 16  
seat, soft enough, but not luxurious - a merry laugh  
relaxes the facial muscles and I conjecture that this  
gruesome fun is all I shall ever get for the explorations  
Some of the numerousnumerous riversrivers which in this  
region flow into Lualaba are covered with  
living vegetable bridges - a species of dark  
glossyglossy grass with its roots and leaves is  
the chief agent in felting into a mat that covers  
the wholewhole stream When stepped upon it yields  
twelve or fifteen inches and that amount of  
water risesrises on the leg - At every step the foot  
has to be lifted high enough to place it on the  
unbent mass in front and this fatigues  
like walking on deep snow - Here & there  
holes appear which we could not sound with  
a stick six feet long - They gave the impression  
that any where one might plump through  
and finish the chapter - Where the water is

[XLVIII]

XLVIII is shashallow 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 crown but the grass referred to  
is the real supporting agent -

Between each district of Manyema broad  
belts of the primeval forest still stand - Into  
these the sun though vertical cannot pene-  
trate except by sending down ^ at Midday thin pencils  
of rays into the gloom - The rain water  
stands for months in stagnant pools  
made by elephants feet and the dead leaves  
decay on the damp soil and make the  
water of the numerous rills & rivulets of the  
colour of strong tea - The climbing plants  
from the size of whipwhipcord to that of a man  
of wars hawsers are so many the ancient  
path is the only passage When one of the giant

trees falls across the road it makes a wall

[XLIX]

XLIX breast high to be climbed over - and the mass 17  
of tangled climbers brought down makes cutting a  
path round it a work of time which travellers never  
undertake The shelter from the sun of the Forest  
makes it pleasant but the roots of trees high out  
of the soil across the path keep the eyes constantly  
looking down and a good shot gun does no  
harm to parrots or quince fowls on their  
tops - I have heard gorillahs here called Sokos  
prowling within fifty yards without getting a  
glimpse of them - Their call to each other resem[-]  
bles that of a Tom cat not so loud or far  
reaching as that of the peacocks - When in flight  
they give tongue not unlike fox hounds - His  
nest is a poor contrivance resembling that  
of our cushat dove Here he sits in pelting rain  
with his hands on his head - The natives call it  
his house and laugh at him for being such a  
fool as after building it not to go beneath it  
for shelter - Bad water and frequent wettings

[L]

L. told on us all by choleraic symptoms & loss  
of flesh - Meanwhile the news of cheap ivory  
caused a sort Californian gold fever at Ujiji  
It prevented me from getting any carriers save  
the worthless liberated slaves who by thieving  
lying and ~~fornication~~ cowardice have been a perpetual  
annoyance during all this Journey - The  
traders eager to secure all the Pagazi or  
carriers spread the report that I would go  
away to my own country and leave them as  
Speke did his as Suez - We were now  
overtaken by a horde ^ from Ujiji numbering 600 muskets  
all eager for ivory The elephant tusks had  
been left to rot with the other bones in the  
interminable forests where the animals were  
killed - The natives knew where they had been  
left and if treated civilly readily brought the  
precious teeth many half rotten or gnawed

[LI]

LI by ~~the teeth~~ of a rodent animal to sharpen his 18  
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  
was killing work and besides being unwilling  
to bear company with the new comers I feared  
that any present weakness ^ by further exposure might result in  
something worse went back seven days  
and on the 7<sup>th</sup> February last went into winter  
quarters at a camp formed by the heads of  
men as civil and kind as I could wish - a  
letter obtained from the Sultan of Zanzibar  
through the kind offices of Sir Bartle Frere  
has been of immense service to me with most  
of his subjects - I had no medicine - some though  
sent for twice had been unaccountably detained  
at Unyembe by the Arab Lewale or governor  
Two English guns in the box are surely not

[LII]

LII. not too much for his virtue - Rest - boiling  
all the water  
[Series of calculations, rotated ninety degrees, over which, it appears, Livingstone then wrote  
the main narrative text of the diary.] I used and a new species of potato  
famed among the natives as a restorative soon  
put me to rights again The rains continued  
into July and 58 inches fell The mud from  
the clayey soil was awful and laid up some  
of the strongest in spite of their intense eagerness  
for ivory I lost no time after it was feasible  
to travel in preparing to go North but my  
attendants were fed and lodged by the slave  
women whose husbands were away from  
the camp on trade and pretended to fear going  
into a canoe I consented to refrain from  
buying one - They then feared the people though  
the inhabitants were reported by the slaves  
to be remarkably friendly elsewhere I could  
get the country people to carry from village  
to village and was comparatively independent

[LIII]

LIII. when as happened with some they deserted 19  
into the arms of prostitutes six times over - But in  
Manyema no one can be induced to go into the  
next district for fear they say of being killed &  
eaten - I was at their mercy and entreaty was

answered by calling when out of sight "who will carry his things" and a loud laugh to make me hear - The head Arabs remonstrated and they literally trembled and consented to go anywhere but on find that no compulsion was to be used refused again - When I had gone with my only three attendants I could not regret the absence of the rest for three of them had previously gone unknown to me to a slave war and came back boasting that they had killed four of the people whose kindness to us had touched my heart and nothing could exceed the eagerness with which uninvited they ran off to help to enslave their countrymen

[LIV]

LIV nothing but danger would have deterred them from slavehunting and here there is none for the report of gun makes the Manyema flee in terror On no account would I have brought them here but I suspected that my letters to the coast for other men had been destroyed and I had a sore longing to finish my work and retire - The country to the North is even more difficult than that I have described for except a broad belt of Buga or Prairies along the right bank of the Lualaba it is all forest saving the clearing round each village - and these are ten miles apart - The rivers and rivulets are innumerable I crossed fourteen in one day from knee to thigh deep - Muhamads party was five hours in crossing one in flood - a man in a small canoe went sounding among

[LV [v.1]]

LV. 20 the trees to find where it was breast deep In another case they were two hours in a river from breast to neck deep and they saw nothing but gloomy forest - though they went near to what the Balegga call uerere or lower Tanganyika named by its discoverer Albert Nyanza For the first time in my life my feet failed - When torn by rough travel instead of healing kindly as heretofore an irritable eating ulcer fastened on each foot and laid me up for five months - these are

common here and slaves whose wailing  
may be heard the whole night long are  
often killed by them - I have been minute  
even to triviality that your Lordship may have  
some idea of the obstacles to progress in this  
region exploration is only possible by canoes  
and as soon as I get men who have been  
taught to work four or five months will

[LV [v.2]]

LV finish all I have to do - What remains  
to be accomplished may be understood  
by the following -

[LVI]

LVI continuation of a Despatch to Lord Stanley 21

This great Lacustrine river which I call  
Webb's Lualaba is only one of three each of  
which having the same native name requires  
an English epithet to distinguish it The  
river Lufira rises in a fountain South  
West of this which I would call Bartle  
Frere's fountain and thence When it becomes  
very large it is called Lualaba West of this one  
again another great river begins in a fountain  
and from its source down only native  
name is Lualaba - I wish to add Young's  
Young's Lualaba and Bartle Frere's Lualaba  
unite and form a Lake the native name of  
which is Chibungo but I am fain to call it  
Lake Lincoln - Looking back from this to the  
full grown gushing fountains not more

[LVII]

LVII more than ten miles apart The  
largest of these fountains at which a man  
cannot be seen on the other side is the source  
of the Liambai or upper Zambesi this  
I name after good Lord Palmerston  
Near it rises the Lunga which further  
down is called Luenge and still further  
off Kafue or Kafuge - I would name it  
Oswell Fountain These four fountains  
gushing forth so near to each other  
and forming great rivers are probably the

unfathomable springs of the Nile men[-]  
-tioned to Herodotus by the secretary retary of  
Minerva in the city city of Sais Sais from from which

[LVIII]

LVIII [...] ["]half the water flowed" = from Youngs and 22  
Bartle Frere's fountains = "Northward into  
Egypt" - and the other half = "from Palmerstons  
and Oswell fountains = "into Inner Ethiopia"  
I heard of this remarkable mound & fountains  
some 200 miles distant on the South West - again  
on the South East 150 miles off - again on  
the North East 180 miles distant and  
now on the N.N.E. many intelligent  
Arabs who have visited the spot give the  
very same information as having excited  
their admiration as much as it that of  
the natives - I have ventured to give name by  
anticipation - I shall write no [...]other letter  
till I have either succeeded or fallen - The  
names of Palmerston Lincoln & Frere I wish  
to honour as of men who have done more

[LIX]

LIX for the abolition of the slave trade & slavery  
than any of their cotemporaries - The great and  
good man Palmerston and Lincoln are no  
longer among us, and I desire to place, as it were  
my poor little garland of love on their tombs.

By degrees the conviction has crept across  
my mind that all we moderns can fairly ~~do in~~  
in common modesty claim is is the rediscovery  
of the sources of the Nile which had sunk into  
oblivion somewhat like the circumnavigation  
of Africa by the Phoenician Admiral of one  
of the Pharoahs about B C 600 He  
was not believed because he reported  
having the sun on his right hand in  
passing round Libya This stamps the tale  
of the Admiral to us as genuine By placing  
the fountains of the river of Egypt between  
10°-12° South Lat. Ptolemy [...] genuine

[LX]

LX geography from men who had visited this very 23

region By making the water collect into two or three large Lacustrine rivers - Extant specimens of those which in prehistoric times abounded in Africa and in the south are still called "melapo" - in the North ["]Wady's["] both words meaning the same thing = river beds where no water ever now flows, he did what no mere theorist would dream of doing Ptolemy's predecessors were probably the real collectors of the facts he made use of and the former explorers must have travelled extensively Had I left at the end of two years I could have given little more light on the country than the Portuguese who in their three slaving visits to Cazembe asked for slaves & ivory alone and heard of nothing else - I enquired about the waters till ashamed and almost afraid of being put down as affected with Hydrocephalus - I had to feel my way and every step of the way, and

[LXI]

LXI was generally groping in the dark for who cared where the rivers ran - Many a wary foot I trod ere I gained a clear idea of the drainage which flows from the watershed in 10°-12° South on which stand Ptolemy's mountains of the moon - The length of this watershed is between 700 & 800 miles from West to East - Here the fountains of the Nile do unquestionably arise - The mountains on it are between 600 & 700 feet above the sea The idea of melting snow is if I remember rightly is not Ptolemy's Kenia & Kilimanjaro are said to be snow capped but no one ever reached the snow - They send no water to any part of the Nile and never could have been meant by the correct ancient explorers

I would fain crave your Lordships approbation of my labours but the supernumerary undersecretary Murray's impertinent letter forbids any Gov<sup>t</sup> from allowing me any claim no matter what services I may render David Livingstone